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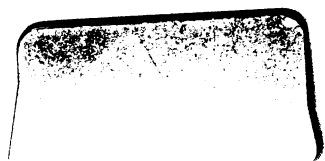
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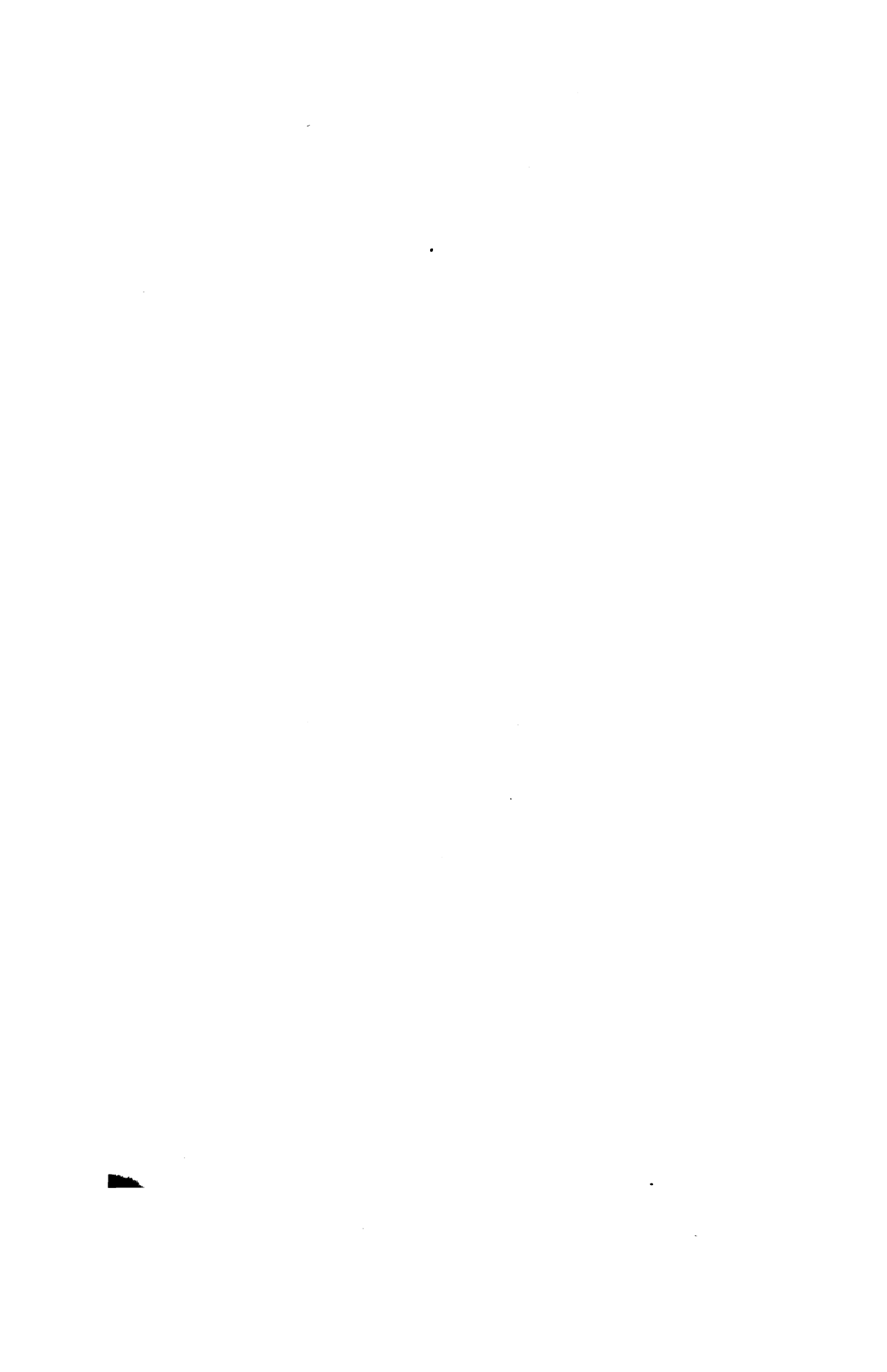
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THE
Reformed Presbyterian
AND
COVENANTER.

THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

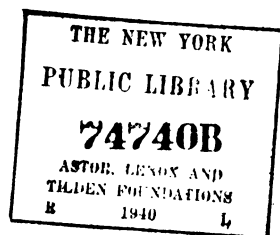
"Whereof we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3:16*.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude, 3*.

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CONTENTS.

ACT of Incorporation of Trustees of Synod.....	272	Highest Good, The.....	40
Acknowledgments.....	191	INSTALLATION of Rev. J. M. Johnston.....	277
Address to Students.....	129	Installation of Rev. Jas. Kennedy...	22
Appeal.....	28, 365	Installation of Rev. J. W. Sproull...	177
Appeal for Funds.....	120	JAMIE Douglas.....	301
Authority necessary to the Existence of Sacred Eloquence.....	168	Jesus typified by Melchizedek.....	143
BEGIN and Close the Day with Prayer.....	24	Jew and the Sabbath, The.....	25
Book Notices...32, 64, 128, 184, 352, 380		KANSAS Mission.....	94
Buck, Rev. J. S., Minutes of Central Board in reference to the death of, CALL from New York on Rev. Jas. Kennedy.....	56	Keeping the Minister right.....	113
Catholicism to be Watched.....	84	LEGITIMATE Occupation of a Foreign Mission Field, What constitutes a.....	141
Causes of Fasting.....	9	Love without Dissimulation.....	161
Cheating the Ministry.....	110	MADIAI were released from Prison, How the.....	108
Christian, A.....	106	Maine, The Church in.....	19
Christian Nation, A.....	24	Masonry, The God of.....	104
Christ's Easy Yoke and Light Burden.....	33	Masonry in 1833.....	329
Church News.....	339, 375	Meeting of the R. P. Synods in Scotland and Ireland.....	311
Church in Nebraska.....	190	Monthly Record.....	27, 57, 177
Clergyman's Wife, The.....	332	Minutes of Synod.....	193
Closing Exercises of the Theological Seminary.....	153	NATIONAL Progress.....	1
Colorado, A Colony in.....	17, 173	National Reform essential to Success in any Reform.....	114
Covenant, The.....	257	New Alexandria Congregation.....	363
Covenanting, The Act of.....	278	New Organizations.....	317
Covenanting.....	78, 97, 314	North-west Mission.....	58
Covenanting in America.....	342	Notes from Abroad.....	295
Covenanting, Immediate Call of Congregations to this Service.....	289	OBITUARY—	
Covenanting, What has been done, What remains to be done.....	120	Adams, Wm.....	124
Covenanting and Communion, Report of Committee of Arrangements on.....	19	Barnett, Nancy.....	122
DEATH of Dr. Dodds.....	90	Brown, Eliza.....	351
Dead to Sin.....	293	Brown, Emma.....	182
Drifting.....	36, 106	Brown, Jane.....	159
ELKHORN Missionary Society and Memorial Fund.....	339	Brown, Jas.....	63
Exegesis of Rom. 4:4, 5.....	142	Brown, Mary M.....	124
GENERAL Invitation of the Gospel.....	5	Boggs, Isabella, Mrs... ..	379
Grace that Pinches, The.....	115	Bovard, W. C.....	318
God in the Constitution.....	82	Buck, Rev. J. S.....	29
Great Conflict, The.....	321, 353	Cook, Jas.....	160
HAPPINESS in Death.....	172	Dodds, Rev. R. J.....	90, 127
Harvest Cry—How shall it be met? The.....	366	Donnelly, Thos.....	183
		Dunn, Mrs. J.....	319
		Eakman, Jas.....	62
		Floyd, Sarah B.....	379
		Frazier, J.....	125
		Gault, A.....	123
		Glasgow, Lois S.....	125
		Graham, Jas.....	320
		Gray, Jas.....	62
		Guthrie, Eliza.....	127

OBITUARY—

Hamilton, Henry.....	378	Organization of New Castle Cong....	11
Hazlett, Wm.....	126	Original Secession and R. P. Synods,	
Henry, Sam'l.....	349	Minute of the Joint Committee of,	29
Hughes, Jas.....	351	PASTORAL Address.....	32
Hunter, Jno.....	182	Pastoral Letter.....	26
Johnston, Wm.....	96	Peace.....	29
Kennedy, Jos.....	350	Period of Prophetic Time are weliv-	
Lamont, Mrs.....	378	ing, In what.....	61
Mahaffy, Sarah.....	64	Presbyteries, Meetings of—	
Mahaffy, Nancy.....	128	Illinois.....	276, 341
Mahaffy, Alex.....	128	Iowa.....	275, 341
Mahaffy, Martha.....	128	Kansas.....	341
Mahaffy, Mary Ann.....	128	Lakes.....	371
Martin, Margaret.....	378	New York.....	277, 318
Miller, M. E., A. M. and M. C.	377	Ohio.....	20
McConaghie, Maggie.....	128	Philadelphia.....	374
McClung, A.....	157	Pittsburgh.....	174, 315, 374
McFall, Jas.....	320	Rochester.....	371
McKee, J. A.....	318	Present Crisis, The.....	46
McLaughlin, C.....	123	Progress.....	101
McMillan, Jane.....	157	Protest against use of Instrumental	
Montgomery, Mary.....	319	Music.....	165, 266
Patterson, Jas.....	158	Psalms, The Book of.....	164
Radcliff, Matilda.....	157	Psalmody and Secret Societies, Prof.	
Renfrew, Harriet A. . .	318	T. Lewis on.....	271
Ried, A.....	318	RELIGION in the Family.....	116
Scott, Rev. D.....	157, 345	Recent Act of Covenanting. The. .	369
Spence, Mary.....	27	Reformed Presbyterian Witness and	
Steele, A.....	63	Covenanting in America, The.....	357
Temple, Carrie.....	158	Renewal of the National Covenant	
Temple, Nancy.....	158	in 1638.....	42
Thompson, Emma.....	28	Report of Ladies' Miss'ry Society,	
Thompson, Mrs.....	28	Rochester Cong.....	309
Thompson, Mary McF.....	158	Reports of Synod's Treasurers.....	251, 288
Willson, Maggie.....	27	SABBATH Sanctification.	135
Wright, H.....	157	Statistics of the R. P. Church.....	247
Wright, Jas.....	319	Synod's Chartered Board.....	151
Young, William M.....	378	Syrian Mission...11, 54, 86, 118, 302,	333
Ordination and Installation of D. Mc-		TEN Years of Church Progress.....	231
Fall.....	217	Things Secret and Revealed.....	102
Ordination and Installation of D. B.		Tithing.....	72
Willson.....	21	Total Abstinence a Duty.....	162
Organization of Central Congrega-		WEEK of Prayer.....	22
tion, Allegheny.....	21	West, The Church in the.....	308, 333
		Working Women's Home, The.....	55

COMBINED SERIES.

VOL. IX.—No. 1

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THE

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AND
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JANUARY, 1871.

CONTENTS.

	Page
National Progress,.....	1
The General Invitation of the Gospel,	5
Causes of Fasting,.....	9
Syria Mission.....	11
A Colony in Colorado,.....	17
The Church in Maine,	19
Report of Committee to complete Arrangements for Covenanting and Com- munion,.....	19
Ohio Presbytery,	20
Organization of Central Congregation, Allegheny,	21
Installation of D. B. Willson,	21
Installation of Rev. Jas. Kennedy,.....	22
Week of Prayer,.....	22
Appeal,.....	23
A Christian Nation,.....	24
Begin and Close the Day with Prayer,	24
The Jews and the Sabbath,.....	25
Monthly Record,.....	25
Obituary.....	27
Book Notices.....	32

THOMAS SPROULL.
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

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—Jas.

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We again urge subscribers to forward the amount due us. The date on the little slip on which is the name, states the time to which the subscription is paid. Everyone can see at a glance how his account stands. We will send this month bills to a number who are delinquent. If any mistake has been made in the account we will, if notice be given, make the proper correction. In sending money the safest plan is by money order, or in case that cannot conveniently be had, by registered letter. Enclose a three cent stamp if a receipt by mail is desired.

We are short of April numbers for this year. Any of our subscribers who have copies they do not intend to preserve will oblige us by sending them to our address.

Answers to Correspondents in the February number.

Mrs. J. L. MACARTNEY begs to acknowledge the receipt of £20 from Messrs. John Robertson & Co., Glasgow, Scotland, to be expended in the education of colored students, in Geneva College, Northwood.

Also \$40 from the Female Missionary Society of New Concord, for Welby Williams.

TO THE PASTORS AND CONGREGATIONS OF THE REFORMED PRESBYTERIAN CHURCH.

Dear Brethren—You will remember that Synod at its last meeting directed our congregations to contribute directly to the treasury of the National Association for the Religious Amendment of the Constitution of the United States, and not to your undersigned Committee, as heretofore. No estimate was therefore placed by Synod on the amount necessary to be raised, but it was left to your own sense of the importance of the work, and of the steadily widening opportunity which invites us to carry it on. Since we began, in connection with other Christian brethren to move in this matter, no year has been so full of encouragement as that which is now drawing to a close. The irreligious party of the country has boldly unmasked its designs by an open attack on the simple reading of the Bible in our common schools. This has convinced thousands, by a plain legal argument, of the necessity and wisdom of the amendment which we propose, and many of the ablest pens have been lifted to advocate it. The National Convention which assembled last spring in the city of Pittsburgh attested the interest felt already in the movement and helped to deepen and extend it. The people everywhere welcome the discussion of the question. A wide door and effectual is opened unto us, although there are many adversaries. For our own sake, for our country's sake, we must not, we *dare not* cease to labor in this cause. For the continued circulation of tracts, for the employment of lecturers, for the expenses incident to public meetings and to the approaching National Convention, we urge you to contribute this year more generously than at any former time to this branch of the work of Christ.

The next National Convention will assemble, probably, in the month of January next, and the greater part of the above expenses must be incurred forthwith. We urge upon you, therefore, the importance of taking up your collections for this purpose at an early day. The Treasurer of the National Association is Mr. SAMUEL AGNEW, 1126 Arch street, Philadelphia, to whom all contributions should be sent.

J. R. W. SLOANE,
T. P. STEVENSON,
T. C. K. MILLIGAN,

R. J. SHARPE,
WALTER T. MILLER,
WILLIAM W. KEYS,
Committee.

T H E

Reformed Presbyterian and Covenanter.

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JANUARY, 1870.

No. 1.

NATIONAL PROGRESS.

ON Thanksgiving day, a sermon was preached in Oswego, N. Y., on National progress, by the Rev. J. A. Worden, assistant pastor of the Presbyterian church in that city. It was printed in one of the daily papers, *The Commercial Advertiser and Times*. The following outline is sent for publication, because it contains a clearly expressed and cordial approbation of the movement in behalf of the proposed Christian Amendment of the Constitution of the United States. It comes from one who has risked his life in battle for the defence of his country.

S. R. G.

"Go on unto perfection." Heb. 6 : 1.

THE Christian life is essentially progressive. The living power of God within us is incompatible with simple standing still. What is true of the individual, is true of the race. The life of mankind—considered in the highest ideal of it—is essentially progressive. We can find nothing more ineradicably fixed in the human heart than its faith and hope in the physical, intellectual and spiritual development of the race; in other words, in social or historical progress. From the time when the Hebrew prophets of old had visions of this, it has been the hope and faith of the great and good of mankind. This onward progress towards perfection is not only the pole-star by which the race is guided in its strivings, but the very sunlight of human hearts, without which we could not live.

On this Thanksgiving morning I shall enter upon a part of the vast and glorious domain of human development. I propose to consider National Progress—its nature, necessity and means. True national progress is not the extension of our territorial boundaries. Neither is it such an increase of wealth, number of inhabitants, of political and military power, of world-wide renown, as make every American heart to expand and every eye fill with the tears of joy and thankfulness. It is the growth of the true national life, the higher, nobler, mightier powers of our citizens—growth in true freedom, in the purity of public opinion, the honesty of the will of the majority—growth in the pre-

valence of Christian principles; in a word, in the righteousness which exalteth a nation.

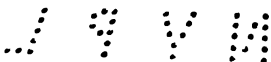
There is a two-fold necessity for this progress, peculiar to our own country. 1. There is the vast influx of foreigners upon our shores, many bringing with them the ignorance, prejudices, and bad morals of the lower order of the eastern world; others bringing culture and strength: all bringing habits and ideas essentially destructive to our existence as a Christian and free nation. For instance, call to mind the attachment and allegiance which the Catholics have for their church, far superior and antagonistic to their allegiance to our country. Consider, likewise, the habits and prejudices of many foreigners in regard to temperance and the Sabbath. If our nation's life shall develop strength and succeed in digesting and assimilating these vast and raw materials of citizens, all will be well. If not, our increase in population will be our ruin. 2. Our country has already taken a leading position among the nations, especially as an example of successful free institutions. If we wish to retain our proud position among the nationalities of earth, we must go on unto perfection; we must go forward or be left behind in the race for usefulness and honor.

I pass to the most important inquiry: "How shall our national progress be attained?"

I. By the growth and spread of intelligence. You will notice the difference between intelligence and knowledge: knowledge is what is known; intelligence is what knows it. It is the educated, disciplined mind, which acquires and can utilize knowledge. It shows its energy in all that stirs the silence and changes the condition of the world. Louis Napoleon has sent out a pamphlet giving some causes which brought about the capitulation of Sedan, and in it he says: "The successes of Prussia are due to the superiority of numbers, the rigorous discipline of her army, and to the empire exercised throughout Germany by the principle of authority." But whence came allegiance to rightful authority? Leaving out of view the evident design and assistance of God, we can trace the supremacy of the great German nation back to her system of education.

II. Our national progress must be sought in the growth and spread of religion. The moral character of a nation is as essential to its true progress, as is the moral character of an individual to his true development.

1. This growth of the nation in religion should be aimed at, by the infusion of Christian principles into the masses—into all our citizens. These principles should permeate the lives of all citizens, in business, in society, and in political affairs. 2. National progress through the growth of religion should be aimed at by elevating our legislative enactments to the standard of the higher law—the Bible; in other words, by a recognition in the constitution of the United States and in the constitution of each State, and in all legislative enactments, of the Almighty God, and of Christ as the ruler of the nations, and of the obligation of this nation to obey the law of God. Silence these objections. 1. A recognition of God and his law would violate the conscience of many citizens. But how can God and his law violate any man's conscience, when that conscience is only the



vicegerent, the voice and representative of the Almighty in his soul? 2. A recognition would tend to increase hypocrisy. But why should a true and perfect standard of justice have any more tendency to make hypocrites than a false, and inadequate, or any standard of justice at all? 3. This recognition would destroy the principle that all true government rests upon the consent of the governed. But I answer, such a recognition can never obtain a place in our constitution, until the moral sentiments of the vast masses of the citizens of our country are educated up to the passage of such an enactment. 4. A fear is expressed, that this might unite church and state. But, the law of God, the principles of Christianity, are one thing, and the visible organization of the church is another. It is only the law, the principles of justice, contained in the Bible, which we desire to obtain in our national constitution, not a remotest connection between church and state.

The reasons in favor of recognizing God and his law in our legislative enactments are: 1. The law of nature and the moral law contained in the Bible, are one and the same law. 2. The revelation of what true justice is, is more clearly and fully made in the Bible, than in the light of nature. 3. The Bible contains laws for civil rulers and for all citizens in civil affairs, and laws are enacted and revealed in the Bible which only civil governments can execute. 4. This is a Christian nation, and therefore such a recognition would be eminently appropriate. There is no such thing as neutrality in religion, and we are not a heathen, nor an infidel, nor a Mohammedan nation. We must, therefore, be a Christian nation. Let us go back to the early half of the seventeenth century, to the laying of the foundation of our country. Emigration hither was a religious movement. Men had been persecuted and driven out of their native land for conscience's sake; they brought scarcely anything with them but their religion; they came a band of exiles to these wild and western shores to build up their persecuted faith, to enjoy freedom, not to neglect but to worship God. These were the founders of our nation's character—the men of Plymouth Rock. Such is yet this nation at heart. The vast majority of our population has always been on the side of Christianity. The masses of our citizens have always been and are at heart speculative believers. When they have journeyed westward with the tide of empire, they have always taken with them as the very ark of their safety, the Bible—the preaching of the gospel—the Christian church. These facts, together with the truth that Christianity is a part of our common law, prove that we are a Christian nation. As a Christian people, then, deriving all our civilization, our national institutions and blessings from the Bible, in the name of truth, in the name of God, we have a right—aye, we are bound in justice—to recognize and honor in our constitution and national acts, God and the Bible as the sources of all our prosperity.

5. Another reason which binds us to such a recognition is, that nations and governments shall be judged by the written law if they have access to its provisions. The retribution of any land will be in proportion to its light and knowledge. As a nation we are blessed with

the gift of the Bible, and by that Bible we shall be judged. It becomes us, therefore, to acknowledge our obligation, to render it obedience. Especially does this argument come with force to us when we recollect that God's judgment is meted out to nations in this world. Search the records of the remotest antiquity, the annals of all the past, and you will find D'Aubigne's remark to be true, viz., "that the hand of God is in history, and history has unity because God is in it." What were all the horrors of the French revolution, that "bloodiest picture in the book of time?" I answer, God's retribution for the persecution of his saints, for her monstrous national infidelity. What is the sad calamity which is now flooding the pleasant land of France in blood and tears? It is God's judgment upon the Napoleonic dynasty, upon France for her multiplied and shameless sins. Read all histories of nations, and you will find them ever repeating over again that matchless condensation of the philosophy of history: "The nation and kingdom that will not serve thee shall perish." Therefore, as a nation, as we value our very existence and future prosperity, much more as we value our national progress, we are bound to submit to God's law and acknowledge such submission. To the citizens of this country, all of whom are rulers, the word of God says: "Be wise, now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss ye the Son (do homage to Christ as the King of nations), lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

I am aware that I am advocating a reform, though grand and thorough, yet accompanied with most appalling difficulties, which will encounter powerful enemies, and that the contest will be long and wearisome. But I also know that notwithstanding all this, Christianity in these United States has been gaining, not losing, ground for the last three-quarters of a century. The population has increased nearly six-fold, while the communicants in evangelical churches have increased fourteen and one-half fold, or two and a half times greater than the increase of population. A new apostolical zeal is abroad among Christians. In my soul I believe this country will be won for truth, for justice, and for God. Let the tens of thousands of schools make the knowledge of religion, as well as of science, circle with the winds. Let the vast forces of the press, the magazines, newspapers and books, let fall their leaves for the healing of the nation.

And there is the Christian church of the United States. She is like that German army under Von Moltke investing Paris. Though there are in it Bavarians, Badenese, Hanoverians, as well as Prussians, yet are they under the great strategist, one army. So the American Christian church may have different denominations, yet she has a working practical unity. "She looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Christian citizens, arise and do your part in planting the cross even on the national capitol, in furthering national progress in intelligence and religion. One sublime motive is yours to-day. He is coming, Christ the Lord, not personally, but by his power and spirit, to reign on the earth, in his majesty to judge among the nations. We have

seen him in the armed host in a hundred circling camps, trampling down oppression and wrong. They have heard his foot-fall in the halls of the Montezumas. The man born of woman has crushed tyranny with his heel in Austria; and persecuting, Catholic, benighted Spain has been cleansed of an impure dynasty. The man of sin has been consumed by the breath of his mouth, and destroyed by the brightness of his coming. He is purifying France in the fire of war; he is shaking the nations. He will lift the hearts of men before his judgment seat. He will destroy every nation and kingdom not serving him. Let us prepare to meet him, and present to him our country, elevated, purified, intelligent and Christian.

THE GENERAL INVITATION OF THE GOSPEL.

BY JOHN BROWN, A. M.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. 11: 28-30.

THE persons invited by Jesus in these words to come unto him are described as those that "labor and are heavy laden." Some good men limit this invitation, as well as the invitations of the gospel in general, to what are called *sensible sinners*, supposing the words to imply a sense of sin and a desire of forgiveness. The inspired word which we have rendered, "Ye that labor," expresses the idea of toil with weariness, and is translated in some versions, "Ye that are weary." Hence, the terms are supposed to describe the character of those that are seeking salvation as being "weary" of sin, and as feeling themselves "heavy laden" with it as with an intolerable burden, from which they are anxious to be delivered.

But though *sensible sinners* are no doubt included, and though none but such *will* come to Jesus, yet we think the words admit of a wider application, embracing all who are oppressed with any burden, whatever that burden may be. Every man labors for something which he thinks it desirable to obtain, and every man is heavy laden with one kind of burden or another. The *ambitious* labor for riches, honor and fame, and are heavy laden with a burden of cares, anxieties and disappointments. They find that "all things are full of labor; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing." The *licentious* labor to gratify their lusts, and are heavy laden with a burden of guilt and pollution. They are "a sinful nation, a people laden with iniquity." "They labor in the very fire, and weary themselves for very vanity." The *self-righteous* labor to merit the favor of God, and are heavy laden with a yoke of legal servitude—"a burden which," says the apostle, "neither we nor our fathers were able to bear." The *afflicted* labor under a burden of pain and sorrow, and sigh for deliverance. And *sensible sinners* labor under a sense of the exceeding sinfulness of sin, with which they feel themselves heavy laden, as with an oppressive load. "For mine iniquities have gone over my head," says the Psalmist, "as an heavy burden, they are too heavy for me."

The laborers described in these passages differ much from each other in character, in pursuit and in the nature of the burdens which they bear ; but they are all invited to come to Jesus; and Jesus promises to give rest to all that come to him. The *ambitious* are invited to come to him, and he promises to give them rest by satisfying their largest desires—substituting spiritual blessings for temporal ones. “I love them that love me,” says he, “and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, and my revenue than choice silver.” Proverbs 8:17–19. The *licentious* are invited to come to him, and he promises to give them rest by delivering them from the bondage of corruption, and bestowing on them the “pleasures” of holiness, which are “for evermore,” instead of the “pleasures of sin, which are but for a season.” “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.” Psalm 36:8. The *self-righteous* are invited to come to him, and he promises to give them rest by delivering them from the bondage of the law, and bestowing on them a righteousness commensurate with the law’s demands. “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ to all and upon all them that believe.” Rom. 3:21, 22. The *afflicted* are invited to come to him, and he promises to give them rest by supporting them under their trials. “Cast thy burden on Jehovah, and he shall sustain thee.” Psalm 55:22. And *sensible sinners* are invited to come to him, and he promises to give them rest by bestowing on them the peace of the gospel. “Being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1.

All these characters and many more are comprehended in the Redeemer’s kind invitation. Many anxious inquirers hesitate as to whether they be warranted to come to Jesus, because they think they are not qualified, they do not feel sufficiently humbled, their hearts are too hard, &c. But this objection is founded in a mistake. Generally, those who object in this manner possess the supposed qualification; they are heavy laden with a sense of sin and its awful consequences; but they set up a standard of experience which they cannot reach at the outset, and which is not required as the condition of coming to Christ. The very doubt arises out of a tender conscience, which will not be satisfied with slight convictions. But even if it were so, if their hearts were “as hard as a piece of the nether millstone,” they would nevertheless be warranted to come to Jesus. For whilst it is true that those who feel themselves to be “wretched, and miserable, and poor, and blind, and naked” are invited to partake of the great salvation, it is equally true, that those who fancy themselves to be “rich, and increased with goods, and to have need of nothing,” are also invited. Rev. 3:17, 18. Whilst it is true that the broken-hearted are invited, it is equally true that the stout-hearted are also invited. “Hearken unto me, ye stout-hearted, that are far from righteousness. I bring near my righteousness.” Isa. 46:12, 13. Whilst it is true that those who *choose* to come are invited, it is equally true that those who *refuse* to

come are also invited. "Thus saith Jehovah, Stand ye in the ways, and see, and mark the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said 'we will not walk therein.'" Jer. 6 : 16. Now the persons here described are so far from being "weary and heavy laden," in the sense of being convinced of sin, that it is said of them, in the preceding context, "They were not at all ashamed, neither could they blush; they are so far from being disposed to 'walk in the good way,' that they obstinately determine we will not walk therein." Yet these very persons are counselled by Jehovah to "walk in the good way," and "rest" is promised to their "souls" in so doing, though *they would not comply*. That the invitation of the text is addressed not only to those who accept of the promised rest but also to those who *reject* it, will appear still more evident in comparing the passage with Isa. 28 : 12, to which our Lord seems to allude—"To whom he said," viz., to the drunkards of Ephraim, whose untowardness to learn is described in the preceding context, "to whom he said, this is the rest wherewith ye may cause the weary to rest; and *†* this is the refreshing, yet they *would not hear*." The invitations of the gospel, then, comprehend sinners of all descriptions—the penitent and well-disposed, the proud and self-righteous, the wicked and ungodly. Those who accept of the promised rest are welcome; but those who reject it, those who despise it, those who will not even hear of it, are cordially invited.

From this subject we learn,

1. The *freeness* of the invitations of the gospel. They are not measured by election. Though none but the elect *will* come to Jesus, yet all who hear the gospel are invited to come without distinction and without exception. Its language is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55 : 1. "And the Spirit and the bride say, Come. And let him that is athirst, come. And whosoever *will*, let him take the water of life freely." Rev. 22 : 17. Nor are these invitations measured by the depth of the sinner's contrition. A sense of sin is the way of coming to Christ, but not the warrant. The warrant is the broad invitation of the gospel, which is classed by no terms, conditions or pre-requisites to be performed by the sinner, given to sinners as such—to come to Christ just as they are. "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55 : 7.

2. The *tenderness* of the invitations of the gospel. How tenderly does Jesus invite the weary and heavy laden to come unto him! And he is elsewhere represented as expostulating with sinners in tears. "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23 : 37.

God is represented as beseeching men in the tenderest manner to be reconciled to himself, and the apostles pray men, in Christ's stead, to

accept of reconciliation. "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20. How importunately does God reason with the backsliding house of Israel! "Say unto them, As I live, saith Jehovah God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Ezek. 33: 11. And again: "Come and let us reason together, saith Jehovah. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

3. The *holiness* of the invitations of the gospel. For though Jesus delivers those who labor and are heavy laden from their burdens of care, anxiety, disappointment and guilt, he nevertheless imposes a "yoke" and a "burden" on all his followers, viz., the yoke of Christian obedience, called a yoke and a burden, not because it is felt to be so, but in allusion to the burdens from which they are delivered. Though sinners, however vile, are encouraged to come to Jesus, without stopping to recommend themselves by any preparatory process, yet in the act of coming the principle of holiness is communicated. "For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4: 7. A sense of the amazing love of Christ in the bestowment of a full, a free, and a universal pardon, constrains the Christian to obedience. He feels that he is not his own, but bought with a price, and is, therefore, under the most solemn obligation to glorify God with his body and his spirit, which are God's. He is thus made to feel Christ's yoke to be easy and his burden to be light. Love makes it easy. Terror drives the slave, but love draws the child. "The love of Christ constraineth us." The new nature makes it easy. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." "For this is the love of God, that we keep his commandments, and his commandments are not grievous." "Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." Psalm 119: 127, 128; 1 John 3: 9; 5: 3.

4. The sin and danger of rejecting the invitations of the gospel. Those who reject the invitations of the gospel shall be damned on two grounds. They shall be damned for breaking the law, Gal. 3: 10, and they shall be damned for rejecting the gospel. Faith, or coming to Christ, is the hinge on which salvation turns.

The terms of the commission of Christ to his apostles are these: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "He that believeth on him is not condemned; but he that believeth not is condemned already, *because* he hath not believed in the name of the only begotten Son of God." Mark 16: 16; John 3: 18. The doctrine of election and the sinner's inability are frequently brought forward by unbelievers as an excuse for rejecting the great salvation; but at the great day it will be seen that what hindered them from coming to Christ was their indisposition to come. They will not then be able to cast the blame upon God. God will then appear to be "just," and every cavilling unbeliever "a liar."

"Because I have called," he will say, "and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for that they hated knowledge, and did not choose the fear of Jehovah; they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1: 24-31.

CAUSES OF FASTING.

THE condition of the church and the state of society around us, call us to fasting and humiliation of soul before God. When we remember that "we, with our brethren and fathers, have sinned and done wickedly," we feel that we should sanctify a fast and call a solemn assembly. We therefore call upon the church to unite in the observance of this divine ordinance, for the following reasons:

1. Even among the professed disciples of Christ there is but little real concern about great spiritual and eternal interests. There is no subject of human thought which should excite so intense interest as the way of salvation through a crucified Redeemer. We know that "there is none other name under heaven given among men whereby we must be saved," and yet how little anxious concern is there to know assuredly that we have an interest in the merit of his blood, that he dwells in us and we in him. When called to careful searching of the soul in regard to its spiritual state, how often are we disposed to say as we lie on our bed of spiritual sloth, "a little more sleep, a little more slumber, a little more folding of the hands to sleep."

2. The performance of our religious duties is characterized by formality. That the forms of religion are usually observed we have little reason to doubt. There is an attendance with greater or less diligence on the preaching of the word, the administration of sealing ordinances, fellowship meetings, family worship, and to some extent on the duties of the closet. But have we not reason to acknowledge before God that it is too often the observance of the form, while the all-subduing and transforming power of the Spirit in these means of grace is not earnestly sought? We have not striven as we ought that through these divinely appointed means of man's moral and spiritual renovation, we might "be made free from sin." "become the servants of righteousness," "have our fruit unto holiness" and obtain "the end, everlasting life."

3. We have but little evidence of growth in grace. The divine command is, "grow in grace and in the knowledge of God our Saviour." For the attainment of this exalted end ample means are provided. Institutions, simple, spiritual and efficacious, have been given to the church "for the perfecting of the saints, for the edifying of the body

of Christ ; till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The examination of our hearts and lives, however, will evince that our profiting has not been commensurate with this divinely appointed instrumentality. A candid answer to the following queries will confirm the truth of this statement: Do we maintain a habitual watchfulness against besetting sins and temptations? Are we conscious of increasing deadness to the world? Are we becoming more and more spiritually minded? Have we an increasing tenderness of conscience in regard to all holy duties? Do we feel an increasing solicitude for the salvation of fallen, perishing man? Have we constant and strong aspirations after fellowship with the Father and his Son Jesus Christ? Alas! it is too manifest that instead of growing in the divine life, and increasing in the beauty of holiness, our souls cleave to the dust. Let us then "stretch our hands to God," crying, "Hear me speedily, O Lord, my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit."

4. We are chargeable with conformity to the world. The spirit of inspiration teaches us that "the friendship of the world is enmity with God," and our divine Master has commanded "be not conformed to this world." But to so great an extent has a carnal and worldly spirit pervaded the church that it is often not easy to distinguish the professed follower of Christ from the man of the world. With the man of the world he seems to vie in the fierce struggle for its uncertain riches. The evil social customs and practices of the world prevail to a very great extent against the members of the church. In the extravagant and reckless expenditure for unnecessary ornaments and luxuries of life, many there are who follow eagerly and as closely as they can, the children of this world. It may be said of many within the pale of the visible church, "they put far away the evil day—they lie upon beds of ivory and stretch themselves upon couches—they eat the lambs of the flock—chant to the sound of the viol, drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph."

5. We make but little earnest sacrificing effort to advance the cause of Christ. God the giver of all good has bestowed on his people the means necessary to the accomplishment of this great work, he has promised to be with them in all their believing efforts, and to reward them an hundred fold even in this life. Yet how reluctant to practice self-denial. How little do we exhibit of that self-sacrificing spirit which prompts to the devotion of ourselves, with all that we are and all that we possess, to the Redeemer, and to the willingsurrender of all for his sake. To pray for the coming of his kingdom while we make no personal effort, and while we withhold our worldly substance, is hypocrisy. To profess zeal for the testimony of Christ, and yet make no sacrifice to maintain it, is an evidence that those who thus act are not approved and accepted witnesses. Woe to them that are thus at ease in Zion.

6. The continued disregard by the nations of the claims of our Lord and his Christ. To us it seems among the plainest truths of divine revelation, that God is the source of all power, that Jesus Christ the

Mediator is Prince of the kings of the earth, and that his will revealed in his word is the supreme law of nations. But the kingdoms of the world impiously reject these claims. The rulers of the earth take counsel together against the Lord and his Anointed. They say, "Let us break their bands asunder, and cast away their cords from us."

7. The growth and prevalence of infidelity. It is plain to every observer that the number of those who unhesitatingly avow themselves rationalists, infidels and even atheists, is greatly augmented, and in many ways they are daily receiving accessions to the ranks. And it is the more dangerous and alarming because of the insidious forms which it now assumes. It no longer appears in the course, vulgar and disgusting mien of the past, but it comes encompassed with the dignity of science, arrayed in the garniture of a polished and enchanting literature, or in the sacred garb of religion. With its cup of satanic sorcery it enchants and bewilders and frenzies multitudes of men. It has become bold and defiant, as may be seen in the recent attacks upon the Bible in the schools, and in the determined effort to break down that blessed and benign institution, the holy Sabbath.

8. Abounding immorality and wickedness. The flood-gates of vice and wickedness are opened. A destroying deluge of all evil is rolling around us, threatening to sweep away the very foundations of society. Profane swearing, Sabbath breaking, intemperance and drunkenness, unblushing licentiousness, disregard of the sacredness of the marriage relation, fornication, adultery thefts, lying, slander, perjury, midnight assassinations and murders in open day, abound and increase in the land. "By swearing and lying, and killing and stealing, and committing adultery, they break out, and blood toucheth blood."

For these and other reasons, Thursday, Jan. 5th, 1871, is appointed to be observed' as a day of fasting and humiliation to be observed by the congregations under our care.

J. M. M'DONALD, *Chm'n.*

MISSIONARY.

SYRIA MISSION.

LATAKIYEH, September 25th, 1870.

REV. S. O. WYLIE—*Dear Brother:* You doubtless are interested and anxious to know of the progress of our Girls' School. The status of women in this country is truly deplorable, not only among the Fellahin, who declare they have no souls, but also among the so-called Christian sects. The men look upon and despise them as a necessary evil, even denying their capacity for education and advancement; and indeed one can scarce blame them, for it is hard for us to feel that these vile, unrestrained, unbridled creatures are sisters in the great human family. It took a long time to realize and comprehend the possibility of girls being such adepts in wickedness as these show themselves to be. They are entirely without shame and without moral sense. If a girl, for instance, is caught stealing, you cannot make her feel or believe that it is any thing but the loss of the article you are concerned about. The

idea of your being distressed on account of the sin she has committed, it is impossible to make her comprehend or to feel that she should be grieved on account of it. Yet withal there is at present a feeling of dissatisfaction among a large class with their present condition, and a desire to better it. They are looking to the school for this advancement. From the moment a child enters a school the teachers are henceforth responsible in their eyes, for all its wrong doing. If a child does not obey its parents and attend to its duties, henceforth *they* do not do their duty. The teacher is expected to pull down in the few hours of school each day all the foundation that has been laid from infancy of disobedience, rebellion and wrong doing, and there is a feeling of disappointment when they return from the schools unchanged. They have no idea of a true religious home training being the foundation of all true civilization and advancement.

Our school seems to be growing in favor with the people. We closed in the beginning of August with thirty-seven scholars: two Fellahin girls, two Moslems, two Armenians, one Maronite, and one Protestant; the remainder all Greeks: representing every sect in our Mission field. It had more than doubled in the course of the session. Of these, twenty-five learned Brown's Catechism complete, and a number of them commenced the Shorter Catechism. One completed it, and four others who had been studying before finished and learned about half with the proofs. In addition a large number of verses and chapters, selected to bear on their peculiar errors in doctrine and practice, were memorized. The first few months there was a decided effort among the larger girls to prevent any explanation or discussion of passages in reading; but afterwards a spirit of inquiry was raised and explanations sought and asked for in many cases. Frequently very hot arguments were carried on, and they would return to the subject day after day, evidently supplied with fresh arguments by their friends outside. The Bishop prohibited one little girl, who was constantly bringing forward the subject of the worship of the Virgin and the intercession of the saints, from coming to school; but the leading men would not allow him to interfere, for fear of offending the Doctor, who they said was a necessity to them. His influence among the people has largely helped our school, especially against the opposition of the Bishop, who at one time anathematized all who would enter it; and it would have been broken up as far as Greeks are concerned but for the hold he has upon them. Among a certain set there remained an opposition to the memorizing of our Catechism, but the understanding that if they wished to remain in our school, they must comply with the rules, always brought them to terms. One girl proposed that they should bring their own catechism and learn it. You need not hear us recite it, she said, we will hear each other! The desire for fancy work helps us in our hold on the girls. They will swallow almost any thing for that, except the danger of the most dire evil in creation befalling them, namely, their becoming Protestants. There is an advantage in the discussion and opposition we have had. Every thing said on morals or practice or doctrine is carried home and talked over; so that far more hear the truth than come directly under its influence. Though

we fear it is still in the spirit of Athens—"a desire to hear and tell some new thing."

Old customs and superstitions bind the people in chains of iron. A girl cannot be convinced that her personal appearance would be improved by washing and combing every day, because her mother and grandmother never did such a thing. Though some few begin to see that a clean face and smooth hair are pleasanter to the eyes, the greater portion consider it a useless waste of time and strength. I have frequently been asked if it did not tire me dreadfully to go through the necessary form of washing and dressing every day. They sleep in their clothes; so simply rise up and walk to school. Their filthiness is one of the greatest trials of our intercourse with them. By force of compelling them to clean up the filth, rich or poor, big or little, they have been induced to lay aside the practice of using the walls for pocket-handkerchiefs and the floors for spittoons. Their habits of living and eating give rise to most delectable smells in a close room, not at all conducive to digestion and good health. One is obliged to keep to windward, to retain the contents of the stomach at times. Their own noses and stomachs seem to be copper-lined or in some way unsusceptible to disagreeable sights and smells. But there is even in these things some improvement. An agent sent out by the Sultan to attend to the wants of the Protestants in his dominions, who stopped with us in his tour, remarked the unusually neat appearance of the girls, to our great encouragement, for we had been a good deal discouraged on that very point. Another sign of improvement is seen in visiting at the houses of the girls, where a decided effort is made to restrain swearing and ugly conversation in our presence; an unguarded expression being generally accompanied by a blush and an apology. Children reprove their parents for taking God's name in vain, and bring Scripture against them. We are encouraged, too, by the presence of four girls from the Fellahin very unexpectedly, and the prospect of the coming of one or two more. Then God has given Yuseph and Miriam, and David and his wife, each two girls, much to their disgrace among their own people, but we think of purpose, for they are all baptized, and will be entirely under the control of the Mission in the future.

At the same time Mr. Dodds came down to baptize Mr. Beattie's child, we had expected to have a communion; but a suspicion that the yellow fever was in town, and a consequent fear of quarantine, hastened his departure, and we were prevented from having it at that time. Two of the girls presented themselves as candidates for admission to the church, Miriam, the daughter of Isa in Idlib, and the other, Katrina from Ur of the Chaldees. They passed a very satisfactory examination, and would most likely have been admitted, had the service gone on. Miriam we intend employing as an assistant this year.

As yet the apparent fruit of our work is small, but we know that God's word cannot fail or return to him void. It is quick and powerful, and we depend on the prayers of the church for the outpouring of his Holy Spirit on the land and our work, without which our labor is vain. Brethren, pray for us.

Yours respectfully,

BECKIE CRAWFORD.

LATAKIYEH, Sept. 1870.

MY DEAR BROTHER—After my return from Aleppo I addressed you a few lines in reference to my journey, the object of it, what I saw, &c. Since then there has been but little time for writing. In the early part of July, brother D. reciprocated the favor I did him, viz., came on to Latakiyeh (bringing two of the children with him—Archie and Lulu), and baptized our youngest child, born April 13th. We called him Willson Edwards, for the late Professor and the great Jonathan Edwards. Mr. D's stay in Latakiyeh was greatly enjoyed by us all, but by none so much as Lizzie, who in her companionless condition greeted the coming of Mr. Dodd's children with enthusiastic delight.

When Mr. D. came the heat was intense, and in consequence they all suffered more or less after their arrival from the effect of it. Mr. D. was confined several days to his room and bed. He left us, however, well, and reached home again safely, experiencing, as he afterwards wrote us, no inconvenience whatever from the heat; and the last news from them was that up to that time they had continued in the enjoyment of their usual health, excepting the one next to the youngest, who had been suffering in one of his eyes from an attack of ophthalmia, but was better.

In our branch of the Mission, the case has been otherwise. The Doctor's people are just emerging from deep waters, through which they have been passing for a period of nearly a month. This I believe is the 27th day since their two little girls, Mizzie and Ellie, were taken down with fever—the ordinary fever of the country. But while their disease was the same, they were quite differently affected. With Ella the fever was light, and restricted chiefly to the head; with Mizzie it was stronger and evenly distributed through the system and as a consequence the former passed the crisis considerably sooner than the latter. With Mizzie the disease took decidedly a typhoid form, baffling all efforts to break it up until it had exhausted itself, after running a course of more than twenty days, without intermission. She is now convalescent, but will require careful treatment lest she experience a relapse. It has been a severe task on the strength of the whole family, but especially on Miss Crawford, whose vacation, which ought to have been spent in uninterrupted repose, has been spent in weary watchfulness and care; yet for wise and mysterious reasons, the Most High has ordered it thus, leaving us, no doubt, to learn from it, among other things, the instructive lesson, that a residence however favorably situated for health, does not thereby exempt its occupants from disease; and that there are times when disease baffles the use of the best skill and remedies. Dr. Metheny has no superior in Syria, nor are there to be found in this country perhaps, such a selection of effective remedies; yet the Dr. was present to treat the patient from the beginning, and has scarcely left the house throughout her protracted illness; but notwithstanding these advantages at command, he has been compelled to stand helplessly by and witness the fire of fever rage through her veins, until its force has exhausted itself from the want of strength, apparently, on which to feed. While we use every available means to pre-

serve life, we are taught especially by this and similar providences, that life and health are blessings peculiarly from the Lord. It is not until death stares us in the face that we realize how frail and helpless we are.

Our family has been pretty well this summer with the exception of threatened attack of fever occasionally. The season has been trying, unusually warm and dry. The scarcity of rain last winter has produced universal distress, but in some places much more severe than in others; and should the rains be late setting in this autumn, the distress now experienced in some places, will be increased to an intensity that must ensue in sickness and death. On account of the drought the crops have been generally short too, throughout the country. Latakiah and its surroundings have been more favored in this respect than most other districts in Syria, and would consequently have fared much better, had it not been that the rebellious and insubordinate spirit of the Ansariyeh called down the wrath of the government on them just before the crops were harvested, causing probably the destruction of not less than one-third of the entire winter crop. The Turkish troops have been quartered in the mountains all summer—burning, consuming on themselves and their animals, and *wantonly wasting in various ways*, the precious and needful products of the soil. The murder of the English travellers near Athens, last spring, startled the Turks, and set them to chastising their wayward children in Syria, lest they too might be suddenly reproached with similar proofs of imbecility, and be called to foot some bills perhaps, for which the national treasury is neither able nor inclined. As a proof of the above statement and an effect of this fear, our claim for indemnity from the Turkish government, that has been in process of adjustment for more than twelve years now, has, I understand by a communication recently received from the Consulate General at Beirut, at length been acknowledged, and the amount has probably been deposited in the Imperial Ottoman Bank, before this. This seems fabulous, but after all it strengthens our belief in the statement of the wise man, there is a time for every thing—and among the vanities, it would seem—a time to be robbed, and a time to procure indemnity for being robbed.

Your letter conveying an account of the proceedings of Synod was gratefully received. I like the report of the Committee on Covenanting. It addresses principles and not parties, which has been an evil hitherto pervading documents of this kind. In the Form of Covenant, if more *distinct* prominence had been given to the spirit of the first term of our communion—that the Bible is of God—of divine inspiration, and therefore as a law, rule and guide in all relations of human society, of paramount authority, the document, I think, would have been improved.

Your report to Synod was excellent. I am delighted with the energy manifested by our church in her various schemes, and with the exception of the Mission to the Southern freedmen, they all seem to be succeeding. Now let me make a suggestion. Drop the blacks as a *class*, and let the church turn her attention to the *people* of the South. Our champions raised the standard on southern soil in perilous times, and were therefore compelled for a time to abandon their positions and leave.

Some however fought on to the end, and their remains still slumber in the places where they labored. Why not, in honor to the truth for which they contended—in honor to their memory—in honor to the spots their devotion and self-denying zeal have consecrated—re-occupy these positions, and man them with a few *experienced, earnest* men, who will be instrumental in unfurling anew the banner of truth to the people of the South—to all classes, whether white or black?

We are having vacation now, which will continue to the beginning of October.

Yours in the gospel,

J. BEATTIE.

LATAKIYEH, Oct. 11th, 1870.

MY DEAR BROTHER—As it has become pretty evident that our postal communication with the U. S. will be temporarily interrupted, I avail myself of the last opportunity that will probably be afforded me for a period indefinite of addressing you direct from Latakiyeh. The rumor yesterday got afloat that the Messageries Imperial—the only steamer calling at this port by which our mails can be transmitted directly across the Atlantic—are for the present to be withdrawn. To-morrow, therefore, will virtually be the last post, as the mails of the steamer on her return from Alexandria northward are not likely to get beyond Marseilles. This is one of the many golden fruits that have prematurely perished by the falling of the dynastic tree. Supported by imperial patronage, these steamers naturally prospered under imperial rule; but as soon as the Empire collapsed and the patronage was withheld, the steamers, like their illustrious patron, involuntarily retired from public notice and affairs. This event, I need not assure you, will occasion us much inconvenience while it lasts; but seriously as it may effect us, I would gladly endure it and much more for the grateful satisfaction I realize in knowing that Louis Napoleon as emperor is no more, and let us pray, that clothed in this character he may never rise again. If there is any thing over which every true lover of liberty has reason “to clap hands,” it is the downfall of this man who, in the name of Liberty, secured the confidence which he basely betrayed, founded an empire on treachery and blood, and after a reign distinguished only for its imbecility, arrogance and egotism, terminated his career by bringing himself and his country to ruin and disgrace. The same hateful and obnoxious spirit has been sent abroad. It has stamped its impress on the East; but it was not until the present extraordinary war was provoked and developed that it was known to what extent his demoralizing regime had affected the character of the French as a nation. In every thing ennobling they are inferior to the Prussians; but in nothing is their moral depravity so apparent as in their universal misrepresentation and perversion of the truth. This has become so notorious here in the East since the war broke out, that items of news and telegrams from French sources are no longer believed even by Catholics and French sympathizers. They know and acknowledge that French news is unreliable, and resort therefore for the facts to persons who they think can and will correctly inform them. I am frequently applied to by Maronites inquiring most earn-

estly and anxiously as to the exact state of affairs. A few days ago in course of conversation with a Maronite, he asked me how it was that France, so great and so powerful but a short time ago, and so distinguished for her military prowess and courage throughout generations of history, had in so short a time been so easily and so completely overthrown? I told him, the only answer was that it was God's doing, that France had been very arrogant and proud, and in her pride and self-confidence had provoked a quarrel with a nation that God had appointed to punish, and I did not know, but to entirely destroy her. "That is every word true," he said, "for there is no religion in France, they are all Free Masons and infidels, and they say the Free Masons worship the devil. Is this true? Do tell me what is their religion?" The Free Masons, I replied, were not a religious sect, but a *secret society*, into whose membership persons from all sects—Catholics, Protestants, Greeks, Druses, Jews, Mohammedans, Ansairiyeh, &c., were admissible and admitted, if, on application, the society saw proper to admit them; that their objects were not religious but worldly, and that it was for worldly and selfish ends they thus banded themselves together; if their motives were good and the tendencies of the society beneficial, it was wrong to conceal them. In was ungenerous, unkind to their fellows—dishonorable, and more than that, entirely contrary to the spirit and teaching of the word of God, which commanded us to let our light shine, while these, directly contrary to the divine injunction, were hiding theirs under a bushel. Well, said he, if that is the case, let the French be destroyed—they deserve it. This little conversation shows the tendency of public opinion and inquiry—that it is searching after the *causes* of these judgments. I think there is no doubt but that the breaking down of French influence in the East will do much towards preparing the way for the spread of the gospel among the nominal Christians around us—especially the Maronites and Greek Catholics.

The Mission families are all well.

Yours in the gospel,

JOS. BEATTIE.

A COLONY IN COLORADO.

AYER'S POINT, ILL., Dec. 7, 1870.

SINCE writing the article in the last number of your magazine on the Church in Colorado, I have yielded to the solicitation of friends wishing to emigrate to Colorado, or already there, and to the demands of health, and have, with others, undertaken the task of raising a colony,

The basis of co-operation agreed upon at the organization is as follows:

1. The object of this colony is to form a settlement in the Territory of Colorado, to be known as the Western Colony.

2. The official authority shall be vested in a Board of six Trustees, elected by the members of the colony, whose term shall be one year or until removed for incompetency or for misconduct, and whose duty it shall be to make all needful rules and regulations.

3. It shall be the duty of this board to appoint their own executive officers. There shall be a President, Vice President, Secretary and Treasurer.

4. In addition to the usual duties performed by these respective officers, the Vice President shall be the superintendent of the colony.

5. All persons of good moral character, desirous of emigrating to the West, can become members by paying to the Treasurer, five dollars initiatory fee for general expenses, and one hundred and fifty dollars for purchasing land and making the necessary public improvements.

6. The five dollars to be paid on becoming a member. The one hundred and fifty to be paid one-half on or before the first day of January, 1871, the other half on or before the first day of April, 1871.

We do not desire to excite anywhere a fever of emigration, but to combine the efforts of those already looking westward, and by co-operation secure certain advantages, and avoid as far as possible the privations usually incident to pioneer life. These advantages are :

1st. The transportation of persons and goods at greatly reduced rates. By this alone a colonist, having a large family and considerable property, will save the cost of his stock in the colony.

2d. *Cheap lands.* The National Land Company, owning every alternate section of land for twenty miles on each side of the rail roads, agrees to sell to a colony at wholesale rates any body of land they may select. On payment for a portion of it the company withdraws the whole from market and sells only to members of the colony. The rate is fixed, so that however valuable the land may become by the occupation of it by the colony, members pay only the stipulated price—for example, it may be three dollars per acre for all bought within a year—three dollars and a half for all bought the second year, rising fifty cents per acre each year, for four years, at the end of that time, whatever remains unsold may be again put upon the market by the company. A colonist by this means gets of land :

1. His share of whatever the \$155.00 of stock buys over public improvements.

2. The right to buy as much more rail road land as the colony itself shall hereafter decide upon as within reasonable limits, at the original rate, whatever may be the rise in value of the land. This rise is, as soon as it is known that a colony has selected the land from twelve to thirty dollars per acre. Or, if the alternate sections of government land suit him better, he can homestead 80 acres, or, if a soldier, 160 acres. Or he can do both of these ways, as the government land cannot be bought, and by the Territorial laws regarding water rights, the colony is effectually protected from outsiders taking up these lands and reaping the benefits of the colony.

3. Public improvements can be more economically made.

4. Old neighbors and kindred can thus settle closely together, and schools, churches and other elements of civilization can be at once enjoyed.

The advantages of Colorado as a place for such a colony are in my judgment very decided.

These are, a very pleasant and very healthy *climate*—an *atmosphere* wondrously dry and pure, and to invalids exhilarating to a remarkable degree—a soil of inexhaustible fertility—great *pasture*

lands, affording most nutritious food for stock all the year round, so that herds of cattle are never fed in winter—*mountains* close by gently-rolling prairies, affording by the mining population a home market, with their wealth of pine forests, and stone for building, and coal, and all the precious metals, and with their scenery of more than Alpine sublimity—*numerous streams* of soft and pure water affording abundant water power, and easy irrigation. . These, without chills and fever, are some of the advantages afforded by Colorado over other places in the West.

The location for this colony will be chosen as soon as practicable and be ready for colonists by the first of April.

Persons wishing further information, or desiring to become members, may address Hon. J. H. PINKERTON, *Greeley, Colorado*; or A. C. TODD, *Ayer's Point, Ill.*

THE CHURCH IN MAINE.

It may not be generally known that for nearly a quarter of a century a society of Covenanters has had an existence in the county of Aroostook, in the State of Maine. The number of members at the present time is twenty-five. In addition there is a number of adherents. Among some there is a desire to form a closer connection with our Synod. Some facts in regard to this society will be given in a future number.

ECCLESIASTICAL.

REPORT OF COMMITTEE TO COMPLETE ARRANGEMENTS FOR COVENANTING AND COMMUNION.

THE committee appointed to complete the arrangements in connection with Covenanting and Communion, have made the following assignment of services:

Fast day, Friday. Reading Confession of Sin—D. Scott; alternate, James Wallace. Sermon—J. R. Thompson; alternate, H. H. George. Afternoon, Sermon—H. P. McClurkin; alternate, R. B. Cannon, D.D.

Saturday, Sermon—A. Stevenson, D. D.; alternate S. Bowden. Reading of the Covenant—J. M. Beattie; alternate, A. McFarland. Address on Covenanting—the spirit in which it should be performed—J. R. W. Sloane, D. D.; alternate, J. McCracken. T. Sproull, D. D., to preside in the taking of the covenant. Closing address on fidelity to vows—W. Milroy; alternate, S. Sterritt. Reading terms of communion and dispensing tokens—J. Crozier; alternate, J. L. McCartney.

Sabbath. Explanation of Psalm—J. M. Armour; alternate, W. P. Johnston. Sermon—S. O. Wylie; alternate, J. C. Boyd. Debarring—S. Bowden; alternate, W. Slater. Exposition of the words of institution, T. Sproull, D. D.; alternate, D. S. Faris. 2d Table, J. W. Shaw; alternate, J. W. Sproull. 3d Table, J. Hunter; alternate, J. A. Black. 4th Table, R. D. Sproull; alternate, R. J. Sharpe. 5th

Table, T. P. Stevenson; alternate, A. J. McFarland. 6th Table, W. Graham; alternate, J. H. Boggs. Closing address.—J. French; alternate, J. C. Smith.

Sabbath Evening Sermon.—J. M. McDonald, D. D.; alternate, D. McAllister

Monday.—Explanation of Psalm. S. Carlisle; alternate, N. M. Johnston. Sermon.—A. M. Milligan; alternate, D. Coulter. Closing address and exercises—J. Galbraith; alternate, J. Dodds.

J. R. W. SLOANE,	WILLIAM CRAWFORD,
A. STEVENSON,	S. O. WYLIE,
JAMES WIGGINS,	T. SPROULL.
ANDREW KNOX,	

OHIO PRESBYTERY.

OHIO Presbytery met at the call of the Moderator, J. A. Thompson, *pro re nata*, on the 30th August, 1870, at New Concord, Ohio. All the ministerial members and five ruling elders were present. The time of the fall meeting was reconsidered.

Samuel Rutherford Wallace, having completed his literary course in the Muskingum College, was received as a student of Theology, and the clerk was directed to certify him to the Theological Seminary.

Presbytery proceeded to hear the students of theology. Mr. Taylor, entering his second year, delivered a sermon as a specimen of improvement, from John 1: 12. Mr. Thompson, entering his third year, delivered, as a piece of trial for licensure, a lecture from Heb. 6: 4-8. Mr. Boyd, likewise entering his third year, read a Latin essay, and lectured from Isaiah 2: 2-4, as trials for licensure. These exercises were criticised and sustained as highly satisfactory.

A certified copy of the form of covenant-bond, adopted by Synod and sent down in overture to Presbyteries and Sessions, was laid on the table by the clerk. On motion, the subject of the overture was taken up. The session of Salt Creek reported a unanimous approval. As no other session had taken final action on the subject, they were directed to take such action and report to the clerk of Presbytery previous to the 15th of November; and the clerk was directed to report the same to the clerk of Synod.

A total of \$24.43 for the Home Missions, was laid on the table.

Rev. M'Farland, of Cincinnati, presented the claims of the Western Tract and Book Society before the court. After the address the following resolution was unanimously adopted:

Resolved, That we have heard, with deep interest, the address of Mr. M'Farland, and we heartily commend the Society which he represents to the Christian liberality of our people.

Presbytery adjourned with prayer and singing, to meet at Utica or Wednesday, the 12th of April, 1871, at 10 A. M.

J. C. K. FARIS, *Clerk*.

WEST ZANESVILLE, Dec. 12, 1870.

All the sessions of the settled congregations have reported in regard to the overture, and each one has unanimously approved. It may b

proper, however, to state, that in the judgment of one session, the truth would be better expressed in the 6th paragraph of the bond, if the eye of the covenanters were represented as fixed on *Jesus*, instead of on *the great cloud of witnesses*. The reports from Brownsville and Sandusky have not yet come to hand. J. C. K. F.

ORGANIZATION OF CENTRAL CONGREGATION, ALLEGHENY.

THE Commission of Pittsburgh Presbytery, appointed to organize a new congregation in Allegheny City, met in that place on Monday, Oct. 24, 1870, at 7½ P. M., in the First Reformed Presbyterian church, corner of Sandusky street and Gay alley, and was constituted with prayer. The names of one hundred and ten persons were presented as duly certified members of the Reformed Presbyterian Church, and received for enrollment in the organization about to be formed. An election for officers was then held, which resulted in the choice of five ruling elders and three deacons. The elders elect, having formerly served in the eldership of the congregation from which they came, were, on signifying their acceptance of the new charge and responding to the usual form of queries, installed in office. The examination and ordination of the deacons elect was, on account of the lateness of the hour, remitted into the hands of the session, to be attended to at the convenience of the parties concerned.

The new congregation thus organized, and hereafter to be known as the Central R. P. congregation of Allegheny City, starts under favorable auspices, as an evidence of which is the addition of eleven new members to their number on the occasion of their communion, shortly after they had received their organization. As yet they have secured no permanent place of worship, but have been holding divine service alternately in the Reformed Presbyterian church (N. S.), and in the hall of the U. P. Seminary, which has been generously tendered them free of rent until they shall have obtained a house of their own. They have also organized a Sabbath school, and gone to work with a highly commendable zeal to gather in from the streets and lanes of the city the little ones for whose souls no man seems to care. Presbytery having granted the moderation of a call, they have already acted on it, and made Rev. J. W. Sproull their unanimous choice for pastor. Thus, in the two contiguous cities of Pittsburgh and Allegheny we have now three churches, where the banner of a covenanted testimony is unfurled, and the crown-rights of Prince Messiah set forth.

J. A. B.

INSTALLATION OF D. B. WILLSON.

THE Commission consisting of Revs. A. M. Milligan, Wm. Slater and N. M. Johnson, with elders John A. M'Kee and S. A. Sterritt, M. D., appointed by Pittsburgh Presbytery to ordain and install Mr. D. B. Willson, pastor of 1st Allegheny congregation, met, per agreement, on Nov. 29th, in Allegheny church, and was constituted with prayer by

22 *Installation of Rev. Jas. Kennedy.—Week of Prayer.*

Rev. A. M. Milligan, Convener. Members of commission were all present.

Mr. Willson delivered a lecture, which was introductory to morning lectures, on Matthew's gospel; also a sermon from 2 Cor. 3:8, "How shall not the ministration of the Spirit be rather glorious?" In his sermon the superiority of the gospel to the law, was asserted—

1. From its abiding character.
2. From its unveiled character.
3. From its eminently spiritual character.

In the evening Rev. Slater preached the ordination sermon, from 2 Cor. 4:7. The ordination prayer was offered by the Rev. A. M. Milligan, and Mr. Willson was ordained to preach the gospel of Christ, and installed pastor of the 1st Allegheny congregation. Mr. Milligan then addressed the pastor, and N. M. Johnson gave charge to the people.

Much interest was manifested in the services throughout, both by the congregation and the community.

The young pastor has opened to him a large field which promises not only much usefulness, but also much comfort. N. M.

INSTALLATION OF REV. JAS. KENNEDY.

REV. JAS. KENNEDY certified from the Western Presbytery, Ireland, was installed pastor of the Fourth congregation, N. Y., by a commission of the N. Y. Presbytery, on Sabbath evening, Nov. 13th.

The sermon was preached by Rev. D. Gregg, from Gal. 6:14. "God forbid that I should glory save in the cross of our Lord Jesus Christ." The charge to the pastor was delivered by Rev. J. H. Boggs, and the charge to the people by Rev. J. C. K. Milligan.

A very large audience crowded the hall, and the deepest interest was manifested during the service. At the close the members took their pastor's hand with manifest affection. The congregation is united, earnest and hopeful.

The pastor enters upon his work with many encouragements. May his "bow abide in strength." J. H. B.

WEEK OF PRAYER.

AMIDST the fearful voices of carnage and war, the sweeping destruction of thousands of souls by so many instruments of the Prince of Darkness, it is truly refreshing to hear a voice coming from beyond the ocean to join in a *week of prayer*, and to assemble as an army of the Captain of our salvation, the Lion of the tribe of Judah, before the throne of God.

Among the various subjects to be prayed for, the invitation of the Evangelical Alliance has called our attention to *prayer for the conversion of the Jews*, on Saturday, January the 7th, 1871, the last day of that week of prayer; and with great gladness of heart every lover of Israel will say Amen.

The Board of the American Christian Society for promoting

Christianity among the Jews in New York and elsewhere, resolved at the last stated meeting to draw the attention of all Christians in America to the above mentioned call, to remember not only the condition of Israel in the whole world, but especially the 250,000 Jews who reside in the United States of America, and of whom more than 65,000 are in the city of New York and vicinity, and to request ministers and laymen who will approach the throne of God and lead in prayer on that day to remember the laborers in that field, who are engaged in bringing the gospel of the Son of God to that people, and to ask for the effusion of the Holy Spirit upon the hearts of the seed of Abraham.

Let us as Christians feel our indebtedness to that people, our sinful neglect of praying for their salvation in times past, and the great honor that the Holy Spirit has left this work to our care; "that through our mercy they also may obtain mercy." Immanuel Jesus has yet an open ear to hear our prayers made in behalf of his people according to the flesh, and the Holy Ghost is vouchsafed to come and to breathe upon these dry bones of the house of Israel. Let us then remember Israel for the Father's sake.

A. C. TRIS, *Sec.*

4th avenue, 54th street, New York City.

APPEAL.

ROSE POINT, PA., Nov. 25th, 1870.

MESSRS. EDITORS—I feel that the church ought to know that when our esteemed brother in the ministry, Mr. Buck, was called to his rest, he left his family without means of support. He spent all of talent and strength, and nearly if not quite all of his property that God gave him, in the service of the church. He has left a widow in very delicate health and two young children to be provided for and educated. Shall these be left to depend on the sympathy of friends?

Mr. Buck was the servant of the whole church. He has fallen in her service. The whole church owes him a debt which can only be discharged in providing for his dependent family. Here are promising boys; let the church give them such a education as their father wished them to receive, and she may yet be rewarded in their services. Here is a religious duty to provide for those whom God has cast upon our care. Let those ministers whose families have plenty present this matter to their congregations. Let those persons to whose stewardship God has entrusted much, share their abundance with those who endure honest poverty. Let all remember the obligations of the brotherly covenant. This duty we owe to Christ himself, and we shall either be rewarded or otherwise according as we discharge it or refuse. "In as much as ye did it unto one of the least of these ye did it unto me."

The church ought to have at hand abundant means for every such call. It is humiliating, not to the destitute, but to the church, that such an appeal is necessary. The state provides for the families of those who die in her service. Shall the church be less just or generous?

Contributions sent to Robt. Speer, New Castle, Pa., box 478, will be properly acknowledged and appropriated.

J. C. SMITH.

A CHRISTIAN NATION.

IN the first article of our present issue, extracts from an excellent sermon by Rev. J. A. Worden, of Oswego, N. Y., several reasons are presented why the United States should recognize God and his law in our legislative enactments. The fourth is, "this is a Christian nation, and therefore such a recognition would be eminently appropriate." The arguments adduced in support of this proposition are familiar to all our readers—the character of the first settlers of this country, the fact that the vast majority of this nation have always been on the side of Christianity, that when they have journeyed they have always taken with them the Bible, the preaching of the gospel, the church, &c.

In a vague, indefinite sense, as not being Mohomedan or pagan, none will deny that this is a Christian nation but to conclude from the facts adduced that in the strict sense it is so, is as absurd as to affirm a man is a Christian because his parents were, and he has not entirely forgotten their teachings, even although he persistently refuses to make a Christian profession or indeed live a Christian life. His opportunities leave no room for a doubt as to what he should be, but do not afford any data upon which to decide as to what he is. This nation *should be* Christian. But judged by its written constitution or legislative enactments, it cannot be said in a strict sense to be Christian.

The New York *Tribune* in its issue of March 7th, 1865, states the truth very plainly. "We deny that this is a Christian nation. This country is not Christian; though perhaps a majority of its inhabitants are. Almighty God is not the source of all authority and power in our government. The people of the United States are such source."

Now what is needed is a clear and plain acknowledgment of Christianity, in the constitution of the United States, an acknowledgement so clear and so plain that that document cannot be construed into the interests of infidelity, or used as a weapon with which to oppose Christianity. Until this is done it is worse than useless to attempt to prove from the past, that this is a Christian nation, when the attempt to make it distinctly so meets with much and decided opposition in almost every quarter.

In contrast with the constitution of the United States, which so far as this is concerned, is, to say the least, negative, we present to our readers the first article of the constitution of the Sandwich Islands, which is unquestionably Christian. "It is our decree: 1. That no law shall be enacted which is at variance with the word of Jehovah or at variance with the general spirit of his word." All laws of the Island shall be in consistency with God's laws."

BEGIN AND CLOSE THE DAY WITH PRAYER.

IN the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not begun to vex you. Before you go to the duties of the day, to its cares, and anxieties, and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to help you.

Go to him, and ask his counsel to guide you, his power to uphold you, his presence to cheer you, his Spirit to sanctify. Then will you have done what is equivalent to half the duties of the day, when you have thus engaged his care and assistance. And when the evening comes, when you have done with the duties of the day, the body is wearied, and the mind is jaded, when the world is shut out by the shades of night, when you come to look back and review the day, when you see how many deficiencies have marked it, how many imperfections still cluster around you, how many sins stare you in the face, how little you have done for yourself, or for others, or for God, the day past, then is the hour of prayer. It will be sweet to feel that there is One to whom you can go, and who will hear you; one who will forgive you if you are patient and ask in the name of Jesus Christ; one who will accept your evening sacrifice and give you strength for the morrow, and gird you with his righteousness. This hour, if rightly improved, will be like the cheering countenance of a much beloved friend. Take care that nothing comes between you and these hours devoted to God.
—*Exchange.*

THE JEWS AND THE SABBATH.

THE Jewish Sabbath begins on Friday evening, half an hour before sunset, and ends on Saturday evening half an hour after sunset, or when a star is visible in the sky. On Friday, the day of preparation, the women and girls of the family are busy in providing for the morrow the best food of the week; for whatever is eaten or drunk during the joyous sacred hours must be the best the family can afford. Poor Jews will pinch all the week in order that their wives and children may have something delicious to eat on the Sabbath. But that savory food must be cooked or prepared for cooking before the Sabbath begins; for our Israelitish brethren observe with just strictness the law which gives rest on the Day of rest to their servants. They shame us in this particular. They will not use even their horses on their Sabbath. On a Sabbath, about 12 M., you may see in front of Dr. Adams' fashionable Presbyterian church in Madison Square, New York, or around Dr. Tyng's fashionable Episcopal church, in St. George's Square of the same city, from twenty to forty well-appointed equipages waiting for the last hymn to be finished; but you will never see a vehicle before the superb Temple Immanuel, a Jewish synagogue in the Fifth avenue, although there are many families within who could ride home, if they would, in their own carriages. I do not say that the Christians are wrong or the Jews right in this. It is no one's business but their own. But if we borrow the Hebrews' word "Sabbath," and adopt, verbally, their Sabbatical law, our practice perhaps ought to conform in some degree to our profession. It probably does not severely tax those coachmen and footmen to show off their gay turn-outs and brilliant liveries on a fine Sabbath morning in the Fifth avenue. But for the heavy laden drudges of the boarding-house kitchen, and the maid-of-all-work in average families, I could wish that we were all Jews from Saturday night to Sabbath morning. It is a dastardly shame to compel or permit women, who have faithfully toiled

for us from Monday's tub to Saturday's scrub, to work hard all through the best hours of Sabbath, merely that we may gorge ourselves with dainty food. The Jews avoid this barbarous meanness. Their servants rest on the Sabbath.—*The Atlantic.*

MONTHLY RECORD.

THE year that is drawing to a close will in future be regarded as one in many respects most memorable. The swift progress of great events in the Old World has been without a parallel in the history of the past. It fills the mind of him who studies them with an unspeakable sense of wonder and awe. The life of centuries seems to be crowded into a single year.

How great has been the change since on that pleasant July day, the news first came that Napoleon was determined to revenge the incivility with which William, king of Prussia, had spoken of him, personally, in an interview with the French ambassador! The two foremost nations of Europe have engaged in a causeless and bloody war. The one has been almost uniformly successful. Victory has followed victory in dazzling succession, but with great loss of life and the infliction of untold suffering. Some of the most fertile districts of country have been laid waste by advancing or retreating armies. The empire of France has been overturned and a Republic once more proclaimed. Napoleon a year ago the proud ruler of a proud people is now a captive at Wilhelmshöhe, in Hesse. Paris, the most brilliant capital in the world, is closely besieged by confident foes. The war still goes on, and every day becomes more brutal. All attempts to stop it have failed. What the end will be no man, in view of what has taken place, is bold enough to predict. As we write, December 20th, the monotony of Prussian victories is slightly relieved by a few trifling French successes.

Events of no less importance have taken place in Italy. The Pope, whose infallibility the Vatican Council, but a few months ago, by a large majority, declared, has been stripped of his temporal power. Rome has been seized by the Kingdom of Italy, and is henceforth to become its capital. The infallible head of an infallible church is powerless to prevent the change. His excommunication of Victor Emanuel has fallen a dead letter on the world. The secular press, with but few exceptions, treats it with derision or contempt.

The loss of the Pope's temporal power, under present circumstances, is most significant. To retain it at all hazards, the Ultramontanists, the party that triumphed in the Council and controls the Catholic Church, were resolved. And yet on this great point they have been ignominiously defeated, even in Italy. The will of the Catholic Church on what it considers a vital matter has been contemptuously rejected in a Catholic country. If in Italy the Papacy is weak, where is it strong? France and Austria are certainly as much alienated. Spain may possibly be counted firm, though she has chosen for her king the Duke of Aosta, the youngest child of the excommunicated king of

Italy. Ireland alone can be relied on. The whole of Southern Europe is fast becoming lost to the Church of Rome. It is not any wonder, she is putting forth extraordinary efforts in England and America.

There is one aspect in the affairs of Europe that has awakened the gravest apprehensions. Russia is making warlike preparations, with a view of being ready for any emergency. She, it is said, is massing her troops on the border of Turkey, and giving signs of aggression there. Now is the very conjuncture for which long and patiently she has been waiting. There is no power in Europe willing to oppose her. She has not modified a single demand made at first by Prince Gortschakoff. Her position is in at least one respect well defined, and none of the powers whose views are opposed to hers can doubt for a moment that she intends to fight in support of her opinions, be they right or wrong. Let Russia obtain possession of Constantinople, which so long she has coveted, and succeed in making the Black Sea a Russian lake, and her power will be more than a match for that of any European state. Possibly, then, events would fulfil the first Napoleon's words that in fifty years Europe would be all Cossack or all Republican.

What will take place the coming year, no one can tell. The most self-confident have no courage in these days to predict. We can only wait in mute wonder, knowing that everything, the greatest as well as the least, is under the control of One whose ways are unsearchable and past finding out, and who is wisely overruling all for a grand and glorious consummation.

OBITUARY.

DIED, in York, July 5th, 1870, MARY, daughter of Joseph Spence, late a ruling elder in the congregation of Kortright. Deceased was born Feb. 5th, 1846, in Davenport, Delaware Co., N. Y., where she continued to reside until last March, when she removed to York. Though coming among entire strangers her amiable, winning disposition gained her many friends. Soon after reaching York a disease under which she had long labored, arising in the first instance from a fall received in early childhood, developed itself and became very malignant. She was a very great sufferer, both from the general disease and especially from a most painful knee. But while nature at times gave way, her cheerful spirit, and her faith in God, never forsook her. Her sick-bed instead of repelling, as is often the case, became a centre of attraction in the neighborhood.

Of her it might most truly be said, she desired to depart and be with Christ, and yet most quietly she waited all the days of her appointed time until her change came. After long and great suffering she quietly fell asleep in Jesus. Few have been blessed with a mind so bright, a disposition so cheerful, a faith so childlike and unwavering.

S. BOWDEN.

DIED, at Rose Point, Pa., June 19th, 1870, Mrs. MAGGIE WILLSON, wife of Thos. J. Willson. She was just entering her twenty-eighth year; she was the mother of two children, one of which after long and severe affliction had already gone before her to the heavenly country. The other, but a child, she left with all confidence in the care of the Great Shepherd, who in his tenderness and love carries the lambs in his bosom.

Her disease was consumption ; her death was expected by her long before it came, with great anxiety. Indeed her greatest trouble was to wait with patience the call of the Bridegroom. Few things grieved her so much as the suggestion that she might recover. Her desire to depart was not caused by suffering, but only by the earnest desire to see the Saviour she so much loved, and to enjoy that inheritance which she believed was waiting for her. She loved the ordinances, and grieved when she was deprived of the privileges of God's house. In great weakness she was borne to the communion table not long before her death. She said it was a great communion for her. How sweet such privileges must be to those who have already bid farewell to all that is earthly and stand upon the threshold of the heavenly mansions. Is it not because there is so much of the earthly and sensual still clinging to us that many of our communion seasons are marred ? We never learn to drink deep from the river of God's pleasures till we have forsaken our own broken cisterns. Till we have tasted the joys of heaven we cannot have that desire to depart and to be with Christ, which we should ever seek.

COM.

DIED, May 8th, 1870, in the 14th year of her age, EMMA JENNIE, eldest daughter of W. G. and C. G. R. Thompson. Jennie was a remarkably promising child and had, long prior to her illness, given in her daily life, marked evidence of the work of grace in the heart. She was of a very amiable and peace-loving disposition. Where she was most known, she was most loved. It is believed she died leaving no unkind remembrances behind. Her mind was unusually mature for her age. She was a great lover of the Bible and made it her daily companion. She had memorized more than eighty psalms regularly and many others irregularly, also a great many portions of Scripture, both in the Old Testament and New. Although but a child, she was well grounded in her belief of the distinctive principles of the church in which she was born and baptized. She was also well informed in the great doctrines of grace and salvation. Previous to her illness she had been diligently employing her spare moments reading the standards of the church with a view to making a public profession of her faith. The circumstances of her death were peculiarly touching. She had been tenderly and most devotedly for some months, ministering to the wants of a sick mother, and had been anticipating with no little anguish of mind, the time when she would have to part with one she so highly esteemed, and so dearly loved ; but God had arranged it otherwise, some better thing was reserved for her ; he did not allow her sensitive feelings to be so sorely grieved, she was taken from the evil to come. From the enjoyment of her wonted vigor of health she was suddenly prostrated, by disease, on a bed of sickness and hurried down to the banks of Jordan. Her illness was short and decline rapid. Her disease was typhoid fever ; she was delirious at times, the last four days of her life, but generally quite rational. The night before her death her uncle, Mr. T. P. Robb, was affectionately watching her on her dying couch, when during the silent hours of midnight she became quite composed, and he had a most comforting and satisfactory conversation with her on her spiritual state. Among other things she said emphatically, the only way of salvation was through the Lord Jesus Christ, and in answer to the question if she possessed this faith, replied, she *felt* that she did. The next day she quietly breathed her last, almost unnoticed by her friends around, but they sorrow not as they who have no hope.

Six days after, the mother of the above died, after an illness somewhat protracted. Her life was consistently pious, and her last sickness seemed crowned with grace, as marked by her patience, submission and resignation. Her pious heart mellowed, her devoted soul expanded under the influence of saving

and increasing faith. The great future was very hopefully looked into. Heavenly expectations encouragingly drew her on; full of Christian readiness she seemed to have little to do when summoned, but to rise and trim her lamp, and then peacefully and confidently closed her eyes in her long but last sleep. Thus died the wife of Wm. G. Thompson, of Miller's Run congregation, May, 15th, 1870, respected by all, and we trust beloved by her Master in heaven. She has left a large circle of friends, a tender husband and five children, to mourn her loss.

COM.

REV. JAMES S. BUCK.

JAMES STEWART, son of John and Jane Buck, was born on the 24th of June, 1835, in Richland county, Ohio. He was the youngest of nine children, four of whom, two brothers and two sisters, survive him. Until 1831 his parents lived in Pennsylvania, and were members of Little Beaver congregation, then under the pastoral care of Rev. R. Gibson. Not having an opportunity to attend their own church in their new home, they joined the Associate Reformed, with which, also, he connected himself in his nineteenth year.

Shortly after his father's death, in 1852, Mr. Buck commenced his preparatory course at Oberlin College. From there he went to Hayesville Academy, and in 1857 entered the Sophomore class of Jefferson College. On account of failing health, he remained there less than a year. After leaving College until entering the Seminary, his time was spent in teaching. In 1859 he married Miss M. J. Davis, of Beaver county, Pennsylvania.

Mr. Buck was never entirely satisfied with the position of the Associate Reformed Church on the subject of Civil Government, and yet he could not for a long time see his way clear to join any other. Not until 1860 were his difficulties removed. In the fall of that year he became a member of the Muskingum congregation of the Reformed Presbyterian Church. In 1861 he was taken under the care of Pittsburgh Presbytery as a student of Theology, and that winter attended the Seminary. In 1864 he was licensed to preach. Shortly after his licensure, Presbytery sent him to Oil City, where he ministered several months. Subsequently he travelled through the church as a supply. Frequent and severe hemorrhages of the lungs, however, soon compelled him, for a time, to stop preaching.

His health improved so much during a few months' rest, that, in 1867, the Central Board appointed him as a missionary in the North-West, and Pittsburgh Presbytery, at its request, ordained him. In June of that year he entered upon his new field of labor. From the first he was pleased with it. "I see much to interest me," he wrote shortly after going west; "there are good attendance, good attention, and good will generally." His field of labor was very extensive. "It surprises me to learn how far it is to every place in this big West. I find that in going to the other branch of my little congregation I must travel some three hundred miles." The cultivation of such an extensive field, under the circumstances, was, of course, entirely impracticable; and so he wisely confined his labors to one place, selecting Elliotta.

The readers of this magazine are familiar with the history of that congregation. A mission station composed of but a few members, none of whom were wealthy, and a majority of whom were in very moderate circumstances, without any church-building and with no prospect of soon obtaining one, gradually grew into a flourishing congregation, built, and by the timely assistance of the Board of Church Extension, or rather of one of its members, paid for a comfortable house of worship, and now is almost if not entirely able, itself, to support a minister.

Mr. Buck continued to labor with encouraging success at Elliotta until last

May. "I have been able," he wrote, under date of Feb. 9th, 1870, "to preach with great regularity since Presbytery. The work seems in rather a prosperous state. I think the mission has not, since my arrival, been so hopeful as now." In May he started to attend the meeting of Synod, but had not sufficient strength for the long and fatiguing journey. Very weak and well nigh exhausted, he succeeded, after great exertion, in reaching the home of his father-in-law, in Lawrence county, Pennsylvania. There he remained till his death. During the summer his health improved a little, and his friends began to hope that possibly he might again recover. At the close of September, however, a marked change for the worse took place. From that time he continued to grow weaker until at last, on the morning of the 13th of October, a little before 4 o'clock, he slept away.

Mr. Buck was a man of real worth. His mind was clear and well balanced. Few persons were less likely to form a wrong judgment in regard to either men or things. He was independent, always thinking and acting for himself. He could neither fawn nor flatter, and for those who did his contempt was unbounded. Naturally ambitious, he yet would rather fail than succeed in the use of doubtful means, or at the expense of another.

He was a firm friend. There was nothing very demonstrative about him. Many a one would have professed more. Yet the character of those he trusted was sacred in his eyes. Against it no person in his presence would be permitted to say a word unrebuked. Ever willing to oblige any one, yet for his friends he could not do too much. His first hemorrhage was caused by over-exertion in behalf of one of the students who was suffering from a painful and incurable disease. Acts of kindness done to him by others were always gratefully remembered. He frequently referred to the uniform kind treatment he received when travelling through the church. The substantial assistance in a time of need rendered to him by the brethren in Allegheny and Pittsburgh, at the house of Dr. Sterritt, in the summer of 1866, was often spoken of.

Mr. Buck was an able and successful minister. When quite young, he gave himself to this work. Throughout his entire academic, college and seminary life, he looked forward with intense longing to the time when, an authorized ambassador of the Cross, he could preach Christ. When, for a little, it appeared that privilege would be denied him, his disappointment was great. His joy when his fears were removed was correspondingly great. He knew well the responsibilities of his work; he knew also its reward.

Not many ministers make as careful preparation for the Sabbath as did he. There was nothing *ad captandum* about his preaching. He always mastered his subject before going to the pulpit. The result was, his preaching was effective. Had bodily strength been given, he would have been a good speaker. As it was, his speaking, to a stranger, was almost painful. His appearance was against him—tall, slender, bent, emaciated, he looked weak. A feeling of pity was at once awakened. Standing in the pulpit, leaning, with one hand on the desk, he would talk with great deliberation for a little, then pause for breath and again proceed. "I felt so much relieved; I was all the time afraid he would have a hemorrhage," was the remark once made by one of his auditors when the congregation was dismissed. It was here the excellence of his subject matter told. "I never heard the 8th Psalm so satisfactorily explained before," was the remark of an intelligent elder, on leaving a church in which he had officiated. "I like to hear brother Buck preach," said a minister who had the opportunity of listening to him frequently; "I always get something."

As a minister, he labored most diligently. Knowing his time here would be short, his resolution was to improve it. "I will only give up my chosen

work of preaching when God shall please to stop my mouth," was his resolution. "I have preached," he wrote, Nov. 16, 1868, "since the first of January, fifty-two sermons, several of them over eighty minutes long. I have assisted at four communions, preaching from three to seven times each." The expressions of pity so lavishly bestowed sorely annoyed, but did not discourage him. "It was hard," he writes in one of his letters, "for me to be looked at, and handled and praised, and laid by with the remark 'damaged.' But I feel that God has his own purposes with regard to me, and I patiently abide the issue."

As a pastor, he excelled. Few so thoroughly identify themselves with a congregation and labor for its welfare. Those who assisted him, he thanked as heartily as though it had been a personal favor. When it prospered, he rejoiced; and when adversity came, it was like an affliction in his own family. To plead the case of his people he started on his long and fatiguing journey to Synod. For their sake he longed to live. "Oh for one year more to spend among them!" was a prayer frequently offered during his sickness.

Mr. Buck was a ripe Christian. His sincerity could not be questioned. He tried in everything to act conscientiously. Only when convinced it was his duty, did he join our church. "I do not believe it is right," he wrote on one occasion, "to join a church with mental reservation." And again, "I hold the sentiments of your church on the constitution and covenanting. I would much prefer to be in her communion; but there are difficulties. . . I fear that in giving an unreserved assent to your standards, I should commit the grave offence of professing what I could not believe. I have always felt the highest respect for your church, her doctrines, her ministry, and her people, but I cannot give my assent to the standards of any church with the latitudinarian reservation, 'I believe them as I understand them.' May God guide by his Spirit." When convinced it was his duty to make a change, he availed himself of the first opportunity.

There was nothing gloomy about his religion. Moroseness and piety were not synonymous terms in his vocabulary. He delighted to talk on those subjects that related to the soul's welfare. The atonement made for sin, to him, was a reality. In it he placed his entire trust; and believing it to be all-sufficient, he had no fear for the future. Few persons regard death with less dread. He desired to live longer for the sake of his congregation, which needed his care; for the sake of an aged and much afflicted mother, who now, in her declining years, looked to him for comfort; for the sake of his two boys, whom he was very desirous to educate; for the sake of his wife, whose failing health long since had alarmed him. It seemed hard to leave a small, helpless family, for whose future he had not been able, as yet, to make much provision, to contend with the world. Yet, when he saw that his desire to live a little longer was not to be gratified, he cheerfully submitted, and committed his flock and family to the care of Him whose promises never fail. "God knows best," he would say, "his will, not mine." Not once during his illness did a murmur escape his lips. "I enjoy more comfort now than in all my life before," he remarked to his wife. "Just waiting" was his greeting to an old friend, who called to see him when very low. The evening before his death his wife, by request, read to him the 62d Psalm. Shortly afterward he became so hoarse that only with great difficulty could he speak so as to be understood. The next morning, without a struggle, he died. His death was peace. "Mark the perfect man and behold the upright: for the end of that man is peace." "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

J. W. S.

BOOK NOTICES.

FROM Robert Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis & Co., 194 Liberty street, Pittsburgh :

SAVING KNOWLEDGE, addressed to Young Men By Thos. Guthrie, D. D., and W. G. Blaikie, D. D.

LIVES AND DEEDS WORTH KNOWING ABOUT, with other Miscellanies. By the Rev. Wm. F. Stevenson.

LIFE OF REV. JOHN MILNE, of Perth. By Horatius Bonar, D. D.

HEROES OF HEBREW HISTORY. By Samuel Wilberforce, D. D.

The above are all good books. The first is a presentation of the whole plan of salvation, plain, practical and interesting. The second is chiefly a concise account of the lives of eminent Christians of different countries, with some of whom American readers have but a slight acquaintance. The third is a biography of a minister, whose life is intimately connected with the religious history of the last thirty years of Scotland. The fourth is a collection of sketches of the lives of persons who figured prominently in Old Testament history, which, with one exception, appeared in the pages of "Good Words." The style is clear, the story is always well told, and the practical lessons inculcated are excellent.

From the United Presbyterian Board of Publication, 3d Ave., Pittsburgh :

THE SAVIOUR'S CLAIM, or Children Invited to Christ. By R. H. Pollock, Pastor of the United Presbyterian Church of Wooster, Ohio.

This little book is intended to present to children the claims of the Saviour to their love. It can be read by both young and old with profit.

THE UNITED PRESBYTERIAN, of Pittsburgh, whose appearance has lately been much improved, is conducted with ability. Its editorials compare favorably with those of religious newspapers in general, and its selections are, as a rule, judicious. We are glad to see evidences of its prosperity.

 TRUST ALSO UPON HIM.

"COMMIT thy way unto the Lord; trust also in him, and he shall bring it to pass." If we translate the words literally they read, "Roll thy undertakings on the Lord; trust also *upon* him, and he *will do it*." he will do what you cannot do; he will help you do what duty demands of you. This is God's written pledge to every faithful pastor or teacher or parent who has a work to do, and to every child of His who has a path of trial before him. Let us be sure, however, that our "way" is a right one, and a wise one, before we "commit" it to God. Unless the conscience is clear on this point, Christian faith can have nothing to do with it. A backslider or a runaway dare not ask God's help in his guilty course. But when we are well assured, in answer to prayer, that our undertaking is for the glory of God, then the sooner we put it wholly into the divine guidance the better. Whether we are seeking the salvation of our own soul, or the souls of others, our first duty is to *trust God*. We are to work and walk by faith and not by sight.—*Evangelist*.

RECEIPTS FOR TREOLOGICAL SEMINARY.

DAVID GREGG, *Treasurer*,
No. 99 Wood Street, Pittsburgh, Pa.

1870.

WM. BROWN, *Treasurer.*

N. R. JOHNSTON,
New Brighton, Pa.

RECEIPTS FOR FOREIGN MISSION.

1870.			
Nov. 21	Piney cong, Pa., per Rev. S. O. Wylie,.....	\$ 6 00	
" 29	Ladies Missionary Society of the 1st cong., Philadel- phia, per Miss Annie Willson, Treasurer,.....	50 00	
" "	David Gregg, of Central cong., Allegheny City, Pa.,..	25 00	
" "	Mrs. M. M. Gregg, wife of D. Gregg, of same cong., to educate a Syr an girl,.....	75 00	
" "	Mrs. Isabella McFarland, wife of James McFarland, of Sandy Branch of Salem cong, per David Gregg...	100 00	
Dec. 2	Bethel cong, Ill., per Rev. D. S. Faris,.....	48 25	
" 6	Miss Lydia W. McKee, of Lucesco, Pa., per A. Dodds	10 00	
" 7	Enclosed in an anonymous letter from Protecting So- ciety, of Southfield, Mich.,.....	20 00	
" "	Rushsylvania cong., Ohio, per W. Wright,.....	25 00	
" 9	3d cong., Philadelphia, per Wm. McHatton, \$60 00		
" "	Wm. McHatton of do cong.,.....	10 00	70 00
" 10	2d cong., Philadelphia, per Wm. Walker,.....		209 33
" 12	Neilsburg, branch of Oil Creek cong., Rev. D. R. Reid		4 00
" "	Londonderry, Ohio, cong, per J. Blackwood,.....		17 50
" 13	Boston cong., per Rev. Wm. Graham,.....		51 65
" "	Sabbath School of 3d cong., Phila., per R. J. Sharp,...		2 75
" 14	Bethesda cong, per T. N. Faris, of Bloomington, Ind.		70 00
" 15	Washington cong., Ill., per James M. Stevenson,.....		11 00
" 17	Elkhorn cong, Iowa, per A. T. Kennedy,.....		14 75
" 19	Thomas Crozier, C. W. per Rev. S. O. Wylie,.....		8 00
" "	Lisbon cong., New York, per James Smith,.....		39 00

WILLIAM BROWN, Treasurer,

1635 Locust Street.

APPOINTMENTS IN PITTSBURGH PRESBYTERY.

Central Allegheny—January, 1st and 2d Sabbaths, Johnson, J. M.; Feb-
ruary, 3d Sabbath, Crozier; 4th, R. J. George; March, 1st Sabbath,
McFarland, A. J.; 2d, Wallace; 3d, Black.

Bear Run—January, 1st and 2d Sabbaths, McFall; February, 2d and
3d Sabbaths, McAuley.

Centerville—R. Reid one day discretionary.

Manchester—January, 1st Sabbath, Martin; 4th, Johnston, J. M.
February, 2d Sabbath, Johnston, N. R.; 4th, McAuley.

Mahoning—February, 1st Sabbath, McAuley.

New Castle—January, 2d Sabbath, R. J. George; February, 2d Sab-
bath, Wallace; March, 2d Sab. Crozier; April, 1st Sabbath, McAuley.

Oil City—March, 4th Sabbath, McAuley; April, 2d Sabbath, Wallace.

Parnassus—January, 2d Sabbath, Martin; 3d, Johnston, J. M.; April,
1st Sabbath, Johnston, N. R.

Pine Creek—January, 1st Sabbath, McFarland, W. 3d Hunter.* Feb-
ruary, 1st Sabbath, Wallace; March, 1st Sabbath, McAuley; 3d, Gal-
braith;† April, 1st Sabbath, Crozier, Redstone; January, 1st Sabbath,
Crozier; 4th, Wallace.

*By appointment of Presbytery to attend to ordination and installation
of elders, on Monday, January 9th.

† By appointment of Presbytery, to moderate in session for increase of
elders when requested.

The Committee on Supplies is unable to make any more appointments
than the above, as Presbytery has given vacant congregations the privi-
lege to obtain for themselves preaching. No student of the fourth year
has received any appointments, to either missionary station or vacancy,
from either Presbytery or committee on Supplies, other than those published.

In order to avoid confusion, if any of the above cannot fulfill the ap-
pointment, they will please notify immediately the Chairman Committee
on Supplies.

J. W. SPROULL, Ch. Committee Supplies.

COMBINED SERIES.

VOL. IX.—No. 2.

THE
Reformed Presbyterian
AND
Covenanter.

FEBRUARY, 1871.

CONTENTS .

	Page
Christ's Easy Yoke and Light Burden,.....	33
Lifting,.....	36
The Highest Good,.....	40
Renewal of the National Covenant in 1638,.....	42
The Present Crisis,.....	46
Northwest Mission,.....	53
Foreign Missions,.....	54
Working Woman's Home,.....	55
Rev. J. S. Buck,.....	56
Monthly Record,.....	57
Situary.....	62
Book Notices.....	64

THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

Wherefore we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.
We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT STREET.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1870.	
Dec. 21.	Sterling cong., per John Hunter,.....\$28 20
" 22.	Walton " per R. D. McDonald,..... 28 12
" 30.	Southfield cong., per S. Bell, less expressage,..... 28 65
" "	Joseph Dodds, Reheboth, Iowa,..... 5 00
" "	Rev. Joseph Hunter, interest,..... 6 00
1871.	
Jan. 3.	York cong., per Rev. S. Bowden,..... 43 30
" "	" " J. Culling's Interest,.. 4 00
" "	White Lake cong., per W. O. Frazer,..... 8 00
" 7.	Interest on U S. bond,.....297 00
" "	Premium on above, 10½,..... 31 18
" 9.	Boston cong., per Rev. W. Graham,..... 50 88
" 14.	Sharon " per Rev. J. M. McDonald,..... 43 95
" "	Ryegate and Barnet cong., John Macklin,..... 40 00
" "	Lind Grove cong., per Rev. C. D. Trumbull,..... 31 00
" "	Eliza Sproull, Allegheny City, interest,..... 8 00
" "	Miller's Run cong., per R. Wallace,..... 5 00
" "	Second Miami cong., int. collected, per W. Rambo,..... 3 60
" "	Oedar Lake cong., per Rev. W. French,..... 8 00
" "	James Boggs, First Allegheny cong, interest,..... 6 00
" "	North Union cong., per Rev. J. Galbraith,..... 16 00
" "	Robert Dodds, interest, " "..... 8 00
" "	J. A. Dodds, " " "..... 1 50
" "	James Anderson,..... 1 50

D. GREGG, *Treasurer.*

99 Wood street, Pittsburgh, Pa.

The \$10.60 credited last month to St. Louis congregation, per J. McCracken, should have been credited to Staunton congregation, per Thos. Drips.

NEW BRIGHTON (PA.) LADIES' SEMINARY.

The *Spring* Session will begin on *Tuesday, March 14.* For a Circular, address the Principal, N. R. JOHNSTON.
(F.M.)

Walnut City congregation, Iowa, will have their church completed at an early day.

FOREIGN MISSION FUND.

1870.	
Dec. 20.	1st cong., New York, per Jas. Spence,.....\$127 25
" "	Rochester cong., N. Y., per T. S. Lynn,..... 55 50
" "	Winchester cong., Kansas, 15 00
" 22.	Walton cong. N. Y., per D. McDonald,..... 21 00
" "	Sabbath school of 1st cong., N. Y., per J. Spence,..... 30 00
" 23.	Cong. of Reno, Minnesota, per Daniel C. Faris,..... 10 00
" "	Cong. of Ramsey, Canada West, gold draft, per Rev. Robert Shields,.....\$40 00
	Premium on do..... 4 20
	44 20
" "	Topsham, Vt., cong., per Samuel Miller,..... 30 00
" 24.	1st Miami cong., per Samuel P. Johnston,..... 32 05
" 26.	Walnut City cong., Iowa, per Joseph Manners,..... 4 00
" 28.	Middle Wheeling cong., per Alex. M. Orr,..... 13 00
" 29.	Brookland cong., Pa., per A. Dodds,..... 30 50
" 31.	Lind Grove cong., Iowa, per Rev. C. D. Trumbull,..... 50 00
" "	Nancy E. Faris, of Bloomington, Ind., for benefit of girls' school in Syria,..... 16 00

T H E

Reformed Presbyterian and Covenanters.

VOL. IX.

FEBRUARY, 1871.

No. 2.

CHRIST'S EASY YOKE AND LIGHT BURDEN.

BY JOHN BROWN, A. M.

"Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 29, 30.

In the preceding context Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The terms, "Ye that labor and are heavy laden," are sufficiently comprehensive to embrace all mankind, without distinction and without exception. Sinners of every description are invited to come to Jesus. It is the privilege of every burdened sinner to cast his burden on the Lord, whatever that burden may be, and in doing so Jesus promises to give him rest.

In the passage now quoted, Jesus exhorts those who come to him to take his yoke upon them, and learn of him, because he is meek and lowly in heart, and in doing so he promises again that they shall find "rest." But before entering into these particulars, we would observe the order of these duties. Coming to Christ is first in order. You must first come to Christ, and next take on his yoke. You cannot take on his yoke till you come to him. No doubt the sinner comes to Christ and takes on his yoke in the same moment, so that in the order of *time*, these two duties go together; but in the order of *nature*, you must come to Christ before you take on his yoke. For it is a truth which needs to be told with the greatest of plainness, that a man must be born again before he can perform any Christian duty. Life must be communicated before vital actions can be performed. Hence, in the Scriptures Christian duties are inculcated on Christian people only. They are never inculcated on the unconverted as such. If they be inculcated on the unconverted, it is in the view of their conversion, which is pre-supposed. Baptism, for example, is inculcated on sinners; but not as their immediate duty—repentance is pre-supposed. "Repent and be baptized," says Peter, not "be baptized and repent." Acts 9: 38. In the same way, prayer is inculcated on sinners; but not as their immediate duty; repentance is again pre-supposed. "Repent and pray," says Paul, not "pray and repent." Acts 8: 22. So in the text, Jesus exhorts sinners to take his yoke upon them; but not as

their immediate duty ; coming to him is pre-supposed. "Come unto me," says he, "and take my yoke upon you," not "take my yoke upon you and come." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

I. Jesus exhorts those who come to him to take his yoke upon them. A yoke is an instrument used for coupling oxen together for the purpose of labor. It is employed in the Scripture as the symbol of *bondage*. "I have broken the bands of your yoke," says God to Israel, "and made you go upright." Lev. 26 : 13. It is employed as the symbol of *affliction*. "It is good for a man that he bear the yoke in his youth." Lam. 3 : 27. It is employed as the symbol of *Jewish ceremonies*. "Ye put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear," says Peter, in reference to circumcision. Acts 15 : 10. In the text it is employed as the symbol of Christian obedience, and conveys the idea of *subjection* and *restraint*. Christian obedience is called a yoke and a burden, not because it is *felt* to be so, but in allusion to the yoke and the burdens from which Jesus delivers his disciples. Hence he says, "My yoke is easy and my burden is light. There are three senses in which you must take Christ's yoke upon you :

1. You must take upon you the yoke of Christian *profession*. The confession of the mouth is essential to your salvation, as well as the belief of the heart. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10 : 9. This confession is made in baptism. "Let us draw near," says the apostle, "with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the *profession of faith*." Heb. 10 : 23. And again : "For as many of you as have been baptized into Christ have *put on Christ*." Gal. 3 : 27.

In baptism we symbolically and professedly put on the robe of Christ's righteousness, which we have previously put on by *faith*. The open profession of faith in Christ is indispensable.* "Whosoever, therefore, shall confess me before men," says the Saviour, "him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10 : 32, 33.

2. You must put on the yoke of a Christian *practice*. You must put on Christ not only as your righteousness, but also as your example. "Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness ; not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another, if you have a quarrel against any ; even as God for Christ's sake

* In the baptism of infants this is done by their parents as their representatives.

forgave you, so also do ye." Rom. 13: 13, 14; Col. 3: 12, 13. This Christian practice is also essential to true religion. For "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24.

3. You must take upon you the yoke of the *Cross*. "If any man will come after me, let him deny himself and take up his *cross* and follow me." Matt. 16: 24. All Christ's disciples must "drink of his cup, and be baptized with his baptism;" *i. e.*, they must *suffer* with him. Hence we are said to have fellowship with him in his sufferings. These sufferings are in themselves a yoke of affliction; but they are blessed in their results. For though "no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Christ not only makes the cross tolerable but pleasant. "My yoke is easy and my burden is light." Jesus will teach you how to bear the cross and assist you in hearing it; hence,

II. He exhorts you to learn of him, because he is meek and lowly in heart, and promises that you shall find rest to your souls in his service. He is the great Teacher of his church, and if you come to him you must come to learn—you must be his disciples or scholars. Christ is eminently qualified to teach you, not only because he can inform the judgment, but also because he can persuade the heart. And his instructions are all gratuitous—"without money and without price." "Come unto me," says he, "learn of me, for I am meek and lowly in heart," as if he had said:

1. Submit yourselves implicitly to my instructions. Call no man teacher in comparison with me. Matt. 23: 8. Receive the instructions of men, even the best of them, only in so far as they are in harmony with mine. Isa. 8: 20. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *Every one that is of the truth heareth my voice.*"

2. Let my meekness and lowliness be your encouragement. "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." Though you may be backward and slow to learn, I will treat you tenderly. I will not drive you but teach you truth as you are able to bear it. "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

3. Learn to be meek and lowly like me. Take me for your example. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who did not sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." The Pharisees bound heavy burdens, and grievous to be borne, and laid them on men's shoulders; but they themselves would not touch them with one of their fingers; but I have meekly borne the yoke myself and set an

example for your imitation and encouragement. Does the yoke of a Christian profession in the face of a scoffing world seem hard? "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Does the yoke of Christian practice, amidst temptation without and corruption within, seem difficult? "My grace is sufficient for thee; for my strength is made perfect in weakness." Does the yoke of the Cross seem hard to bear? Look unto Jesus, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. He was animated in bearing the cross by the prospect of the crown; and he has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

III. Jesus promises to give rest to those who come to him and take his yoke upon them. Rest is promised both in connection with coming to Christ and taking on his yoke. The rest which the believer enjoys in connection with coming to Christ, solely consists in the peace of conscience which he experiences in the finished work of Christ. This rest the sinner enjoys the moment he believes, and before he has performed any good work whatever, for it springs from the perfect righteousness of Christ, and has no more to do with his duties than with his sins. But rest is also promised in connection with our taking on the yoke of Christ, and that most properly, for—

1. Christian obedience is the most solid evidence that we have truly come to him. The believer is warranted to "joy in God, through our Lord Jesus Christ, by whom he has received the reconciliation" from the first moment of his believing, whatever his previous character may have been up to that moment; but he is not warranted to do so unless from that moment he becomes *a new man*.

2. The manifestations of Christ's love to the soul stand in connection with obedience. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

3. It is this that makes Christ's yoke easy and his burden light. Love makes it easy; for "the love of Christ constraineth us." The new nature makes it easy; for "whosoever is born of God doth not commit sin, for his seed remaineth in him, and *he can not sin because he is born of God*." But there is no rest promised in the gospel to those who live in sin, whatever their professions may be. "There is no peace to the wicked."

DRIFTING.

"ISSUES short and sharp; never was there a time where they were needed more. These must be a clearing up of the debatable middle ground, so that the real parties in the great controversies of the day may see each other distinctly. We should know to what we are drift-

ing, as well as what we are drifting from." These utterances of the venerable Tayler Lewis are not inapplicable to movements now afoot among Reformed Presbyterians; and may be profitably pondered as timely warnings. Passing other matters and noticing Covenanting, the immediate and engrossing concern of the church, there is unquestionably cause for serious apprehensions. In the past it was with much trembling that we neared the time appointed for renewing our engagements—trembling lest, because of existing divisions, the desired work should fail. So it did, once and again, to the sad disappointment of many.

With unanimity, cheering beyond the most sanguine expectation, Synod at its last meeting adopted "the Form" which is now in overture; and we then hailed the anticipated time of unitedly lifting up our hands to God, with unwonted joy. Subsequent developments show that instead of more firmly binding, it *may* set us adrift. Were it proposed to renew "our Covenants" by pledging ourselves in a bond adapted to our circumstances and times, to adhere to the Covenants National and Solemn League, and endeavor to the utmost, to secure the universal practice of their important principles, we would, instead of drifting, throw out an additional anchor and secure a firmer hold of our position. This, while the storm is up, the darkness on, and we anxiously awaiting the morn, would be wise. By "binding up the testimony" and "sealing the law," we would incorporate the straggling with the well-trained ranks, place in more conspicuousness, than ever, the inspiriting "Banner of the Covenant," and bring up the reforming principles of our renovated covenants abreast of our times. No endeavor more worthy of our fervent devotion, our united and determined effort, can be urged. Its attainment would rank us with her who is "fair as the moon, clear as the sun, and terrible as an army with banners." But if Covenanting, in the present Form, will displace and supersede our present Covenants, and sever our direct and hallowed relations with the men, the martyrs and deeds of "the Second Reformation"—if swearing the Form, as it now is, will make us merely an American Church, release from the obligations of the Covenants National and Solemn League, and, consequently, necessitate new and entirely different "Terms of Communion" from those which now "form the bonds of our ecclesiastical union," drifting will not be the worst of our condition. Were it simply that our proposed covenant tended, by construction, to this, the well-known staunchness of its writers and the tried conservatism of the Synod would exclude all reasonable fear. But this is not in question. By public avowals and published statements, it is asserted the document presents and is designed to present, the matter full front.

Dr. Dodds, in his letter from Aleppo in the current number of the *Reformed Presbyterian and Covenanter*, says, "I am glad to see that it is original, and no mere adaptation of the venerated forms of the National Covenant and Solemn League. This—I mean the use of a new bond entirely, formed only with reference to the exigencies of the times and places in which it was to be entered into—is demanded by the true spirit of the institution of covenanting."

The *Reformed Presbyterian Witness*, of Glasgow, Scotland, for September says, "It is simply *an American Covenant*, entirely independent of, and making no reference to the British Covenants." This feature of our Covenant the *Witness* sincerely deprecates. Referring to the attempt made some forty years ago, led by Drs. M'Leod and Willson, it assigns incipient New-Lightism as the preventor of success, and adds, "for it is a notorious fact, that one of the most marked and palpable manifestations of a spirit of defection and unfaithfulness in Covenanters in all countries where they have obtained a footing, has been a desire to get away from the obligation of the British Covenants, and consign them as much as possible to oblivion."

We most indignantly repel the idea of New-Lightism influencing, in any conceivable way, the drafting of our Form. The purest motives undoubtedly prompted every thing in this carefully elaborated document; nevertheless, if its adoption, by construction even, tends to leave aught of the blood-bought attainments of reforming times, in fact or form, behind, and it is to be the call for pitching a new camp, around a new tabernacle, and the floating of another banner than that "for Christ's Crown and Covenant," we ought to pause. We ought to change our course. It is not too late. Let the full sentiment of the church be declared, and if our Form tends to drifting, or if it has not the hearty approval of her membership, let the desired amendments be made.

It is not to be expected that every thing every one could wish can be in it, or that the wording of its sentiments will be the choice of all; about these and the collocation of sentences and paragraphs there ought to be no quarrel. It is an entirely different matter, however, a matter vital to our contemplated important work, whether we shall formally and by oath, cut loose from "the Covenants of our fathers" and the Reformed Churches in "the British Isles;" and ignore, as it is maintained our present Form does ignore, the times, the men and deeds from which we received our honorable and venerated names "REFORMED PRESBYTERIANS" and "COVENANTERS."

J. W. SHAW.

ORANGE LAKE, Dec. 20th, 1870.

THE Form of Covenanting now before the church in overture, we have not considered a proper subject of criticism through the press, and have therefore declined to publish anything in the way of change or amendment. The simple question submitted by Synod to the lower courts, is, approve or disapprove. As brother Shaw does not criticise the document, but only warns against a possible misconstruction of it, we have published his article. It is all important, that there should be entire agreement in regard both to the obligations by which we propose to bind ourselves to God, and to one another, and also to any future action that may be required by these obligations in order to give them practical effect.

We noticed in the letter of our missionary in Aleppo, the paragraph quoted by brother S., and also the remarks of the Scotch *R. P. Witness*. In Dr. Dodds' reference to the Board we think there is no intimation of a desire

Drifting.

to leave behind, as no longer needed, a recognition of the obligations of the British Covenants. It is well known that a Form of Covenanting prepared by retaining, where it could be done, the language of these Covenants, and adapting them in those parts that were peculiar and temporary, to the existing state of the church, was so cumbrous and withal so ambiguous, as to induce Synod to reject it. Surely fidelity to those vows does not require us to retain their very language. What we want is their *substance*, their whole substance in all things, moral and unchangeable. This we believe we have in the Bond approved by Synod, and this we understand to be the meaning of our missionary brother.

The remarks of the *R. P. Witness*, we cannot but think, are unjust to our Synod. The writer must have overlooked the words "The Covenants of our fathers" that occur both in the "Confession of Sin," and in the "Form of Covenant." In the first, "we confess and bewail our forgetfulness of the obligation laid on us by the *Covenants of our fathers*," and in the latter we pledge ourselves "in faithfulness to our vows and to the *Covenants of our fathers*, to bear true testimony in word and deed for every part of divine truth, and for all the ordinances appointed by Christ in his kingdom."

Now as the Reformed Presbyterian Church has never formally covenanted in this country, to what can the expression twice used—"the Covenants of our fathers"—apply, if not to the Solemn League and the National Covenant? With this reference to these deeds of the church in Britain occupying so prominent a place in our Form of Covenanting, we are constrained to say that the assertion in the *Witness*, that "it is simply an American Covenant, entirely independent of and making no reference to the British Covenants," is utterly gratuitous. We hope to see it corrected in a future number.

Brother Shaw heads his article, "Drifting," and seems to think that the church in this country is in danger of leaving her moorings, if she has not already left them. What ground he has for his fears we profess not to know, but we have had for years our own apprehensions of danger on this quarter. And this is one reason why we desire to have the stakes of our Zion's circumvallation strengthened, by renewing our obligations to walk by the rule whereunto we have already attained. Any attempt to generalize and popularize our Terms of Communion, we would earnestly deprecate. It is easy to find fault with the expressions, "as received by the Church of Scotland,"—"for substance"—and "all things not peculiar to the church in the British Isles," found in the third and fourth terms, but we hope there is no serious design to remove them from the place which they have so long occupied.

It is well to have the eyes of the church directed to the point where at least one watchman thinks there may be danger. What we need now is an outpouring of the Holy Spirit in a fulness of life, light and holiness. For this let prayer without ceasing be offered up to the "God and Father of our Lord Jesus Christ, that he would give us the Spirit of wisdom and revelation in the knowledge of him." When the promise shall be fulfilled, "I will pour my Spirit upon thy seed, and my blessing upon thy offspring," then "one

shall say I am the Lord's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Is. 44: 3-5. T. S.

THE HIGHEST GOOD.

MANY are the inventions of men for attaining the highest good. Some seek this in literary pursuits. We have an example of this class in David Hume, the English historian and infidel philosopher. He was from a very early age an indefatigable student. For no less than thirty years he followed literary pursuits, finding his greatest enjoyment in these things; never looking higher, not even believing that there could be for him any higher source of happiness. After all, he makes this confession: "I seem affrighted and confounded with the solitude in which I am placed by my philosophy. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I, or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with questions. I begin to imagine myself in a very deplorable condition, environed with darkness on every side." His language but confirms the declaration of the wise man concerning mere human wisdom: "In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow."

The same is true also of all who pursue physical studies alone. They may, as did Alexander von Humboldt, visit every land, studying the botany, mineralogy and geology of each; they may, as did Sir John Herschel, spend their lives perfecting the telescope, exploring the heavens for undiscovered planets and stars, measuring the distances of the heavenly bodies and computing the weight of each; and after all, if these are the sole objects of pursuit, they will have to confess, with the wisest of men, "Vanity of vanities, vanity of vanities, all is vanity."

Many seek happiness in the possession and enjoyment of earthly things. Probably none ever sought more eagerly than Solomon (see Eccl. 2: 4-10); yet he found no lasting enjoyment in these things, as he declares (verse 11): "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun."

Some think happiness is to be found in the attainment of high positions—such as those of presidents, emperors and kings. But how sad their mistake! There are probably few in the land more harassed and vexed with the trials incident to their position, than the President of these United States. It would be hard to find a more unhappy man in Europe than the late Emperor of France was, for weeks and even months before he ceased to rule, if we except the Pope. Perhaps many think the King of Prussia a happy man, so successful in his political aims at home and military efforts abroad; yet I doubt if there is one of my readers who, after bearing his cares and trials as well as honors for a single month, would not confess, if he would speak hon-

estly, his present condition a happier one. The old adage will oft occur to the mind of every reader of history: "Uneasy lies the head that wears the crown."

Thus history and experience unite their voices with that of Revelation in testifying that there is no true and lasting happiness in sublunary things; yet the men of the present age are no wiser than their fathers in reference to these things. Generation still follows generation in the same deceptive paths, each vainly imagining that it can accomplish that which none have accomplished before. True, some even of the world's votaries sometimes, for a little, turn aside; yet they will not seek as God commands, and so fail to secure the highest good. Some are like the sluggard who "desireth and hath nothing, because his hands refuse to labor." Others are like the Jews who prayed, "Lord, evermore give us this bread;" but when they heard the conditions, they "murmured and went back, and walked no more with Jesus." Many are unwilling to deny themselves and take up their cross and follow Christ. To many the preaching of the cross is a stumbling-block and foolishness. Many, like the Israelites, "despise the pleasant land, and believe not God's word."

There is, however, a chosen generation which walks in wisdom's ways. While the unbelieving world is inquiring, "Who will show us any good?" this generation, having learned the secret of true happiness, is praying, "Lord, lift on us the light of thy countenance." All know how pleasant it is, after a season of cloudy weather, to see the sun break out in all his beauty, dispelling the mists and warming the earth with his genial rays. So it is in Christian experience. The child of God has his seasons when he walks in darkness and has no light, times when he is ready to take up the lamentation of Jeremiah, "He hath led me and brought me into darkness and not into light." But God does not always leave his people in darkness. When his own purposes are subserved, his own time come, he dispels the clouds which hang over them, he drives away the mists of darkness and ignorance which surround them, and the Sun of righteousness shines upon them, imparting peace and joy. Now God only can do this. He only can bestow the blessings of the present life; much more must man look to him alone for the highest good, the fruits of the Spirit, which are love and joy and peace. He only is possessed of irresistible power. Paul inquires, "Who hath resisted his will?" And the plain answer to the question is, "None has or can." That, however, cannot be said of any created being. Man proposes good to himself or to do good to others; but how often obstacles are interposed, his will resisted and his purposes frustrated! Does God propose to do man good, to give him happiness and peace, all the powers of darkness on earth and in hell cannot hinder. This is illustrated in the salvation of the elect. Satan plotted the destruction of the whole human family, and ever since man had a being has been laboring incessantly to accomplish his purpose. As far as the elect are concerned, all his efforts are vain. Not one of Christ's sheep will be lost. All that the Father hath given to him shall come to him. They shall never perish; none can pluck them out of his hand. They shall come from the east and from the west, and

shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven. Theirs is the highest good, and it is bestowed by God.

The superiority of this good appears in that it is everlasting. The gifts bestowed by men are perishable. Garments are soon worn out or moth-eaten. Even gold and silver are consumed in time by rust and wear, or carried away by thieves. Though estates may be given us and the title made sure, yet in a few years we must leave them, and can no more be benefited by them. Spiritual blessings only are inalienable. The everlasting God will see that his saints fail not in the possession of the highest good. "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Reader, the question comes home to you and to me, where are we seeking our highest good? Are we in that throng of foolish ones who are laboring only for the meat which perisheth? If so, God says to us, "Wherefore do you spend your money for that which is not bread, and your labor for that which satisfieth not?" "What shall it advantage you if you gain the whole world and lose your own soul?" "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven." Let us hear the voice of God, and seek our highest good from him alone. T.

SELECTED.

RENEWAL OF THE NATIONAL COVENANT IN 1638.

THE fruitless attempts to withstand the arbitrary imposition of a Popish liturgy, and an obnoxious Book of Canons, formed the more immediate occasion of the renovation of the National Covenant in 1638. By intimidation and intrigue, fraud and falsehood, perfidy and persecution, the crown had either supplanted or suppressed the Presbyterian constitution of the Church of Scotland, and was proceeding, by a stretch of absolute power and high-handed Erastianism, to force Prelacy upon Scotland, and to fasten down upon the shoulders of the country that iron yoke, which neither they nor our fathers were able to bear. This the sturdy and indomitable Presbyterian spirit of the north could not and would not endure. All classes remonstrated, but their petitions were disregarded. The nation was both grieved and indignant. Multitudes flocked to the capital to petition the Privy Council in person. This was found inconvenient. A central committee, called the Tables, was formed, virtually with the concurrence of the council, to act for all classes of the community, nobles and gentry, burgesses and clergy. At last, denied all redress, and the right of meeting to petition, some of the leaders, feeling their need of some effective and permanent bond of union, and remembering the happy effects of covenanting in seasons of public danger, suggested the duty and expediency of renewing the National Covenant. This suggestion met with the approbation of the standing committee. The ministers, upon Sabbath,

prepared the minds of the people, by dwelling upon the breach of solemn covenant as the source of past defections and present difficulties, and upon the duty and advantages of covenanting. Thus the subject was publicly mooted, and favorably entertained. A committee was appointed to prepare two supplementary paragraphs to the original Covenant, in adaptation to existing circumstances. Johnston, of War-riston, draughted the one, and Alexander Henderson the other. The one contains references to numerous acts of parliament in favor of the reformed religion, and in express opposition to Popery, both in its letter and spirit; the other contains a special application of the principles of the Covenant to Popish Prelacy. In the one, it is shown that the recent innovations are contrary to the spirit of the constitution, and that the Covenanters were acting legally, though they had neither the countenance of the sovereign, nor the authority of an act of Privy Council. In the other, they pledge themselves "to adhere to and defend the true religion, and forbear the practice of all innovations already introduced into the worship of God, and to labor by all means lawful to recover the purity and liberty of the gospel, as it was professed and established before the aforesaid innovations."

Both paragraphs were revised by Rothes, Loudon, and Balmerino, and finally approved by the Tables. All difficulties being either surmounted or removed, they resolve, "in obedience to the command of God, conform to the practice of the godly in former times, and according to the laudable example of their worthy and religious progenitors, to renew the public Covenant of the land, believing that the present and succeeding generations are bound to keep the said national oath and subscription inviolable." The 23th February was appointed for humiliation and the subscription of the Covenant in the Greyfriars' church (Edinburgh). People flocked to the capital. Sixty thousand thronged the city ere the termination of this solemn convocation. The church and church-yard were crowded before the hour. Rothes, Loudon, Henderson, Dickson and Johnston appeared, bearing the Covenant, written out upon a large roll of parchment about four feet in length, by three feet eight inches in breadth. Henderson opened the meeting with a solemn, powerful and impressive prayer. The Earl of Loudon, in a masterly manner, stated, explained and vindicated the object of the meeting. Johnston unrolled the parchment, and read the Covenant with a clear and steady voice. A breathless pause ensued, and reigned over the vast assembly. Rothes broke silence by stating that such as had difficulties would now have an opportunity of having them solved. Those from the south and west parts of the kingdom could repair to the west door of the church, where they would be waited upon by Loudon and Dickson. Those from the north and east, could withdraw to the east door, where they would be met by Henderson and himself. Few came, and these had their scruples soon removed. The commissioners returned, and another solemn pause ensued, each wondering who would be the first to subscribe this sacred national bond. The aged and venerable Earl of Sutherland was the first to rise and adhibit his signature; Sir Andrew Murray followed, and one after another in quick succession. After the subscribing had

closed in the church, the Covenant was carried forth to the church-yard and spread out upon a large grave-stone. Here a moving scene occurred. Some burst into tears—others could not suppress their joy. Some added after their signature, *till death*—others subscribed their names with their blood. Perceiving the parchment was filling rapidly up, they began to contract their signatures, and still to economize space, they were content to put down only their initials, until the whole parchment was crowded and covered with names on both sides, margin and all. And now, “in testimony of his sincerity, every one confirmed his subscription by a solemn oath. With groans, and tears streaming down their faces, they all lifted up their right hands at once. After the oath had been administered, the people were powerfully enjoined to begin their personal reformation. At the conclusion, everybody seemed to feel that a great measure of the divine presence had accompanied the solemnities of the day, and with their hearts much comforted and strengthened for every duty, the enormous crowd retired about nine o’clock at night.”

The next day another meeting was held, when about 300 ministers subscribed. The Covenant was then carried round the city for signatures, followed, it is said, by many friends and well-wishers in tears. Thousands subscribed—all the nobles then in Scotland, except the Lords of Privy Council, and four or five others, with commissioners from every shire, and from all the burghs, except three, besides ministers and gentlemen. One copy bore the names of twenty nobles, upwards of thirty barons, twelve of the leading ministers, and upwards of eighty burgesses.

The people, who had assembled from all parts of the country, quietly dispersed, bearing the tidings. Copies of the Covenant for signatures were dispatched to all parts of the kingdom, with a paper justifying the lawfulness of it as explained. It is said that a copy was sent to every shire, burgh and parish. It was almost every where cordially welcomed. Compulsion was not authorized to procure signatures. The matter was so holy, says Rothes, that they held it to be irreligious to use wicked means for advancing so good a work. Some men, says Henderson, of no small note, offered their subscription and were refused, till time should show that they joined from love to the cause, and not from the fear of man. In reply to the Aberdeen doctors, he says, “this was the day of the Lord’s power, in which multitudes offered themselves most willingly, like the dew-drops of the morning—this was, indeed, the great day of Israel, wherein the arm of the Lord was revealed—the day of the Redeemer’s strength, on which the princes of the people assembled to swear their allegiance to the King of kings.” “I was present,” says Livingstone, “at Lanark, and several other parishes, when on Sabbath, after the forenoon’s sermon, the Covenant was read and sworn, and I may truly say, that in all my lifetime, excepting at the kirk of Shotts, I never saw such motions from the Spirit of God. All the people generally and most willingly concurred. I have seen more than a thousand persons, all at once, lifting up their hands, and the tears falling down from their eyes; so that throughout the whole land, excepting the professed

Papist, and some few who adhered to the prelates, people universally entered into the Covenant of God." The spirit spread through the kingdom like fire among the heath. Even Moray, Inverness, Ross-shire, and Caithness, in the distant north, caught the flame. The Covenant became the rallying cry. It animated the nation generally with one spirit, and bound up in one bond of union conflicting clans, solemnized the minds, softened the prejudices, and subdued the passions of fierce and roving mountaineers. Seldom has any nation been more unanimous in any one measure. * * * *

Its renovation, in 1638, was the occasion of a new era in the history of our country. It rescued it from the iron grasp of absolute power, both in church and state, and proved the great instrument in effecting a second and glorious reformation, while it subserved the liberty and civilization of nations. It centralized the power of the nobles and people against the civil and ecclesiastical despotism of the prince and the prelates, who threatened to monopolize all power and privilege to themselves. It gave a mighty impulse to the popular interest in Britain. A stone had been cast into the water which was to occasion undulations to its extremities. The reaction which commenced in this country extended to England. There, the people were groaning under the intolerable tyranny and growing misrule of the sovereign and his lordly prelates. They secretly sympathized with the movements in the north, and felt emboldened to move in the same direction. Archbishop Laud, the father of modern Puseyism, was laboring hard to assimilate the Church of Scotland to the Anglican Church, and to bring both into nearer conformity with that of Rome. The Covenant frustrated all his schemes, and laid his gorgeous superstructure in ruins. Had it not rallied Scotland, and concentrated the moral force of the country, and given an impulse to the public mind, and taught the people where their strength lay, there might have been a movement in England. But in all probability it had been an unsuccessful one. The Covenanters fired the train which had begun to smoke, and gave impulse and direction to the flame. The Covenant exerted a prodigious influence in restraining the excesses of the rulers and people, and particularly in restraining the tyranny of the sovereign, and in bringing his power within constitutional limits; and hence the unmitigated and vindictive hostility of the Stuarts, and their servile adherents, towards this patriotic and noble bond of union. It became the basis of the Solemn League and Covenant between the three kingdoms, and the groundwork of a second reformation in Britain. Indeed, it was the precursor, remote occasion, and cause of that great reformation in England, which ecclesiastically developed itself in the labors of that venerable Assembly of divines which we are met at this moment to commemorate, and which politically "founded the power of the Commons," and "caused English society to take a wide step from the monstrous inequality of the feudal system."—*Commemoration of the Bicentenary of the Westminster Assembly of Divines.*

THE PRESENT CRISIS.

THE events of the past few months are alike startling and stupendous. They have that character of suddenness and unexpectedness, as well as of majesty, which mark the dispensations of the Almighty "when he ariseth to shake terribly the earth." What human foresight could have predicted the overturnings which have taken place in Europe since the beginning of July? Who could have anticipated that the Emperor of France, who then appeared to be more firmly seated on his throne than ever, by a recent vote of the overwhelming majority of the French nation, would now be an exile and a prisoner, cast off with execration and contempt by the very people who had just pledged a seemingly enthusiastic support to his government? Who could have foreseen that France, which then boasted of being, and was believed to be, the strongest military nation in Europe, would be, as now, successfully invaded; its vaunted armies crushed by one humiliating defeat after another: one of them, numbering 80,000 men, led by the ablest of its generals, compelled to surrender as prisoners of war; another of them shut up helplessly under the guns of a border fortress [the strongest and most important in France, since surrendered at discretion]; and Paris, surrounded by a besieging host of 200,000 invaders, who threaten to lay it in ashes? Or who could have imagined that the Pope, who was expected by the proclamation of his personal infallibility to lay the Papal world prostrate in awe at his feet, would now be shorn of all but the merest shred of his temporal dominions, and be shut up in a corner of Rome, by one of the kings whom he claims as his subjects, and on whose necks his predecessors literally set their feet? In presence of changes so sudden, so vast, and so far-reaching in their consequences, we are constrained to exclaim, "When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence."

What makes the hand of God more apparent in these sudden and wonderful events is the unlikely way in which they originated. The Queen of Spain, smitten with terror of the revolution which her misrule had created, fled from the country. Her subjects needed a new monarch, and their provisional government chose a German prince to fill the vacant throne. Who could have supposed that this exercise of an undoubted right on the part of Spain, gone about in the quietest and most orderly manner, was to be the occasion of hurling France and Prussia in murderous collision against each other? Did any one anticipate that what was done thus legitimately at Madrid, was the spark which was to kindle a conflagration in which was to perish the dynasty of Napoleon, the military power and glory of France, and the temporal sovereignty of the Pope? Yet so it has proved; and here, too, we see the finger of God, who chooses to work out his grand purposes by unlikely and insignificant means, that his own hand and glory may the more conspicuously appear. Had Isabella of Spain been a better sovereign, so far as we can see, Napoleon and the Pope might have been sitting as securely as ever on their thrones; but we see the

righteous and wonder-working providence of God in making the wickedness and tyranny of one bigoted supporter of the Papal system the means of bringing other, and the main, pillars of that system to the ground.

"The works of the Lord are great," and they are "sought out of all them that have pleasure therein." They are the evolutions of his eternal purposes, as these are shadowed forth in prophecy. They are the embodiment of those eternal principles of holiness and justice and truth which are the glory of his character, and of the government he exercises over all moral beings. It is our duty, therefore, to inquire into the meaning of them, that our faith in his word may be confirmed, that we may learn the great moral lesson he is reading us by means of them, and that we may render him the glory which it is his ultimate end in all his works to secure to himself. It would be presumptuous to imagine that we can fully interpret the great thoughts of God embodied in present events; until the mystery of God is finished, no finite mind shall be able to see all their bearings on that great providential plan which embraces all time and all angelic and human history; yet there are some lessons which lie so plainly on the surface of them, that "he who runs may read them."

What will most impressively strike the student of Scripture in the events of the present crisis is the *swift and signal judgment that has come on the Papacy*. The impieties and crimes of the Papacy have been accumulating for more than twelve centuries. But they appear to have culminated in what took place at Rome on the 18th of July last. On that day, amid a terrific storm of thunder and lightning—symbol, many will think, of the wrath of Heaven against the unhallowed deed—the representatives of the Papal world proclaimed the Pope to be infallible, whenever he speaks from the chair of Peter. It does not appear that even Papal pride and blasphemy can go beyond this. It seems the highest possible effort of the satanic ambition which the serpent breathed into man when he said, "Ye shall be as gods." Indeed, by this dogma of the infallibility the Pope makes himself more than God. He shows himself to be "the son of perdition who exalteth himself above all that is called God." For he claims to be able to do what God, from the absolute perfection of his nature, cannot do. He claims to be able to alter the moral nature of things; to make that to be infallibly true which is false, and that to be infallibly right which is wrong; to set the seal of Heaven on the inventions of hell. What the great Popish doctor, Bellarmine, taught is now law to the Papal world—a law which every Papist must acknowledge under pain of anathema—namely, "That if the Pope should err by enjoining vices or forbidding virtues, the church would be bound to believe vices to be good and virtues evil, unless it would sin against conscience."* Can the Pope attempt more, than thus to usurp the throne of the moral Governor, and reverse the moral laws by which he has bound the universe? We cannot tell. Poperÿ is "the mystery of iniquity." There are in it "the depths of Satan." But if it has any birth more monstrous in its foul

* Quoted by Barrow on the Supremacy, p. 177. Ed. 1852.

and fetid womb, we cannot imagine it. Its pride and wickedness seem to us to have reached their fullest and most portentous development.

If so, its end cannot be far away. It was when the flatterers of Herod raised the shout, "It is the voice of a god and not of a man," that "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." The walls of St. Peter's have echoed back the same shout, "It is the voice of a god and not of a man," and may we not expect that the sin shall again be followed by such speedy and humiliating judgments as shall proclaim to all men that Jehovah will not give his glory to another? Prophecy warrants the expectation; for it shows that it is when the grapes of the vine of the earth are fully ripe—that is, when the blasphemy and wickedness of the Papacy have reached their complete and mature development—that the command is given to the angel of judgment to thrust in his sharp sickle and gather its clusters, and that the wine-press is trodden without the city, till the blood flows out of it even unto the horse bridles. Rev. 14: 17-20.

Is the prophecy not passing into fact before our eyes? No sooner have the grapes of the vine of the earth ripened in the decree of the infallibility than the bloody vintage has begun. Simultaneous with its proclamation was the proclamation of the present war; and how signally has the war avenged it! The Jesuits expected otherwise. They are said to have fomented the war in the expectation that it would aid the decree of infallibility in giving new power and mastery to the failing Papal See. They calculated that in the war Southern Germany would league itself with France, and that Popish Germany and Popish France combined would crush the rising power and influence of Protestant Prussia. To get the Papal states of Central Europe welded together in a crusade against free and Protestant Prussia; to get Prussia by this means humbled and paralyzed—that was the object of these consummate schemers. For this end they flattered the pride and inflamed the military ambition of France by every means through which they could gain its ear. They acted on the ultramontane fanaticism of the French Empress till they had got all her religious prejudices roused in favor of the war, and all her great influence with her husband used to promote it. They used every means to foment a spirit of jealousy and distrust of Prussia throughout the Papal states of Germany, and Bavaria especially. But for once the forecast and cunning of these busy plotters have failed them. He who taketh the wise in their own craftiness has signally made their mischief return on their own head. The war, which they expected to bring new strength to the Papacy, has done more to humble and weaken it than any thing that has occurred since the Reformation. It has united Germany under a Protestant king. It has brought down France, the strongest Papal power in Europe. It has compelled Napoleon to withdraw the French troops from Rome, and enabled the Italian king to realize the ambition of himself and his subjects by seizing Rome for the future capital of Italy. The Pope has thus been

all but entirely stripped of the temporal sovereignty, which has been regarded as an inalienable appendage of his chair for more than a thousand years. And the loss of those temporal dominions, which were presented by Pepin and confirmed by Charlemagne, which gave the Pope royal rank, and entitled him to exchange ambassadors with all the great powers of Europe, surely marks a notable era in the predicted fall of the Papacy. No doubt the King of Italy pledges himself to guarantee the independence and rights of the Pope as a temporal sovereign, but when we think that all which is left the Pope to reign over is a mere corner of the city which was formerly his capital, the guarantee sounds something like a mockery. It will be strange indeed if, within the walls of the same city, two antagonistic governments can hold independent and yet friendly sway—the intolerant despotism of Pio Nono and the constitutional *regime* of Victor Emmanuel. Already the few remaining subjects of the former, basely insensible to the unparalleled privilege of living under the benign sway of the Holy Father, are showing ominous signs of a desire to fraternize with their former fellow-citizens. In truth, the direct temporal sovereignty of the Pope is at an end; and though he still claims universal spiritual jurisdiction as Christ's vicar on earth, and a certain universal temporal jurisdiction arising out of the other, yet it will be hard for him to maintain the authority and awe of his pretended supremacy in either of these forms; now that he has undergone the humiliation of being shorn of what he claimed as equally a part of the divinely given and inalienable heritage of the successors of Peter. We can fancy we hear such discrowned monarchs as Napoleon the Third, and Isabella of Spain, and Ferdinand of Naples, hailing the Pope's descent with these words:—"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground who didst weaken the nations! Art thou also become weak as we? Art thou become like unto us?" At all events, if they do not mock the weakness of the fallen Pope, the nations will.

But, apart from the war, the proclamation of the infallibility has brought direct disaster on the Papacy. The Jesuits thought by means of it to create a resistless central authority under their own control, through which they might rule the adherents of Popery all over the world. But in the thing wherein they dealt proudly the Lord has been above them. Like Haman, they have constructed a gallows on which to hang themselves. They have provoked a reaction and a revolt which threaten to end in the secession of a large part of the supporters of the Papacy from Rome. Already Austria has resented the imposition of the dogma by completely breaking her concordat with the Papal See. Bavaria, which formerly rivalled Austria in devotion to the interests of Rome, has followed in the same direction. The ecclesiastics of Southern Germany who opposed the proclamation of the infallibility in the council are now openly repudiating it. Those of Hungary are also in revolt against the intolerant decree, and are taking steps to form themselves into a free church. While in Spain, as may be seen from recent intelligence, a body of ninety priests has resolved to

unite in an organization, independent of the authority, and separate from the corrupt administration of the Church of Rome.

Truly the frail and crazy bark of Peter is reeling in the storm. And the kings of the earth who have done so much to rig, and man, and freight it with its once countless wealth, are abandoning it. Italy has put its master in confinement and is plundering it. France cannot help it, if it would. Spain, Austria, the principalities of Germany, will not help it, if they can. The prophecy seems to be fulfilling—"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." The judgment of Antichrist is begun: when that judgment shall end no human being can tell; but meanwhile, as we gaze on the terrors of its progress and anticipate the yet greater terrors of its end, it is ours to join with adoring awe in the song which the spirit of prophecy puts into the mouth of the church when the vials of the seven last plagues are being outpoured—"Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 3, 4.

In the events of the present crisis—in the war now raging especially—we have an *impressive exhibition of the judgment of God on sinning nations*. There is deep truth in the words of the German poet, that "The world's history is the world judged." For the most part, hitherto, that history has been a record of the sin of nations ending in the judgment and death of nations. In the case of nations as surely as in the case of individuals. "the wages of sin is death." As surely, we say, and more manifestly, for nations as such, have no existence, as individuals have, in a future state of being, that they should be judged and punished there. Nations, as such, in their corporate capacity, exist only in this world, and in this world therefore, if they repent not, they are reckoned with by the King of nations, and punished up to the full measure of their criminality. Long-suffering and slow to wrath, he gives them long time to fill up the cup of national iniquity, but from that cup not one drop escapes, and when the last drop has raised it to the brim, it changes into a cup of fiery retribution, which they must drain to the dregs, like that given to the prophet with the command—"Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them." Jer. 25: 15, 16. Here and now is the judgment day of sinning nations. Here and now the judgment is set and the books are opened.

And how can we explain the dreadful havoc wrought by the present war but as the judgment of national sin? True, we must beware of rashly judging suffering nations any more than suffering individuals. It is not for us, with so much national guilt on our own heads, to say that the nations agonizing in the present murderous conflict are sinners above all others because they suffer such things. But when the judg-

ments of God are on the earth the inhabitants thereof are to learn righteousness, and how can we learn righteousness from his judgments unless we see them to be just and right, the merited punishment of sin? And in regard to both the nations on whom the calamity of this great war has fallen, may we not say, "Is there not a cause?"

Prussia indeed has been victorious. But will the glory and the spoils of victory pay the cost of it to her? Will any indemnity she may wring from France compensate for the loss of so many tens of thousands of her bravest sons, the strength and glory of her land? Many a long year will come and go before Prussia will recover from the calamitous effects of the present war. It has been a judgment to Prussia, and who will say that the Judge of all the earth has not done right in inflicting it? Some of the German states now fighting under their king have been intolerant supporters of Popery. The high Lutheranism of its Protestant state is, in respect of ritualism and laxity of discipline, little better than Popery. For a century it has been the hot-bed of an infidel neology, which has spread in its infecting influence into this and other lands—a moral pestilence of the most deceitful and deadly kind. And who has not heard of the gross and systematic desecration of the Sabbath which prevails in Germany, where, even in its Protestant States, it has been regarded less as a day to be kept holy by divine appointment than as a festival set apart by the church? And, not to speak of the pride and ambition and passion for warlike greatness which have long marked the royal house of Prussia, the present king, from political motives, has shown such deference to the Pope in his pontifical and therefore antichristian character, as was unworthy of the head of a Protestant nation and very dishonouring to Christ. But if Prussia, in these and other ways, has sinned, it has deeply suffered, and our prayer ought to be that the pride and intoxication of victory may not keep it from seeing its sin in its suffering. We rejoice in the public recognition it has made all through this war of Jehovah as the God of battles. May it see his hand in the bloody death that has overtaken so many tens of thousands of its sons amid the vine-clad hills and valleys of France.

As for France—pleasure-loving, pleasure-seeking, vain-glorious, ambitious, popish, infidel, utterly godless France—we may truly say that its sins "are open beforehand, going before to judgment." A hundred years ago, Voltaire, Rousseau, and the Encyclopedists, as they are called, poisoned the mind and conscience of the French nation with infidelity and atheism. The terrific outbreak of licentiousness of every kind in the Revolution of 1789 did not carry the poisonous and distempered humors out of the body politic. These have been working on, showing themselves in an utter disregard of the authority of God and his law, and in the prevalence of principles, which if carried out, would dissolve the bonds of all society. Yet the infidelity of France would not have been so prevalent but for its Popery; for the no-belief of the one is the natural recoil of the human mind from the absurd and blasphemous beliefs of the other, and both alike destroy the authority of God over the human conscience. For more than a thousand years the rulers of France have wielded the power and resources of that great

nation for the maintenance and propagation of Popery. If we take in the persecution of the Waldenses and Albigenses, the massacre of St. Bartholomew, the extermination of the Huguenots after the revocation of the edict of Nantes, it is questionable whether any nation has so largely shed the blood of God's saints. And now that the hour of judgment on Antichrist has come—now that the vials of God's wrath are being poured out on the Papacy—can we wonder that his wrath should come down in special fearfulness on France, which has especially signalized itself in doing the false, and foul, and bloody work of the Papacy—has proved itself one of the most powerfully destructive of the ten horns on the head of the beast? France has been long and loudly called to repent, but it has repented not to give God glory. The light of the Reformation streamed within its borders, but it shut out the holy and blessed light; it loved the darkness more than the light, and it would not repent. It was made a spectacle of horror to all nations during the wild excesses of the Revolution, but it knew not the hand that smote it, and it would not repent. It was trampled down and crushed by the iron despotism of Napoleon, and the flower of its population scattered like dung by his bloody wars all over the face of Europe, but still it would not repent. The blood of the slaughtered Huguenots is in its skirts unrepented of till this day, and now God, in making inquisition for blood, has remembered them, and the desolation and slaughter that have been wrought in France during the past few months show to what purpose he has remembered them. "And I heard the angel of the waters say, Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. 16: 5, 6.

But all is not dark. Even in the events of the present crisis *there is matter for thankfulness and hope*. In the deep sympathy and liberal contributions that have been called forth on behalf of the wounded on both sides in this war, we have surely evidence that the beneficent and merciful spirit of Christianity is still to no small extent a living power among us. And we know that the hour of judgment on the antichristian powers of this world is the hour of approaching deliverance to the church. When the day of vengeance is in Christ's heart, the year of his redeemed is come. When he shakes heaven and earth, as he is now doing, it is that the things which cannot be shaken may remain. In the vigorous words of Owen, "the nations shall be shuffled together, almost into their primitive confusion, and come out new-moulded for the interest of the Lord Jesus. All the present states of the world are cemented together by antichristian lime, and unless they be so shaken as to have every cranny searched and brushed, they will be no quiet habitation for the Lord Christ and his people." Let us rejoice that Christ sits on the throne of providence as King of nations and King of Zion, and that however clouds and darkness may be around that throne, there still spans it—pledge of triumph to his cause, and of deliverance and safety to all his believing, praying people—"the rainbow like unto an emerald."—*Original Secession Magazine*.

MISSIONS.

NORTHWEST MISSION.

RENO, MINNESOTA, Dec. 16th, 1870.

EDITORS REFORMED PRESBYTERIAN AND COVENANTER—I have too long delayed the letter which I promised you. Some of your readers will have almost forgotten that there is a mission in the Northwest, and others will be inquiring what has become of it.

Those who have retentive memories, remember, no doubt, that this field has two societies of our people, Reno and Round Prairie. They will inquire—how many of our people are at each place? What is the prospect for bringing into our church the inhabitants of the community? What is the probability of having flourishing congregations in each place?

The society of Reno was organized into the congregation of Reno more than a year ago. It then had 33 members. There has been an increase of two members. Others, I think, will join, as soon as they have an opportunity. A family also has purchased land here and is expected to be here next summer.

At the time the Reno congregation was organized, it had no church-building, but met for worship in the houses of the members; they were, however, building a church—a concrete church. The walls were built. Then the winter set in and nothing more could be done till the spring. The people were getting ready to finish what they had begun, but a heavy storm came one night and *finished* it, destroying or at least unroofing many other buildings in the vicinity. This was a heavy blow to this young congregation. They were almost discouraged. Their means were well nigh exhausted. It was deemed inexpedient to raise a concrete house again this year, as the lake was so full that the sand could not be easily obtained. The congregation, however, feeling that a church was a present necessity, voted to build a *frame* church. Voting was easy enough, but voting does not always furnish the means. In this case it did. About \$175.00 were raised, and the lumber bought and hauled to the place. What was left of the old wall was torn away. The people turned carpenters for a few days, and even your missionary was not ashamed to roll up his sleeves and take hold of the hammer and saw for a few days, to help on with the work and encourage the people. *In twenty-one days from the time the church was voted into existence, it was in existence, and I preached in it.* “How comfortable to be in a church again!” was the exclamation of those who had long been worshipping in a cabin. It was, however, only a shell, for it was not plastered, seated nor painted. At the proper time aid came from the Board of Church Extension. The house is now comfortably finished. It is a building of 24x36 feet.

A United Presbyterian congregation was formed here, a short time before our congregation. Those out-side whom we expected to come in to us, seeing a wider door, went in with them. The rest of the community are Episcopalians (who have frequently preaching of their

own), infidel and careless persons. There is yet room for settlers. Land is not yet very dear. Those who have not good health would be profited by moving to Minnesota, and settling at Reno, or at Round Prairie. Reno is now within 23 miles of the railroad, Benson is the nearest station. There is a tri-weekly stage from that place to Alexandria, running by Reno. Those who wish to inquire further can get information from Mr. Wm. Mathews, Reno, Minnesota, or Mr. David Campbell, Glenwood, Minnesota.

Round Prairie is in Todd county, about 40 miles north-east of Lake Reno. It is a beautiful place. Those coming to it from Sauk Centre will think that they are first going out of the world, but will be agreeably surprised when they see the prairie.

There are only a few families of our people there; but it is thought that some of the people of the vicinity would join with us, if we had an organization at that place. A good many of the out-siders attend my preaching. I think that the average attendance was better during the past summer, than during the preceding. I, however, do not find persons so ready to join our church from love to its principles as from a desire to be members (or to be considered such) of some church. Those who sing hymns want still to sing hymns. Those who have voted want still to vote. Our brethren at Round Prairie are earnest Covenanters, and are worthy to be joined by any of like faith, who may wish to move to this part of the world. We would be very glad if some *would* come in and buy out our atheists and infidels, who on account of the increasing religiousness of the community are wanting to sell out and go further back from the encroachments of Christianity.

There is now stage communication as far as Sauk Centre. It is hoped that a railroad will, before a great while, run within a few miles of Round Prairie.

Those who wish to inquire particularly of the advantages of the country, can receive information, which can be relied on, from Mr. Wm. Russell, Long Prairie, Minnesota, or Mr. David Matthews, Sauk Centre, Minnesota.

But this letter is now longer than I expected to write, so asking for the continued prayers of the church in behalf of this Mission,

I am truly yours,

D. C. FARIS.

FOREIGN MISSIONS.

MR. BEATTIE writes under date of December 1. The following is an extract:

"Our work here I think has never been so prosperous. There are upwards of a hundred pupils in attendance here this winter, including male and female boarders and day-scholars. Miss Crawford has some sixty-three girls under her charge, among them eleven little Ansariye girls, an addition we hardly expected yet this year. Her assistants are Isa's daughter and another girl about the same age, who has been with her since the commencement of her teaching. We have an average attendance on the Sabbath of fifty or more natives. While new demand

continue to be made in some places hitherto unoccupied for the opening of schools, I need scarcely say that this last mentioned item calls for additional outlays and demands on our treasury. We had hoped to meet this by the proceeds of the Dr's. practice, but adverse dispensations mentioned in my last disappointed our expectations. The Dr. himself was first taken sick, afterwards his two children, preventing him from doing any kind of practice outside his own family for more than two months, and then when this season of trial and anxiety had terminated, the time had arrived for opening the school, when beds had to be made and bed-clothes, &c., which more or less interfered with his professional duties; and besides what I have mentioned, I may add the hardness of the times, with scarcity of money on account of the general stagnation of business in all departments of trade.

For these reasons, therefore, we desire you to send us one hundred pounds (£100) at the earliest convenience. The Dr. will forward a financial statement, probably by next mail. He had not time to do so in October, and even if he had had it, it would have availed him nothing, as he had nothing to report."

WORKING WOMAN'S HOME.

MESSRS. EDITORS—Will you permit me, through your Magazine, to call the attention of our brethren to an Institution lately organized in Allegheny City, which will I believe prove highly beneficial to those females for whom it is intended? I allude to the Working Woman's Home, No. 25 Union Ave. Reflecting minds acquainted with the city had long known that considerable danger and discomfort attended young females who left their quiet, safe, Christian homes in the country, and came to the city to earn a livelihood in any of the numerous branches of female employment. Constant intercourse with these operatives proved that there was absolute necessity for providing a home, which should not be expensive, and yet have the advantages of being a Christian home. One young girl (recently deceased,) told the writer that if when she first came to the city, she could have found a place to board that was "cheap and decent, she did think she would not have gone to the bad" as she did; and others have spoken regretfully of the impossibility of praying, or daily Scripture reading in their boarding houses, although they "always did so at home."

When we contemplate the vast number of female operatives in the city, we realize the necessity of providing for them as a class. Acting on the principle that "prevention is better than cure," and that it is easier to save from falling than to rescue or raise after falling, several ladies during the summer months organized themselves into a Society for the purpose of establishing this "Home." After much labor they have succeeded in opening a home that we hope may be blessed to the comfort and protection of many girls.

Persons living remote from the city, can form little idea of the number of girls employed. Some are employed in tack factories, paper-

ing tacks; some in confectioneries, papering kisses, &c.; some in match factories; some in trimming establishments; some in Hostetter's, and similar establishments, labelling bottles; some in book binderies, in paper-bag factories, in cotton factories, in the various branches of sewing, and as clerks in stores—making altogether an important item in the population.

Our citizens donated so liberally that the "Home" is well fitted up, and handsomely furnished, and has already some boarders. The charge is \$3 a week each boarder. Two large parlors are handsomely furnished for the boarders' use. They have a library tolerably filled with books carefully and judiciously chosen. A German lady volunteers to give German lessons (gratuitously) two evenings in the week to boarders wishing to learn German. Another lady volunteers to give music lessons, and several others volunteer to take charge of classes in any English branches.

The rules of the "Home," while guarding against any thing immoral or disorderly, will not be more stringent than in a judicious, well regulated Christian family. It is under the management of ladies who have had experience in establishing other "Homes," and who spare neither labor nor cost in their efforts to improve, refine and evangelize those under their influence.

Believing the advantages of the "Home" to be very great, the writer offers it to the attention of the members of the Reformed Presbyterian Church, hoping that any who may come as strangers and workers into the city, may find their home in the "Home," and enjoy a full share of its advantages.

MRS. SARAH S. INGLES.

ALLEGHENY CITY, Jan. 17th, 1871.

REV. J. S. BUCK.

THE Central Board of Missions having received the sad intelligence of the death of Rev. J. S. Buck, late missionary to Elliotta, Min., feel it their duty to put on record this high estimation of his worth.

Mr. Buck was in many respects a model missionary. Possessing a mind clear and comprehensive, he made a good use of his opportunities for its cultivation. His acquirements both in secular and theological literature were various and solid. He loved to preach the gospel of Christ, that he might benefit the souls of men. Though suffering from a chronic affection of the lungs, he persisted, when prudence would have justified him to desist, to labor among the people where his work was assigned him. Loving them and beloved by them, it was not until disease had prostrated his physical powers, that he could be persuaded to part from them. So long as there was any ground of hope, his desire to return to them was strong. But the Master called him to his reward. He slept in Jesus, Oct. 13th, 1870.

MONTHLY RECORD.

NOTHING commends the administration of President Grant more than the disposition to deal fairly and honorably with the Indians. The appointment of civilians of high position and well known philanthropy to supersede men whose transactions were simply a series of frauds, was every where regarded as a step in the right direction. From the character of the persons composing the Commission, the country expected that every thing would be done to befriend and elevate the different tribes. Nor has it been disappointed. The reports thus far received are most satisfactory. More has been done than could have been reasonably expected. Abuses, long since perpetrated, for which now, alas! no reparation can be made, have been brought to light. Recent attempts to cheat the Indians in direct violation of sacred treaties, and deceive the Government in regard to the facts, have been exposed. The tribes fully appreciate the efforts now made to bring to an end the disgraceful injustice so long practiced towards them. Contrary to general expectation, there is manifested a willingness to give up the wild roving life usually believed to be ineradicable. There is evinced an increased desire for permanent homes, for the advantages of civilization, and for the establishment of schools. At the council held at Ockmulgee the close of last year, a constitution for the different nations inhabiting Indian territory was, after discussion, adopted, and then submitted to each nation separately for approval. The synopsis of the preamble as given in the newspapers is as follows:

"The people of the nations of Indians inhabiting Indian territory have met to frame laws and arrange the machinery of government for the country occupied and owned by them, in order to draw themselves together, in a closer bond of union for the better protection of their rights, the improvement of themselves, and now place their reliance on Almighty God to enable them to carry out the provisions of the treaty of 1866."

The success thus far of the efforts to reach the Indians is in direct opposition to the commonly received theory, that the whole race is incapable of elevation and must speedily disappear. The theory is false. Like the negroes, whom years of oppression could not kill, they die hard. A writer in the September number of *Old and New* gives a detailed account of the method of dealing with the Indians, adopted by the government in Canada. The article furnishes abundant evidence of their capacity for civilization and progress. Our experience thus far confirms the conclusions of the writer. We are glad to see that President Grant does not believe in the theory of the gradual dying out of the red man, nor give any countenance to those who advocate a war of extermination. In his noble efforts to protect and elevate these degraded, abused and helpless people, he deserves and should receive the sympathy and moral support of all who love right and hate wrong.

It was hoped the success of our late effort to obtain possession of the ice fields of Alaska would for a little satisfy the desire to enlarge the limits of our country, or at least the failure to complete the negotiations for the purchase of the island of St. Thomas would deter those

in authority from making any immediate efforts to acquire additional territory. It appears not. Our country is not big enough for all necessary purposes. At least so it seems thought Congress, when, after an exciting and at times disgraceful discussion, it agreed to appoint a Commission to go to San Domingo and see if its annexation is desirable. If the report be favorable and San Domingo be annexed, one step more will be taken towards the realization of what sober people have always regarded as merely a dream of visionists and in no way desirable, the ultimate enlarging of the boundaries of the United States so as to embrace the whole North American continent. Somehow our law-makers, judging from the discussion, appear to think the only elements that constitute a great nation are extensive territory, large population and outward prosperity. Many of them seem never to have heard that "righteousness exalteth a nation," or to imagine for a moment the possibility of the fabric they are building ever being destroyed. The lessons of the rebellion are well nigh forgotten.

One of the objections most frequently and most successfully urged against National Reform, is, that the movement, if successful, would accomplish no good. *Cui bono?* is asked on all sides. Now one good result would be, not a few of those at present in office would be ineligible to any office whatever. The less known about some of our public men, the better for them. Multitudes now indifferent, or opposed to it, would become warm friends of the movement made to amend the constitution, did they know the moral delinquencies of many now occupying prominent positions. Let a man be a good party man, and as little publicity as possible is given to these. His character will not interfere with his political success.

"It makes no difference," says a daily paper, "what a man's political principles are, so that he is a good party man. He may be the haughtiest kind of a kid-glove aristocrat, shrinking from contamination with the common herd, and yet if he be but officially labelled 'Democrat,' the organs of that party will support him without flinching. Or he may be the most soulless disbeliever in men's honesty and capacity for self-government, a proved corruptionist, a drunkard and a debauchee, but if he be guaranteed 'Republican,' he will be elected to almost any office, and elected by the votes of many of the best people in the community."

The power and demoralizing effect of party were strikingly seen in the discussion of the San Domingo question. In order to embarrass the Administration, the one party voted directly opposite to all its antecedents, and to a measure which, were it in power, it would at once endeavor to accomplish. In order to support the Administration, not a few of the party in power voted in favor of a measure to which they had expressed themselves opposed, and which they believed to be fraught with danger to the country. It is for the success of the party, not the permanent welfare of the country, our politicians are laboring. If both can be accomplished, good. If one must be sacrificed, it will not be party.

The character of our leading politicians was very clearly shown during the completing of the arrangements for the celebration of Italian Unity, at the Academy of Music, New York, January 12th.

The American Catholics almost unanimously defend the temporal sovereignty of the Pope. Of late they have been loud in proclaiming their sentiments, and denouncing the entrance of Victor Emmanuel into Rome as a most unjust and wicked act. In order to afford an opportunity for an expression of the sentiments of the American people on this subject, arrangements were made by some persons in New York for holding a meeting, which would be both large and influential. *The Nation* tells the lack of success of the committee on speakers, and pointedly calls attention to its significance.

"One would imagine that in a country which afforded the first successful example of the separation of church and state, and whose whole life is a constant protest against the doctrines and maxims of government and society of which the Papacy has made itself the exponent, there would be no lack of politicians, as well as of ministers and philanthropists, to rejoice with them; and yet, we believe, such is the emasculating effect on mind and morals of a political career as the average politician pursues it, that the committee find themselves not only unable to extract speeches, but even expressions of interest and sympathy for the celebration of the greatest event of our time, the downfall of a decrepit and soul-destroying despotism, and the resurrection of a great people. For the transparent imposture, called the French 'Republic,' there is not a politician among us who has not his breeches' pockets bursting with felicitations; but on the restoration of Rome to Italians, not one of them—we speak by authority—can be got to utter a word of rejoicing. We doubt if a more significant fact has made its way to the light for a long while, and we call the attention of the public to it as a striking indication of the extent to which the coarse and brutal despotism, half-thievish, half-priestly, to which we are subjected here in New York, has extended its sway over the *political class* in all parts of the country."

The *Princeton Review* states the cause both of the election to office of not only incompetent, but also of profligate men, and the moral cowardice of our leading politicians, when it says (Jan. No., p. 85): "Judged, by the character of its institutions," "the United States may be pronounced to be" "one of the most irreligious nations" "on the face of the earth." The remedy is, change the character of the institutions. This National Reform is intended to do.

The war between France and Prussia, which again and again we have been told would soon cease, still goes on. With the exception of the battle of Le Mans on January 10th, in which the Prussians were victorious, and from the disastrous effects of which the French have not as yet recovered, there has been but little severe fighting. Paris, whose fortifications are subjected day and night to a terrible fire from the German siege guns, holds out. Famine alone, it seems, will compel it to surrender. When this will take place, it is idle to conjecture, and even if the city, with its 300,000 soldiers, surrendered to-morrow, it is very doubtful if the war would cease. It will in all probability be fought out to the bitter end. Either France must be completely subdued, or else the last German soldier must be driven across the French frontier. The latter now appears the most probable.

One effect of this war has been to call attention to the system adopted by Prussia to educate and Christianize the people. Dr.

Hodge, in the last number of the *Princeton Review*, gives the following account of the system and its operation :

"Prussia, if judged by her institutions and laws, must be regarded as the most thoroughly Christian nation in the world. The law requires that every one born in the land, unless of Jewish parents, shall not only profess, but be taught the Christian religion. A certificate of baptism and confirmation is required, before any citizen of Prussia can be received as an apprentice, before he can marry or enter upon any profession. In confirmation he makes a profession of faith in Christianity. And he cannot be confirmed unless he is familiar with the Old and New Testament history, and can repeat the Apostles' Creed, which he must adopt as his own, the Ten Commandments and Luther's Catechism. These laws are not obsolete or inoperative. As the Prussian system secures that every man shall be a soldier, so it secures that every man shall be a Christian, so far as knowledge and profession are concerned. No child, although barefooted, of twelve years of age, can be found in Berlin or Halle, who cannot read and write, and who is not familiar with Scripture history. The experiment has been often made. The children are all required to go to school. The pastors are required to devote so many hours a week to their religious instruction. The churches are all free, and whatever may be the character of the sermons, the Scriptures are read, an evangelical liturgy is used, and devout hymns are sung. The hymnology of Germany is probably richer than that of any other Christian people, if not than that of all other nations combined. The Germans are a musical people, and their hymns are sung not only in the churches, but in the houses of the poor all over the land. Hence, while the French soldiers are roused by the Marseillaise, the Germans nerve themselves by singing the grand old hymn of Luther, "A sure defence is our God, a trusty shield and weapon." The churches throughout Prussia, as a general thing, are crowded with worshippers. The rich and titled may or may not be there in curtained stalls, but the body of the church is thronged by the common people. While, therefore, in Prussia, as elsewhere, many of the educated and especially of the scientific class, have given themselves up to skepticism, the nation as a nation is eminently Christian."

Professor Stowe, in an article in *The Christian Union* on Prussia and France, remarks :

"The Bible has been faithfully and thoroughly taught in all the schools. * * * * If therefore there are in Prussia many unbelievers in all the walks of life, they have none of them escaped the influence of the Bible; the education was universal and compulsory."

The *London Daily News*, in an article headed, "The best Sinews of War," relates the following incident in connection with the siege of Metz :

"A few nights ago fierce and anxious men listening from the walls of Metz heard strains of music and wild hurrahs rising from the Prussian camp. It was not victory, however, as the French at first thought, that the German soldiers were announcing. Those acclamations merely indicated the observance of a religious custom which has prevailed in Prussia since the battle of Lutzen, when the men advanced to the charge singing Luther's grand hymn, "A strong tower is our God, a trusty shield and weapon," and still, nightly, whether at home or on the march, the Prussian regiments sing their hymns accompanied by the military bands. That music serves as thanksgiving for victory and as a requiem for the dead. Men resisting an unjust invasion, men fighting for Fatherland, do well to consecrate their banners and thank

God for victory and pray for future success. We may expect such soldiers to fight well and yet be merciful, to strike down the armed and spare the unarmed foe."

Such facts are full of meaning to America and the world.

One of the most striking events in this wonderful age, is the consummation of Italian Unity. Rome is once more the capital of Italy. When the question of annexation was submitted to the people, the vote was overwhelming in its favor. The same would have been the case any time within the past twenty years, had a free expression of the popular will been permitted. French bayonets kept His Holiness where he was. The Pope has little, however, to complain of in the change. A most liberal allowance has been made for him. The greatest freedom is guaranteed. Still he complains, notwithstanding his professed resignation to the divine will, and bitterly. His followers, with but few exceptions, sympathize with him. The re-entrance of an Italian king into the "old capital after the lapse of fifteen centuries," afforded an opportunity for the Catholic world to show how it regarded the change, eagerly availed of. Protests from all quarters were forwarded. The present condition of affairs cannot long continue. Either the Pope will regain his temporal power, or else he will be deprived of all peculiar privileges, and be treated simply as any other bishop. Already in the Italian Parliament a conflict has arisen concerning his future position. One party declares it will be satisfied with nothing less than the entire overthrow of the sacred college and the whole of the episcopal body. The other seeks at present to prevent any change, and hopes ultimately to undo what, in the way of progress and reform, has been accomplished.

The troubles of the Pope are undermining his authority in Italy. In Milan, thirty-three churches have formed a union under the title of the "Free Italian Church." So far as we have seen, the articles of the basis of union are remarkably evangelical. News from different cities indicate a general desire on the part of the people to free themselves from the spiritual power of the Pope, now that they are free from his temporal rule. It is impossible, however, to say how much progress Protestantism will make. The past warns against expecting too much.

"It is a remarkable fact," says Macaulay, in his review of Ranke's History of the Popes, "that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, has ever afterwards adopted them. Catholic communities have, since that, twice become infidel, and become Catholic again, but none have become Protestant." * * *

"In the last century, when a Catholic renounced his belief in the real presence, it was a thousand to one that he renounced his belief in the gospel too; and when the reaction took place, with belief in the gospel came back belief in the real presence."

So, possibly, it may be again. The hope now entertained for a bright future to Italy and Spain, which appears to be so well founded, may once more be doomed to disappointment. Their future may be black as their immediate past. The Catholic Church has come through as great a conflict as the present without losing much of its power,

nay, ultimately becoming the stronger. "Doomed to death, it still appears fated not to die." Its polity has been well styled "the very master-piece of human wisdom." "Among all the contrivances that have been devised for deceiving and oppressing mankind," says Macaulay, "it occupies the highest place. Nothing but such a polity could, against all the assaults of the past, have borne up its doctrines."

We have space only to notice the assassination of Marshal Prim, on the night of December 27th. It is not as yet certain what faction must bear the infamy of this crime—the consequences of which will very probably be far different from what were expected.

"Its first logical result," says the *N. Y. Tribune*, "will doubtless be to establish on a firmer basis than seemed possible a week ago the throne of the young Italian whose election has given occasion to this dastardly brutality. The Liberal cause will suffer most by the death of the great monarchist, and the newly transplanted scion of Piedmont will enjoy a better chance of life now that it is watered with his blood."

OBITUARIES.

JOSEPH EAKMAN departed this life 25th February, 1870, in the 30th year of his age. He emigrated with his parents to Armstrong Co., Pa., to Monroe county, Ohio, in the spring of 1854, and connected himself in early age with the church at Brownsville, then under the ministry of Rev. J. A. Thompson. On the evening of the 25th of January, when crossing the Little Muskingum creek, on his way home, he broke through the ice and was drowned. The deceased was a steadfast member of the church, an obedient son, a kind husband, a loving father. He leaves a sorrowful widow, three orphans and aged parents, to mourn their loss. COM.

DIED, Aug. 28th, 1870, JAMES GRAY, of Logan County, Ohio. Mr. Gray was born in Ireland, and emigrated from his native land in the year 1818. He was baptized in the church, and manifested early piety, connecting himself with the church by public profession at the age of eighteen. Arriving in this country, after a sojourn of a few weeks in Philadelphia, he proceeded west to Ohio; and lived successively in Belmont, Harrison and Muskingum counties. At the latter place he was elected ruling elder. Subsequently to this he removed to Logan county, Ohio; and was called to the exercise of his office as ruling elder in the Miami congregation, then under the pastoral care of Rev. J. B. Johnston. Upon the organization of the 2d Miami congregation he united therewith, and was again chosen to the office of ruling elder, which he continued there to exercise till the period of his death.

Mr. Gray had some time before his decease experienced much physical distress from an asthmatic affection, and general debility. He had also experienced sore bereavement in the removal of his wife, and the more recent loss of his youngest son, who had just arrived at the years of manhood. These, with earlier bereavements in the family, deeply affected him. But while the outward man grew feebler, the inward man was renewed day by day. He took delight in conversation about spiritual things, experimental religion, death, and heaven; and during the last months of his life, frequently expressed his readiness, through and in reliance on, the all-perfect work of the Redeemer, for death; and his desire, if consistent with the Master's will, to

depart and be with Christ. He died in the full assurance of faith. "Mark the perfect man, and behold the upright; for the end of that man is peace." COM.

DIED, at his residence near New Alexandria, Pa., Apr. 6th, 1870, ANDREW STEELE, in the 73d year of his age. Mr. Steele emigrated to this country from county Derry, Ireland, nearly fifty years ago, and located in the bounds of the Reformed Presbyterian congregation of New Alexandria, &c., of which he was a consistent member till the day of his death. He was a man of extraordinary energy and perseverance, and was remarkable for his activity and power of endurance. He was blessed with unusual good health, having never suffered from severe sickness before the last attack, but once. His last illness was long and painful. The sickness of Mr. Steele was calculated to try the faith of the believer and illustrate the truth of the Christian religion. His suffering was so intense as to cause him to cry out with pain. Still he did not murmur or complain, and although he frequently expressed his desire to depart and be with Christ, these desires were always made in humble submission to the divine will. Owing to the nature of his disease, it was feared that the last conflict would be severe. He requested his pastor and friends to pray earnestly that if it was in accordance with the divine will such would not be the case. It seemed as if an answer had been given to these prayers. Surrounded by nearly all of his children he breathed his last without pain or struggle.

Mr. Steele leaves a widow, and a large family of children and grand-children. His married life with his surviving partner extended over a period of nearly fifty years. May the good Master sustain her during the remainder of her pilgrimage, and enable her to look by faith to that time when she shall be united to her friends, never again to separate. T. A. S.

DIED, of dysentery, Dec. 31st, 1870, Mr. JAMES BROWN, ruling elder in the Reformed Presbyterian congregation of Cincinnati, aged 47 years. Mr. Brown had been connected with this congregation for more than 25 years, and an elder for almost twenty. His character as an earnest, active worker in his Master's service is too well known in the church to need any comment. The Cincinnati Times could say of him, "He was a faithful, honest, worthy man, a conscientious Christian, a good husband, a thoughtful, careful, hopeful father, a man who dealt justly with his fellows, and did not always exact his own."

He was distinguished for his untiring liberality to the congregation at home, and his generous contributions to all the benevolent schemes of the church. He gave conscientiously according to the rule he believed God had laid down in his word. His disease was of a malignant type yielding not to the best medical skill. He said on his death bed "he had no fears of death, had been preparing for it for twenty years."

He leaves a widow and six children, to deeply mourn the loss of a most affectionate husband and devoted father. The congregation, in which he has been so long a stay and help, to which he has been such a counsellor, and with which he has been such an active and earnest co-worker, feels in his death a sore bereavement. But God knows what is best, and of his will we would desire with resignation to say, "It is good," "let it be done." We would also hear in this dispensation the voice of God saying to us, yet the living, "Prepare ye to meet your God." COM.

SARAH MEHAFFY was born in Illinois, in 1841; was married to John Mehaffy, Jr., in 1862; was a member of the Kossuth congregation, Iowa; died on the 4th of Jan., 1870, leaving a sorrowing husband and two small children to mourn her departure. Her affliction was protracted. For nearly eight months the symptoms of an insidious disease—pneumonia—became more and more apparent, and continued to battle all medical skill. Her sufferings were great, and she endured with considerable patience the rod that a heavenly Father was laying on her. So severe was this, at times, that she was led earnestly to desire the hour of her removal. Her entire trust was in the infinite merits of our interceding High Priest; and it is to be hoped that she occupies a place in the celestial mansions, where every tear is wiped away from the eye.

COM.

BOOK NOTICES.

PRESBYTERIAN PULPIT. A Monthly Magazine. Price \$1.50 in advance. Business letters to be addressed to Marcus Ormond, Oxford, Butler Co., Ohio.

Contents—All America for Christ; Rev. R. Patterson; An Earnest Plea on behalf of Home Missions; National Reform; Rev. H. H. George; An Explanation and Defence of the present Movement to Reform the American Government; The Wisdom of the World versus the Wisdom of God; Rev. J. B. McMichael; An Exposition of 1 Cor. 1: 21.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. New York: Charles Scribner & Co., 654 Broadway. Published quarterly. Price \$3.00 per annum. January, 1871.

This is a good number. The articles generally are on interesting subjects, and reasonably short. The IIIrd, Proposed Revision of the English Bible, by Prof. C. W. Hodge, D. D., is of present interest. So is the IXth, The Temporal Power of the Pope, by Rev. J. M. Macdonald, D. D. In the Vth, Dr. Charles Hodge calls attention to an evil of long standing, and increasing in magnitude every day—the refusal or neglect of the church in America to bring the gospel to bear upon the poor. He assigns as the reason for this neglect on the part of the Presbyterian Church, the failure to carry into practice the two principles—1st. Every minister devoted to his work is entitled to an adequate support; and, 2d. The obligation to furnish that support rests not exclusively on any one congregation, but upon the church as a whole. The remedy he suggests is, 1st. The adoption, as a principle, and the practical carrying of it out, that every man called of God to the work of the ministry, who devotes his time to his work, shall receive an adequate support. 2d. Presbyteries shall assign a field of labor to all their unoccupied ministers and licentiates. 3d. The establishing, where necessity calls, of absolutely free churches; and 4th. The sending forth itinerant missionaries to preach from place to place and from house to house, within a given district. As the location and control of ministers and licentiates thus distributed would be under the direction of Presbyteries, there would be no concentration of power in one Board, a thing which is inconsistent with the principles of Presbyterianism, and also liable to great abuse.

The whole article is deserving of a careful perusal.

1871.	Brooklyn cong., N. Y., per Rev. J. Culbert.....	\$100 00
Jan. 2.	Parassus and Manchester cong., Pa., per R. C. Hill,	20 00
" "	York cong., per Rev. Samuel Bowden,.....	124 08
" "	Rev. Thos. Hannay, of Allegheny, Pa., per W. Wills,	25 00
" 4.	Salt Creek cong. Ohio, per James McCartney,.....	17 00
" "	Mrs. Wm. Wylie, Putnam, O., ".....	5 00
" 5.	Utica cong., Ohio, per Wm. Stevenson,.....	43 00
" 6.	White Lake cong., per W. S. Frazer,.....	22 00
" 7.	Rehoboth cong., Iowa, per Wm. Martin,.....	35 99
" 9.	Olathe branch of Olathe and Pleasant Kidge cong., Kansas, per Rev. W. W. McMillan,.....	18 00
" "	Jonathan's Creek cong., O., per Jas. McFarland,.....	15 00
" "	Mrs. A. McFarland, for girls' school, Syria,.....	5 00
" "	Wm. Barber, of Brownsville, Ohio,.....	1 00
" "	2d Miami cong., Ohio, per D. Boyd,.....	40 00
" 10.	North Union cong., Pa.,.....	\$12 50
" "	South Union ".....	21 05
" "	Mary McKinney, per Rev. J. Galbraith,.....	2 05
		<hr/>
" 11.	John White, of Ashland, Ohio, per Rev. Dr. Spreull,--	3 00
" "	Craftsbury cong., Vt., per Rev. A. W. Johnston,.....	75 00
" 12.	Bovina, N. Y. cong., per Rev. Joshua Kennedy,.....	60 00
" "	Mrs. Nancy Stump, Norwich, O., per Jas. McCartney,--	5 00
" "	Olathe cong., Pleasant Kidge branch, per R. N. Red- ford,.....	20 00
		<hr/>
		29 00

JAN. 28th, 1, P. M.—Our readers will be interested in the
sad news just received, that DR. DOUGLAS HARRIS, ALBANY, N. Y., died
13th, of typhus fever.

" "	Society meeting, per Rev. D. B. Willson,.....	
" "	Allegheny Ladies' Mission Society, Miss Lizzie Boggs, Treas., per do.....	50 00
		<hr/>
" 19.	Sandy branch of Salem cong., Pa.....	24 3
" "	Warsaw, do.....	10 88
" "	Female Missionary Society of do.....	38 00
		<hr/>
" 20.	Muskingum and Tomika cong., Ohio, per Rev. J. C. K. Faris,.....	22 00
" "	Bethel cong., Ill., per D. S. Faris,.....	5 00
	WM BROWN, Treas., 1635 Locust street, Philadelphia.	

On account of the war in Europe, we cannot expect to hear as
regularly from our missionaries as formerly. The very latest intelli-
gence from them is contained in the letter published in this number, to
which we call the attention of our readers. It is impossible to state how
much time may elapse before another is received. The members of the
church can see from the letter the necessity of contributing liberally to
the Foreign Mission Fund.

All Obituaries on hand will be published next month.

RECEIPTS OF THE EDUCATION FUND.

June 10	1st Philadelphia, W. W. Keys,	\$15 00
" "	New Castle, Pa., Friends of Education, R. S.,	10 00
July 5	Central Allegheny Con'g, Donation of D. Gregg,	25 00
" 14	Mrs. M. K. Trotter, Forest, Livingston Co., Ill.,	5 00
Aug. 3	Mrs. Matchett, Newton, Ia., Rev. J. W. Sproull,	2 00
" 26	James Wiggins, New York,	100 00
Sept. 5	Cincinnati, James Y. Thomson,	50 00
" 9	Kortright, A. S. Gilchrist,	17 00
" "	West Hebron, J. T. Mahaffy,	8 50
" 12	2d Philadelphia, William Walker,	41 70
" 18	Utica, Ohio, William Stevenson,	14 22
" 14	Londenderry, T. J. Blackwood,	7 15
" "	Oil Creek Branch Oil Creek Congregation, D. Reid, ..	8 00
" 15	Bloomington, T. N. Faris,	21 25
" "	A Lady of Bloomington Congregation,	20 00
" 17	Old Bethel, Rev. J. W. Gillespie,	20 00
" 19	York, Rev. S. Bowden,	28 70
" 20	James C. Reid, Rev. W. Milroy,	5 00
" 21	Jonathan's Creek, Rev. J. A. McFarland,	14 00
" 23	Olathe, Rev. W. W. McMillan,	10 10
" 26	Lind Grove, Rev. O. D. Trumbull,	20 00
" 29	Walton, R. D. McDonald,	11 85
" 30	2d Miami, D. Bevd,	25 00
" "	Clarinda, A. McKeown,	18 60
Oct. 1	Salt Creek, James McCartney,	18 50
" 3	North Union, Rev. J. Galbraith,	10 50
" "	South Union, " " " "	24 40
" 7	Bethel, Rev. D. S. Faris,	6 10
" 8	Topsham, Samuel Mills,	8 70
" 10	Winchester, Henry Downie,	9 00
" 12	Syracuse, S. Speer,	2 50
" 14	Clarksburg, John Caldwell,	11 00
" 18	Sandy Branch of Salem Congregation, Rev. A. J. McFarland,	12 85
" "	Warsaw, Branch of Salem Congregation, Rev. A. J. McFarland,	8 85
" "	Portersville and Slippery Rock, D. McClelland,	28 00
" 22	Sterling, N. Y., John Hunter,	16 00
" 25	Walnut City, Iowa, Andrew S. Milligan,	7 00
" 26	Rushsylvania Congregation, W. Wright,	18 50
" 29	1st Miami Congregation, S. P. Johnson, \$10 52 less Express charges, 00,25,	10 27
Nov. 3	New Alexandria, Rev. Thos. A. Sproull,	10 50
" 8	Muskingum, Rev. J. C. K. Faris,	8 65
" "	Tomika, " " " "	4 00
" 10	Cedar Lake, Rev. J. French,	12 75
" 12	Old Bethel additional, Rev. H. H. George,	1 00
" 17	Middle Wheeling, A. M. Orr,	8 00
" "	Monongahela, Rev. J. W. Sproull,	8 00

JAMES BROWN, Treasurer,
Box 2772, Cincinnati.

CORRECTION.—Hugh Patten, credited \$10 in Dec. No., should have been Hugh Patterson.

✎ We give as our opinion, in answer to an inquiry by a correspondent, that the Form of Covenant is sent down in overture to Presbyteries and Sessions, and not through the court to the congregations.

✎ Articles on "Tithes," and "Quarrelsome Christians," both suggested by correspondents and in part answers to their inquiries, will appear in our next number. Articles on other subjects will appear in due course of time.

COMBINED SERIES.

VOL. IX.—No. 3.

THE
Reformed Presbyterian
AND
Covenanter.

MARCH 1871.

CONTENTS

	Page.
at Period of Prophetic Time are we living,.....	65
g,.....	72
anting,.....	78
the Constitution,.....	82
icism to be Watched,.....	84
Mission,.....	86
of Dr. Dodds,.....	90
s Mission,.....	94
ry.....	96

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

to we have already attained, let us walk by the same rule, let us mind the same thing." *Phil. 3: 16*
uld earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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**AN APPEAL IN BEHALF OF THE FAMILY OF
REV. ROBERT J. DODDS, D. D.**


With astonishment and grief, the Church has heard of the sudden death of her greatly beloved missionary, Rev. Robert J. Dodds, D. D. He fell in her service among strangers in a distant land. Fourteen years and more did he toil for the spread of Christ's kingdom and for gathering the gravail of his Master's soul, with such self-denial and sacrifice as only missionaries in foreign parts can know. His death leaves a large family—seven children, the youngest less than a year old—with out any means of support other than a widowed mother may be able to provide. Mrs. Dodds, with her children, will return to this country, as early as the season and other circumstances will permit. The Board of Foreign Missions, moved by conviction of duty, and encouraged by suggestions from the people, whose hearts are warm with sympathy, appeal to the Church on behalf of the widow and orphan children of our deceased brother, and ask for them a TESTIMONIAL worthy of the dead, worthy of the living, and in some measure commensurate with her obligations to a helpless family, cast in divine providence upon her generous sympathy and care. This is the argument for the appeal, "Pure religion and undefiled before God and the Father is this, to visit the widows and fatherless in their affliction." "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

The Treasurer of the Foreign Mission Fund, Mr. William Brown, 1685 Locust St., Philadelphia, will take charge of all contributions forwarded in response to this appeal. Prompt as well as generous action is earnestly requested.

SAMUEL O. WYLIE, *Chairman.*

February 2d, 1871.


T. P. STEVENSON, *Secretary.*

 We send this month bills to delinquent subscribers. In any case if a mistake has been made, it will at once, when pointed out, be rectified. We urge upon *all* prompt payment. A dollar is a small sum to each. The aggregate amounts to considerable, and would, if paid, enable us to meet our engagements when due. The neglect to pay is in the great majority of cases the result of thoughtlessness. This thoughtlessness, however, greatly inconveniences us, and frequently results in serious losses. We are confident that fully a thousand dollars are due the estate of the late Professor Willson from subscribers to the *Covenanter*. At least that amount is due the senior editor of this magazine from subscribers to the *REFORMED PRESBYTERIAN*. In neither case will a hundred dollars of the debt ever be collected. We wish to prevent such a bad debt accumulating again. With this object in view, we send bills to delinquent subscribers, and then when no attention is paid to them, cut their names off our list. Already we have removed the names of nearly a hundred, none of whom owed less than six dollars, and the majority of whom owed about ten. We now ask each subscriber to look at his credit, and if anything is due us, either to hand it to our agent, or where there is no agent, to send by mail, either by registered letter or post-office money order.

Direct,

J. W. SPROULL,

McKeesport, Allegheny Co., Pa.

 Owing to the death of Mr. Frazer, the efficient agent of the Magazine in the Second congregation, Newburgh, N. Y., we will be obliged to send, hereafter, the numbers heretofore sent to his address direct to the post-office, there to be distributed by the post-master. Any who desire to have the Magazine sent to their houses, will please forward their address in full, street and number.

Reformed Presbyterian and Covenanters.

VOL. IX.

MARCH, 1871.

No. 3.

IN WHAT PERIOD OF PROPHETIC TIME ARE WE LIVING?

"Of the times and the seasons which the Father hath put in his own power," we may not inquire. But of the things which are revealed, we should not be ignorant. Many important facts, in the past history of the church, have been written by the pen of inspiration. We read these with no little interest. But it has pleased God to give us some insight into her prospective history also. In this we should be as deeply interested. "The things which are written, were written for our instruction, on whom the ends of the world are come."

Prophecy lifts the veil and lets us have a distant view of things that must come to pass hereafter. These revelations embrace a long period of time, and all look to a grand consummation, for which the church of God has ever longed and prayed. But while we must believe, that as time rolls on we are certainly coming nearer to the end, this question constantly presents itself—In what precise period of prophetic times are we now living? Are we approaching the end of the days of Zion's mourning, and about to enter upon the times when "the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it?" There are many reasons to encourage us to believe that we are. As the wheel of providence revolves, with its complicated machinery, strange results are produced, all portending some wonderful change in the condition of affairs, both in the church and in the world. But have we any data, that is more certain than these signs of the times, on which to base our conclusions? We certainly have. The more sure word of prophecy tells us not only of the things that shall come to pass hereafter, but also makes known many of the events that are to precede them, and numbers the days when they may be expected.

In Daniel's vision of the fourth beast, he saw a little horn coming up among the ten horns on the head of the beast, and displacing three of the first horns: chap. 7: 8. In the explanation given him by the angel, verses 24 and 25, he is told that these ten horns are ten kingdoms—and that "another shall arise after them, and shall be diverse from the first, and he shall subdue three kings, and shall speak great

words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of times," or for a year, and two years, and the half of a year. This by Jewish computation makes 1260 days. And in the 12th chapter, 7th verse, he is told that the end of these wonders shall be for "a time, times, and a half," the same period of 1260 years, a day in prophecy being put for a year. Long afterward, John, foretelling the same events, informs us, Rev. 11: 2, that when directed to rise and measure the temple of God, &c., he is told that the holy city shall be trodden under foot of the gentiles forty and two months, or twelve hundred and sixty days. And further on in the same chapter, that the witnesses "shall prophesy twelve hundred and sixty days, clothed in sackcloth." It must be obvious to the careful reader of prophecy, that these periods are not only the same in length as to their duration, but that they refer to precisely the same time. Daniel's vision of the fourth beast, and John's beast rising out of the sea, Rev. 13: 1, represent the same power. And the little horn of Daniel's beast, and John's beast out of the earth, exhibit the same establishment—each blaspheming the name of God, and oppressing his church. The important question arising from these prophecies is, to what great power do they refer? And what precise period of time is embraced in the twelve hundred and sixty years? To find the correct answer to these questions is the great point of investigation.

As to the first of these inquiries: nothing more need be said at present, than that the prevalent interpretation among Protestant expositors is, that it refers to the Roman ecclesiastical establishment, and is applicable in all its marks to the papacy. This being for the present assumed, when did this grand hierarchy take its rise? When did that little horn first make its appearance before which these other horns were plucked up? If we can with any degree of certainty ascertain this, then we can with the same precision fix the time embraced in the twelve hundred and sixty years, and may then know something of the prophetic time in which we are living. Let it be remembered that this power, of which we are to treat, claims to be ecclesiastical—but at the same time exercises temporal authority, and lords it over the kings of the earth. When did the exercise of the spiritual and temporal power first appear? From a fixed fact, we can count either backward or forward.

In the year Anno Domini 755, Pepin, king of France, having taken as the spoils of war the Exarchate of Ravenna, from those who held it, and not wishing to be troubled with a province so far from his own dominions, and probably judging wisely, that it would be a very doubtful question whether he would be able to hold it peaceably for any length of time, and at the same time having no desire to restore it to its rightful owner, made a present of it to St. Peter, and laid the crown of the Exarchate on his altar at Rome. Of course the Pope, as his successor, and sitting in his chair, was the only one who could take it up, so he placed it on his own head. About twenty years after this time he received the kingdom of Lombardy in the same manner, and

shortly after, the Roman States—hence the triple crown. Three horns were now plucked up, and here began the exercise of temporal authority by these infallible holy fathers, whose vices and crimes would out-Herod Herod in the slaughter of the innocents. Here then we have one fixed point from which to make our calculation. But we are not to look for the beginning of this system to the time when the temporal power first began to be exercised. In writing the life of one who has made himself famous by mighty deeds, we would not commence at the time when the first great act was performed, but would certainly begin at the time of his birth, and in all probability would first give an account of his parentage. So with any associated body, wielding great power, either for good or evil. The question then is, when did this Roman hierarchy, exercising temporal authority, first take its rise? when was it born? and what was its parentage? If this can be ascertained, then we know from what time to commence numbering these eventful twelve hundred and sixty years. We owe a great deal to profane history—and much, just here—as it throws a flood of light on this question. Toward the close of the sixth century, a bitter controversy arose between the Bishop of Constantinople and the Bishop of Rome, about the question of supremacy, each claiming that he was first, or chief bishop, and of course the legal representative of St. Peter. This was carried on for years, with a zeal worthy of a better cause. The question was finally settled in the year 606 by the Emperor Phocas declaring Boniface III, Bishop of Rome, to be the first or supreme bishop. The question was thus settled, and this supremacy has been maintained ever since. This was the beginning of that establishment, which afterwards grew to such colossal proportions, and into whose hands the saints were to be given for a time, times and a half. We are therefore justified in dating the twelve hundred and sixty years from the decree of the Emperor Phocas. This would bring us to the year 1866, as the termination of that long period.

Thus far the matter seems plain, and the conclusion inevitable. But just at this point certain inquiries suggest themselves, and the question begins to be troublesome on our hands. As for instance, if the 1260 years are past, then are we not living in the commencement of the time usually called the millennial period of the church? and should not the system of antichristianism have entirely disappeared? Ought not universal peace to be now the established order of society, and the world everywhere to be converted from heathenism? That these things are to be expected, all Christians believe; that they are not so now, every one knows. What then? Must all those former reasonings, with their conclusions, be abandoned? By no means; let it rather be inquired whether or not these objections have any weight at this point. But before investigating this, it will be proper to notice another objection, which will probably present the greatest difficulty to the minds of most readers. It is this: in Rev. chap. 11, we are told that the witnesses are to prophesy 1260 days—years; and as we have it in our translation, “when they *shall have finished* their testimony, the beast that ascendeth out of the bottomless pit shall make war upon them and shall kill them.” From this reading it is supposed

by many that the slaying of the witnesses will in a very distinguishing manner mark the end of these many years of the triumph of the "man of sin." The conclusion is at once received that the witnesses are not yet slain, hence the above data must be incorrect. This, however, is assuming the very question that is to be discussed. If there is any reason that is worthy of being entertained for supposing that this event may be passed, then we are warranted in looking back, to see if any thing has occurred that would indicate its accomplishment.

It may be proper here to remove a difficulty arising from the form of expression in our received translation of the Scriptures. In Rev. 11: 7, we read, "and when they *shall have finished*," &c.; the word in the original is *τελέσωσι*, "shall be finishing or about to finish." Not intimating that it is when they are about to cease being witnesses any longer, but when they are coming toward the closing period, or last division of the time of their testimony-bearing, "then the beast out of the bottomless pit shall make war on them," &c. Or equally as good an interpretation, and one which agrees with our received translation, when they shall have given in their full testimony, and have made out their case, then, whether it shall be at the *end* of the 1260 days or not, the beast shall overcome them, and for a time put down their testimony. A witness before a civil court may give in his testimony on the first day of the trial, and still be retained as a witness in the case until the final decision is given, unless he is sooner released by the court—not because anything new or different from the testimony already given is expected from him, but that if necessary he may repeat his testimony, so as to give it weight with the jury; still he may, with all propriety, be said to have finished his testimony when he left the stand. The applicability of this will appear as we proceed.

Let us now inquire whether anything has taken place that would adjust itself to the predictions concerning the witnesses? There is one event, or rather series of events, which many have looked upon as fitting the circumstances of the prophecy so minutely, that only one conclusion can be drawn from it. The whole testimony that was maintained by Luther, had been brought prominently forward by John Huss in the beginning of the fifteenth century, viz., the doctrine of justification by faith, and a strong condemnation of the abuses of the Pope and clergy. This had been maintained by the faithful during that century; especially had the Lollards and Bohemians been zealous and outspoken in its defence. This was "tormenting them that dwelt on the earth." The fifth council of Lateran—an œcumenical assembly—at its sitting on May 5th, 1513, summoned the Lollards and the Bohemians to appear before it one year from that day, and give in their reasons of protest, why they dissented from the holy church, catholic. But they, although promised a safe conduct, wisely absented themselves, having learned by the fate of John Huss and Jerome of Prague, a hundred years before, to put no confidence in the promises of those who had declared and acted on the principle, that no faith is to be kept with heretics. On the appointed day, May 5th, 1514, they were three several times summoned by the herald to appear and give in their protest. As they did not appear in person, nor any

one to answer for them, the orator of the day ascended the pulpit and delivered a vehement and eloquent address on the triumph of the church, congratulating the assembled fathers that now all opposition was put down, using these words, "*Jam nemo reclamatur, nullus resistet.*" "Now no one remonstrates, there is no one that opposes." And for the three years and a half that followed this, there is said to have been constant feasting and rejoicing among the dignitaries of the church. They held high carnival in the palaces of the cardinals, "making merry and sending gifts one to another." But at the end of three years and a half a circumstance occurred which shook Rome to its foundation, and greatly disturbed the occupant of the chair of St. Peter. A humble monk of Wittenburg, Martin Luther, having first preached publicly against the abuses of the church, wrote out ninety-five theses, expressing his sentiments on these great questions as he had learned them from the Bible. These he posted up publicly at the door of the cathedral of Wittenburg, inviting discussion and appointing a day for that purpose. No one dared to controvert them. They were read, believed, and passed from mouth to mouth, spreading with the rapidity of the plague and blazing with a light more brilliant than the grandest conflagration till it reached the zenith. This was Oct. 31st, 1517. Hundreds and thousands espoused the cause of Luther. The witnesses were no longer silent, they were again on their feet. "The spirit of life from God had entered into them." "They ascended up into heaven." They were taken under royal protection. Frederick, the Elector of Saxony, took Luther and his cause under his special care. The cause of the Reformer soon became honorable. "Their enemies beheld them." Rome remonstrated, but the reformation went on. The Pope thundered his anathemas against the presumptuous monk, but Luther publicly burnt his bull. But this was not all. "The same hour there was a great earthquake, and a tenth part of the city fell." An earthquake is the prophetic symbol of a revolution. "A tenth part of the city" means one of the ten kingdoms in league with the beast, and "the same hour" denotes the same period of time. Great Britain was one of the ten horns, or kingdoms represented by the horns on the head of the beast. Henry VIII. had married Catherine of Arragon, his brother Arthur's widow, a woman of great beauty and amiability, and of unblemished character. After having lived with her for twenty years as his wife, he professed to become troubled in his conscience about the connection. Nothing could have been more absurd than to suppose that Henry should be conscientious about any thing. The real cause was, as the result proved, that he had taken a fancy to Anne Boleyn, one of the maids of honor. A divorce was sought for from the Pope. This his Holiness dare not grant, for several reasons, not least among which was, that Catherine was the aunt of the Emperor Charles V. To have fallen out with him would have been at that time pulling the Vatican down on his own head. But a divorce Henry would have. By advice he denied that the Pope was the head of the church in England, and assumed that prerogative himself. The parliament approved of this, and by solemn formality in 1531 owned Henry as the head of the

church. Of course Catherine was divorced, and Anne Boleyn was declared queen. For this the Pope laid Henry under a fearful curse unless Catherine was restored. But his Holiness had again met his match, in one, if not so good, yet equally as unbending to the See of Rome as the monk of Wittenburg. The question now was, who should be the head of the church in England, the King or the Pope? The parliament decided this in 1534, by conferring this title with its privileges on the king. This has been the law of the land ever since. The chain that had so long bound England to Rome was now broken. "A tenth part of the city fell" in the earthquake. "And there were slain in the earthquake of men"—*names of men*, the despotic power of a titled nobility—"seven thousand." Henry's course in throwing off the Pope's supremacy was the entering wedge for overturning absolutism in England. In no country has there been so much yielding to the demands of the common people. Just now one of themselves is at the head of the government.

And now, at the risk of being thought tedious, the reader will permit a brief recapitulation. The witnesses had given in their testimony in full from the days of John Huss. No new feature in the case at issue has arisen since, that was not fully covered by their testimony. The Lollards and Bohemians were occupying the stand when summoned before the council. Their non-appearance silenced the testimony, so far as any protest, heard by the world and felt by the church, was concerned, till Luther unfurled his banner. Then new life entered into the witnesses. They were now alive and active. All the efforts of the enemy failed to stop the onward progress of the Reformation. It gained ground with wonderful rapidity, and is still going forward with its conquests. Popery can never again put it down.

We may now return to the question already proposed. Are we, without knowing it, living in the days of the millennium, the thousand years of the peace and triumph of the church? No, by no means—that time is not yet. Existing facts contradict any such conclusion. There are three periods spoken of by Daniel: the 1260 days already so often referred to; again a period of 1290 days, and still another of 1335 days—see Dan. 12: 11, 12, each of the latter two includes the 1260 days first mentioned, and the last, all the time referred to in the other two. Taking the difference, then, between the first and the last of these numbers, would give us a period of seventy-five years. In this interval we are now living.

But before closing, it may be proper to inquire if any thing occurred in, or near the year 1866, that will give it prominence on the page of history, and from which the beginning of a new era may be dated? It was certainly eventful enough, and will long be remembered. That year, by the act of this nation, negro slavery terminated in the United States, and the oppressed race became free. The same year the crown slaves of Brazil were liberated; they had been a source of large revenue to the crown. The foreign slave trade was prohibited in the island of Cuba. The great principle of human rights was established. But the most important event was the war between the two great nations of Prussia and Austria. And chiefly

so, because it was in Europe, where all the scenes of this prophecy are laid. In a six weeks' campaign, ending with the battles of Sadowa, in which the Prussians were victorious, a grand revolution was brought about. Austria, the third great European power, proud and exacting, and most intensely popish and exclusive in her religion, had stood at the head of the German confederation, from the downfall of Napoleon after the battle of Waterloo, up till this time. But after the triumph of the Prussians, the confederation was reorganized, and Austria lost not only her position, but a place in the confederation. Prussia, the most decidedly Protestant kingdom of Europe, was placed at its head. This gave a fearful wound, if not the death-blow, to popery in Europe. A leading cardinal is represented to have said, "The corner-stone of the church is gone." "Since then, four years have passed away. But how has it fared in the mean time, with that superannuated Jesuit, who imagines that by apostolic succession he is sitting in the chair of St. Peter, and is the vicegerent of Jesus Christ? Stripped entirely of his temporal power, he does not occupy so high a place to-day as he did when Phocus conferred the title of first bishop on his representative, twelve hundred and sixty years ago. As a bishop his claims still continue unimpaired, but as possessing temporal power, he has none; and even in the church his power is far from being so absolute as it once was. When but recently he called together the grand oecumenical council, that he might strengthen his supremacy, by having it decreed that he was infallible when speaking "*ex-cathedra*," how surprising was the result, and how humiliating to himself the failure! Instead of an obsequious submission, and unqualified assent to whatever he might signify to be his pleasure, it met with strong and decided opposition. Able and learned men were its opposers, to the termination of the council. Although they sat with closed doors, and were under the surveillance of the minions of the Pope, some of the sayings and doings of the opposition found their way to the public ear, and these were no unmeaning words. As an example, a sentence from the speeches of two of the German members of the council may suffice to illustrate. "The time," said Cardinal Schwarzenburg, "for these cursings between Catholics and Protestants has passed, never to return. I tender them my hand. I long to begin with them the great work of conciliation and pacification." Bishop Strossmayer said, "Protestantism is not to be held responsible for atheism, pantheism and materialism, since many eminent Protestants have been among the able combatants of these doctrines. Nor is it thus that we are to reclaim our separated brothers." To use the language of another, "Strange words were those for old St. Peter's to hear, which above the din of many cries and much confusion, and despite the angry interruptions of the presiding cardinal, rang out underneath the dome, from the lips of those two German prelates on that 22d day of March." The dogma of infallibility was nevertheless proclaimed, four hundred and fifty, out of the *one thousand* ecclesiastics summoned, voting for it—not quite three-fourths of those actually present. Altered days for Rome indeed. Still, with all solemnity, the decree was promulgated on the 18th day of last July, while a fierce storm, with blinding lightning and crashing thunder, raged without,

possibly a prelude of the coming tempest, for who can tell whether that promulgation may not result, as did the pulling away of the pillars in the temple of the heathen divinity, by the blind Danite of old. Rome to-day is the seat of empire for the Italian kingdom, and an excommunicated son of the church sits enthroned on the Quirinal as king. Surely the days are near when the nations shall "hate the whore, and shall eat her flesh, and shall burn her with fire."

Of the present agitated state of Europe it is needless here to speak. Every one who reads is familiar with the fact that the nations are heaving as with the throes of an earthquake. No one can tell when the mighty concussion will come. Much might be said of what the present seventy-five years will accomplish, and especially of what we may expect between this and the end of this century. It is sufficient to say that there is a great work for the church to perform. She need not be discouraged. The Lord of Hosts will bring it forth. The "handful of corn upon the top of the mountains" is growing. The harvest is approaching, and the vintage of the earth will soon be gathered, and the wine-press of the wrath of God will be trodden, and then shall be heard the voice of much people in heaven, saying, "Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

"Arise, O Jehovah! and let thine adversaries be scattered, and let them that hate thee flee before thee." Let all the people say, Amen, Alleluia!

C.

TITHING.

MESSRS. EDITORS—I do not feel qualified to write on the subject of Tithing, chiefly because I have never fully felt the force of the arguments generally used to prove it a duty in New Testament times; but since you have requested an article on the subject, I will do the best I can, not expecting it to be satisfactory to any one, but hoping that it may call forth something more decisive from abler pens.

The thing that I feel certain about is, that every one ought to give a regular fixed proportion of his income to the Lord's service; and that it should not be less than one-tenth; and therefore those that give by random, that is, without any fixed standard or system of giving, and fall below one-tenth, are clearly not coming up to their duty.

The first part of the proposition is proved by the following considerations: 1. No business is well done without system; least of all can any management of money be successful without it. It is therefore not likely that any one will do very much for the church that is governed by impulse and not by a fixed principle. We are too apt to find reasons to withhold more than is meet, except when the conscience is prompted by a fixed rule. This presses on us like a debt, and a sense of honesty will compel us to pay it. It will always be before the mind, when we are considering other outlays, and will keep us from such arrangements as *cramp liberality*. This is the language of experience. I know it to be so.

2. All other religious duties are to be performed systematically; certainly this ought to be, as it ranks high among duties. Secret prayer, family worship and social worship, all must be observed in their stated seasons, some more frequently than others, but each at its own set time. All experience shows that to perform any of these duties at random, when the spirit moves, or when circumstances permit, observing no system, is a good introduction to the total neglect of them. Besides, by absolute divine appointment one day in seven is wholly set apart for the worship of God. If such strict method is necessary in the matter of worship, why not in the matter of giving? Will we be less likely to give as we should without rule, than to worship as we should without rule?

But it may be objected that giving is not of the nature of a religious duty. Surely giving alms for the poor and needy is a decidedly religious and devout act. The repetition of this act forms a habit of the most religious kind. Paul calls it a *grace*, and admonishes us to abound in *this grace also* as well as in all others. Alms-giving is a grace, because it brings into exercise some of the most important principles of our nature, sympathy and self-denial. It is a grace, because the godly are moved to abound in it by the Holy Spirit, the author of all grace. Giving for other religious uses, is also a gracious exercise, for it is the expression of our zeal for the cause of Christ. It is the will of the Master that his kingdom in this world should cost his disciples something. What they give for the Lord's work is the measure of the value they set on it. Scanty occasional gifts show only a passing interest in the church. Even when some exciting occasion calls forth a larger contribution, it means only a spasmodic interest for the time, and is sure to be followed by a period of neglect. Besides, giving to God is a becoming acknowledgment of his sovereignty. He claims the silver and the gold, he demands it as his own. It is not now and again that we should feel that all we have is from God, but all the time.

A fixed rule of giving to the Lord produces this habitual sense of indebtedness to his kind providence. Now, what feeling is more gracious than that of humble dependence on God the giver of life and breath to all things.

Moreover, the apostle directs that in making collections we should lay by us on the first day of the week. This can be construed in no other way than that of systematic stated giving. Our giving ought to be according to our abundance. This ought to be estimated when we have the means to do it correctly. A better time then cannot be than the first day of the week, when we are devoutly thinking over how God hath prospered us. When such meditation has touched our gratitude, we ought with willing mind to set apart the Lord's portion, that is, a certain rate of our income set apart by rule for religious uses.

3. This way of giving is the most convenient. It often happens that persons who have no rule of giving, have nothing past them when they are called on. Their worldly business has taken it all. If they are conscientious, this gives trouble. If conscience is weak, their present lack of means is made the excuse for doing little or nothing. The systematic giver always has something past him, be that less or more.

He does not appropriate the Lord's portion to pay his own debts or gratify his own passions, and then at collection time say, I am not able to give. Having a benevolent fund at hand, he does not cast an evil eye on the Bible agent or the deacon. He welcomes such calls as affording opportunity to dispose of the money. The only study it costs him is to determine the rate of distribution to different departments of the Lord's work. This being done, he gives without the least apprehension that the act of liberality will prevent him from meeting his worldly engagements. The gain on this one point will more than repay the trouble of estimating his increase.

4. It is a profitable training in business. Many persons swamp themselves by neglecting to cast up their profits and losses. They know nothing about their business, except that they take in and pay out large sums of money. Others suppose them rich, and they themselves are pleased with the illusion. They go on in this careless habit till a financial crisis comes, and their dream of wealth vanishes into thin air. Such might have been spared the shame and distress of bankruptcy had they made a weekly, monthly, or even a yearly settlement of their books and accounts. The apostle's rule to lay by us in store on the first day of the week, followed out conscientiously, would have been their pecuniary salvation. The rules of the Christian religion are the best worldly wisdom. This wisdom is profitable to direct.

The second part of the proposition, viz., that our giving for religious purposes should not be less than one-tenth, may be proved by the following line of argument :

I. Abraham gave tithes to Melchisedec. This at first view suggests the existence of an obligation to acknowledge the Lord by giving one-tenth of all increase. Taken in connection with Jacob's *vow*, it makes it very probable, if not certain, that tithing was, in the patriarchal age, looked upon as a duty resting on moral obligation. His vow, after stating the condition, was, "Then shall the Lord be my God, and this stone which I have set for a pillar shall be God's house; and of all that thou shalt give, I will surely give the tenth unto thee." Irrespective of any condition, it was Jacob's duty to take the Lord for his God, and set up an altar, which seems to be the meaning when he refers to the stone, and worship God. Therefore part of the matter of his vow being naturally his duty, it is presumable that the other was so considered too. Men do not create duties by vowing, they only bring themselves under new obligations to perform what is duty already, either under the moral law or by divine appointment. It would be quite foolish to vow to do something that God has not required. We must conclude, then, that God did require his worshippers, before the giving of the law of Moses, to pay tithes. This requirement might, however, be of the nature of a ceremonial rite. I believe it is commonly so considered; and is regarded, therefore, in the same light as sacrifice, which is done away. But there is a high degree of probability in the view, that tithing arises from a *moral* rather than a ceremonial obligation. 1. God claims one-seventh part of the time as sacred to his own worship. It seems reasonable, as he designed that his service should cost us something, that he would claim part of the in-

crease which his own bounty yields; and as we have the examples above referred to for the tenth, this must be the part that God claims. 2. A tenth is certainly little enough as an acknowledgment of his sovereignty, and a proper expression of gratitude for his goodness in giving rain and fruitful seasons, and filling our hearts with food and gladness. 3. It is not more than enough to support and carry on his worship in a decent manner. Surely God has not left it optional with us to support or furnish his ministers. "They which minister about holy things live of the things of the temple, and they which wait at the altar, are partakers with the altar." This was always so, and is so yet. Therefore, it is highly probable that God has provided for his church by ordaining the tenth as his due for the support of religion. "Even so hath God ordained that they which preach the gospel should live of the gospel." If the tenth is not the Lord's due, the church may put down the support of her servants to the minimum allowance, and no rule or obligation is violated so long as they are able to live. And this has been the practical effect of mere voluntary giving. If, then, there is a probability that tithing is a moral duty, the proportion which we give to the Lord should not be less than one-tenth.

II. Paul's comment on the transaction between Abraham and Melchisedec, Heb. chap. 7, brings down the obligation to New Testament times. Melchisedec was the type of Christ. His priesthood was of a higher order than that of Aaron. He received tithes of Abraham, who is the father of all the faithful. Then why should not all his children follow his example and pay tithes?

III. The tithing under the Levitical law for the support of the tabernacle and temple, though different from the earlier system in that a double and sometimes, perhaps, a treble tithe was assessed, yet contains the same principle. If Moses' law ought to be supported by the tenth taken once, twice or thrice, should Christians think that the gospel, the better covenant, deserves less than one-tenth? If our giving ought to be according to a fixed rule of our increase, surely that rate cannot be less than a tenth.

IV. The necessities of the church. She has no expensive ritual, but her mission to carry the gospel to every nation, and bring all into subjection to Jesus Christ, requires a vast outlay of money. When we consider the greatness and costliness of the church's work to disciple all nations, we feel as if Christians ought to lay aside all superfluities, and give all that remains over and above a comfortable yet economical support, to the spread of the gospel. Then they ought at least to give a tenth; and if the tenth is not the divine rule, the duty must be to give all. If this be so, most professors make a sorry show compared with what duty demands.

I admit that the foregoing arguments are not, to my mind, conclusive as to the tenth being the full measure of Christian duty in giving, but I am fully persuaded that we ought to give by some standard, and that the tenth should at least be considered the lowest proportion of his increase that a disciple of Christ should consecrate or hold sacred to the Lord.

Objections answered. 1. It will be objected that if one-tenth be made

the rule, that this will operate unfairly towards the poor ; for it is easier for a rich man to give the tenth than for a poor man to give the hundredth part of his increase. The objection is not well taken, for it is an impeachment of the wisdom of God in making this the rule for the Israelite. If it would operate unfairly now it would have done so then. But it is presumption to say that God would make a rule of an unjust and oppressive nature. Again, the objection loses point, when we consider the matter of fact. By the voluntary system, it is well known that the poor pay vastly more than their just proportion of the church's demands. Many of them pay far more than a tenth, because their rich neighbors pay far less. Instead of operating injuriously against the poor, the adoption of this system would be a great relief to them.

2. It will be objected that tithing will tend to restrain liberality, for when a man has satisfied his conscience, this is all that can be expected of him.

The objection is without force ; for by the education of the voluntary system a man learns to satisfy conscience with a great deal less than the tithe. Besides, having a regular rule for ordinary giving was never intended to prevent something more, upon extraordinary occasions. There is always room for free-will offerings, as long as the proportion falls short of the entire increase. When the tabernacle or temple was to be built, God called for large donations outside of the regular tithes ; so now when a church is to be built, or some other extraordinary work to be done, free-will offerings or donations above and beyond the tithe of the increase, should be appropriated. Besides, in the nature of the case, it will cultivate liberality to pay tithes, or some other standard rate ; for, as has been already shown, he that counts a certain part sacred for religious and benevolent uses, never feels a grudge at the call for money, but gives freely and cheerfully, while the random giver is very often out of funds, and therefore receives the calls of agents dryly.

3. Another objection is, the difficulty to ascertain the increase, and hence any given proportion of the increase. Answer : The difficulty is more imaginary than real. In the case of persons receiving salaries, there is no difficulty at all. In the case of different trades, merchants, mechanics, &c., the book accounts that they ought to keep, and their monthly or yearly settlements, ought to give the approximate increase. As to farmers, theirs need not be the most slovenly of all trades. They ought to keep accounts of sales, barter and home consumption. The first two might easily be kept accurately, the last item could be approximated without much trouble. As shown above, the keeping of such books will well repay the trouble and cost, by training to more accurate business habits, making people more economical, and helping them to keep out of debt.

A laboring man gets a salary—the wages paid him for his work. His capital is his capacity and skill to work. This capacity and skill are not to be rated and tithed, but the increase of this capital, the wages actually received. The merchant, in estimating his yearly gains, will deduct the wages of clerks and book-keepers just as he will freights and loss and damage of goods by accident. He will tithe the real gain,

not the capital invested. So the farmer will deduct the wages of hired hands in counting his gain, for he evidently does not gain what he pays out in this way ; but he should not buy his machinery before tithing, any more than the merchant should lay in a new stock ; for all that is put in barns and machinery, &c., taken in connection with his own capacity and skill to labor, is his capital. He should not add part of his increase to his capital till he has first tithed it. If a merchant has rented a store, or a farmer a piece of land, the rents will form no part of the increase. What is wanted in each case, is to find out the real gain, and make this the basis of the estimation of the tithe. A laboring man or clerk is paid by the day, month or year. Without contingency his gain is sure. The farmer adds his own labor to his capital, and pays his hirelings, and may or may not make a gain. If after such reductions as are specified above, he finds he has only made a support for his family, this, whatever it may amount to, is his gain, and should be tithed. If there be ten, one hundred, or a thousand dollars above the support of his family, the two amounts taken together are the real gain. The gain of the farmer's labor is tithed if there is any. So the gain of the merchant's capital and business tact. If either have made nothing, they may give a free-will offering, but there can be no tithes till God prospers them and sends them increase. If any poor man who is able to make wages, cannot support his family in a frugal manner, he should be placed on the poor list and provided for by the deacons. Objects of charity are not expected to tithe their increase. But there are many persons who live in a style that others would think generous, and yet claim that they are barely able to support their families, and have nothing to give. We will be obliged to leave such to their consciences and to the searcher of hearts. If a man has retired from business, and tithes the proceeds of his investments, he has tithed his whole gain. This is all there is to tithe ; his capacity and tact are now without value, according to the supposition. If a man buys property, it rises in value, and he sells it to invest in other property, he ought to tithe the gain of such transaction. It is as much increase to him as the proceeds of his business.

The man that gives his property to God with the intention of making himself too poor to support those of his own house, such as aged parents, commits a robbery in the name of religion ; and does substantially the thing condemned in Mark 7 : 11, 12, as making void the law of God by tradition.

As to the case of the minister, whose salary is too small to support his family, he is an object of charity, and should be aided out of the superannuated fund, or his salary should be supplemented by presbytery till he has a competency, or he should be allowed to spend part of his time in some secular business to aid in the support of his family, and enable him to set an example in giving for the cause of Christ.

I believe I have touched all the cases suggested by certain inquirers who have asked information through the *Reformed Presbyterian and Covenanter*. Some of the difficulties are purely imaginary. Others of real occurrence, may easily be overcome. Any man of average talents and education, who wishes to give a tenth, a fifth, a fourth, or any other

proportion of his increase, will find little trouble in making a sufficiently close estimate of the amount. But difficulties are apt to rise all around when people are not anxious to give by a systematic and liberal rule. Common sense will direct the cheerful giver, and his calculation will not be far from the mark. But the man that grudges the pittance cast into the Lord's treasury, will be sure to find ways of cutting down his income to so small a figure that the tithe will be a trifle. This has been done by the dodgers of the revenue tax, with the eye of an officer upon them; it certainly can be done easily when the whole matter is left to their own consciences.

Hoping that these crude observations may start the agitation of the subject of systematic giving, and ultimately help to replenish the treasury of the church, the matter is now earnestly commended to the attention of the conscientious readers of the magazine.

D. S. FARIS.

COVENANTING.

At the last meeting of Synod the Form of a Covenant was submitted by a committee appointed at the previous meeting, and, after a few amendments, was adopted by Synod, and arrangements made for taking the covenant at its meeting in May next. This is the most solemn and important work which our church in this country has ever proposed to do, and upon its right performance, in a great measure, depends the condition of the church for generations to come. If the providence of God now calls to that most holy and extraordinary duty, and it be performed in the true spirit of the institution, it will be accompanied and followed by a time of reviving such as our church has never witnessed or enjoyed on this continent, and it will give character and power to the church for ages to come. Times of refreshing will be sent from the presence of the Lord, and God will publicly own and bless his cause, so as to command the admiration and favor of tens of thousands in different parts of the country. Such a work will be an epoch in the history of the church and nation, and will be referred to by future historians as the time of the right hand of the Most High.

Upon the other hand, if this divine ordinance, so sacred and extraordinary that the church in this country has never felt herself prepared to observe before, be observed in an unprepared and lukewarm and formal manner, none of these blessings can be expected; but instead, manifold tokens of the divine displeasure may be inflicted. The Holy Spirit, grieved for the profanation of this divine institution, will depart from her; the love and attachment of her own members to her will be lessened, and she will become more than ever before the scorn and reproach of her neighbors round about. Ichabod will then be her name, for the glory of the Lord will have departed.

It seems passing strange that this most important and solemn duty, now so near, has excited so little interest in the church for months past. It appears that most of the sessions have reported favorably in regard to the bond; but besides the mere approbation of the bond, little anxiety or concern has been manifested in any part of the church in re-

gard to this very difficult and extraordinary work. This apparent indifference argues unfavorably for performing so unusual and difficult a duty in May next; for when God in his providence calls to this solemn and holy service, and his people respond to the call, they always manifest great anxiety and deep earnestness before engaging in it.

Many able and stirring papers should have been written and published on this subject, presenting it in all its various aspects and bearings, and calling upon the people to prepare themselves for a work they have never prepared for before. Though the time is short, perhaps it may not yet be too late. It should be very clearly demonstrated that the providence of God now calls to this duty; as the call to this duty is always found in the providence of God, these peculiar aspects of the reigning Mediator which constitute that call, should be now fully and clearly presented to the view of all the people, and a full and undoubted warrant given to proceed in this work; so that every one, if asked the question, who hath required this at your hand at the present time, can give an answer. For there are hundreds of good people in our church at the present time, who, if they were asked what are the movements in divine providence which now call to the duty of publicly covenanting with God, could not give an answer, satisfactory either to themselves or others. The whole heart of the church should be awakened on this momentous subject, so that when the members of Synod engage in the solemn and awful duty of lifting up their hands to the Most High God in the heavens, and in giving themselves and all that they are and have to him in an everlasting covenant, they may have the hearts, the prayers and sympathies of all the people with them in that solemn work, and in that trying hour.

The best reason that some members of the church can give for covenanting now is, it has been so long neglected, and many attempts to observe it have failed. But the long neglect of an extraordinary duty does not imply the right to observe it at a given time. A man may have neglected the Lord's Supper for years, and yet, if unprepared, it might be a great sin in him to go forward to the Lord's table at the present time. The longer the neglect, the more difficult the preparation, and the greater the danger of unworthy communicating. And this is still more obviously true in regard to public covenanting with God, which from the nature of the duty, as well as from its long neglect, requires the greatest care in preparation, and which, if profaned, is the greatest sin against God and man.

It is to be regretted that the committee of Synod has not appointed some time to be observed in special preparation for taking the covenant. The Lord's Supper is to be dispensed on the Sabbath after Synod meets, and the Friday preceding is a day of fasting, and the covenant to be taken on Saturday. The same time would be required in preparatory exercises for the Lord's Supper, if covenanting with God were not contemplated at all. A synodical communion would require all this time to be employed in that service alone. Covenanting is to be attended to on a part of one of the days usually spent in preparing for the Lord's Supper. It only makes a little interruption in the usual exercises preparatory to another ordinance. This arrangement is

calculated to give the impression that the church entering into a covenant with God is quite a minor duty, and little preparation is needed for it. Is this the high and honored place which the most solemn ordinance which God has ever instituted among men should hold? and is this the way in which it was observed? Is this the way in which it was regarded and observed by our covenant fathers, when it reformed, elevated, saved and established churches and kingdoms.

In all the precedents of public religious covenanting, the great and good men of those times were characterized by a holy zeal to have themselves, and those who united with them, well prepared for entering into these solemn engagements. How interesting and instructive the example of the church in Scotland, before taking the National Covenant, in the year 1638, and that of the Westminster divines, before taking the Solemn League and Covenant in 1643! How much time was employed in preaching, and praying, and fasting, and in confessing and mourning for sins, and in deep humiliation before God, and in stirring one another up to take hold of God's covenant! How powerful and awakening the sermons that were preached! How eloquent and touching the speeches of the great Alexander Henderson and Philip Nye on the occasion! Now, if those great and holy men of God found it to be necessary to strive mightily according to the grace of God given them to prepare themselves and one another for entering into the covenant and into the oath which the Lord their God made with them on that day, how much more should we, who are far inferior to them in all fitness and qualifications for a service so spiritual and exalted, labor to have our souls humbled and prepared for a similar approach, so near and awful, into the presence of the heart-searching and holy Lord God! These eminent and God-fearing men, who sensibly enjoyed God's gracious presence, who had such large effusions of the Holy Spirit given them, and who walked daily in the light of his countenance, yet trembled at the thought of publicly avouching the Lord to be their God.

The form of covenant sent down by Synod begins thus: "We, ministers, elders, deacons and members of the Reformed Presbyterian Church in the United States, with our hands lifted up to the Most High God, do protest, by this our oath." What oath? Where is the oath here spoken of? There is no oath in the bond; the phrase, with our hands lifted up to the Most High God, expresses the proper attitude for taking the oath; but it does not contain the form of an oath. Did any church or civil court ever administer an oath after this manner? With your hands lifted up to the Most High God, you do protest, by this your oath, that you will do so and so. This is the latest change on the divine ordinance of swearing; but surely it is no improvement upon the pattern showed in the mount. Why not take that, and obey the plain and positive command of God—Deut. 6 : 13; Psalms 89 : 35; Neh. 6 : 13; Rev. 10 : 5, 6. If we reject God's law in the very form and matter of covenanting, how can we ask or expect his blessing upon the service?

How different the language of the National Covenant, and the Solemn League and Covenant. The former says: "We promise and swear

by the GREAT NAME OF THE LORD OUR GOD, to continue in the profession and obedience of the foresaid religion." Again, "We call the LIVING GOD, THE SEARCHER OF OUR HEARTS, to witness, who knoweth this to be our sincere desire and unfeigned resolution, as we shall answer to JESUS CHRIST, in the great day, and under the pain of God's everlasting wrath, and of infamy, and loss of all honor and respect in this world." The Solemn League and Covenant is equally solemn and impressive. "With hands lifted up to the Most High God; do swear, and this covenant we make, in the presence of ALMIGHTY GOD, the searcher of all hearts, with a true intention to perform the same, as we shall answer at the great day when the secrets of all hearts shall be disclosed." Though this language is more than two hundred years old, still how affecting and inspiring are these forms of the oath contained in these grand and venerable covenants of our godly and honored fathers.

One of the peculiar features of the Reformed Presbyterian Church, in every land, has always been a jealous care and unabating zeal for the divine ordinance of the oath, as well as for all the other ordinances and forms of divine appointment. It is earnestly hoped that this distinctive and commendable feature of our church will not be marred or defaced when she again takes the oath of God upon herself.

The times demand very special care in this matter. The divine ordinance of swearing is everywhere disregarded and profaned. The sanctity of the oath has lost its power. There is a strong tendency everywhere to impair its sacredness, to lessen its obligations, and to make it less objectionable to the popular and sickly sentimentalism of the age. Its administration is regarded as a mere form. Neither those who administer it, nor those who take it, feel its obligations. Men do not fear an oath. The disregard of this divine ordinance is one of the fearful evils of the times, and threatens the dissolution of all the forms and relations of society. One of the reasons for our church entering into covenant with God at the present time is, that she may more efficiently testify against this great and growing evil, and that she may give to the people of these United States a true and practical exemplification of this holy and divine institution in its scriptural form and power.

J. W.

IN consenting to publish the above article, it may be supposed we have changed our purpose, expressed last month, not to admit into our pages any criticism on the Bond now in overture before the church. Synod was so unanimous in all that was done, that it seemed unwise to publish anything which it would be possible to construe into opposition to going on in the important work of covenanting. We would have much preferred to pursue this course, had circumstances permitted. A change, however, seems necessary. Brethren claim the privilege of presenting their views to the church. To persist in our former course now would, in our opinion, do harm. As the article of our brother (who is doubtless recognized by his initials,) brings out strongly the sentiments of himself and others on the necessity of a more explicit form of the oath, we have concluded to put it before the church.

We wish, however, in this connection to call the attention of brethren who may desire to have the name of God expressly mentioned in the oath, to the action of Synod in regard to this very point "It was resolved that the name of God be inserted in the oath in the Form of Covenant." Minutes, page 235. In the copy sent to the permanent clerk for filing away among the papers of Synod, it is so inserted. This change can easily be made in the Bond before being sworn, and thus the particular objection referred to by our brother, and which has been mentioned to us by others, be removed.

GOD IN THE CONSTITUTION.

We clip the following with the above heading, from the *Christian Press Cincinnati*, for January, and subjoin some remarks.

The subject of the Amendment of the Constitution of the United States so as to recognize "the being of a God and the authority of his law," &c., was presented some time ago before the Methodist Ministerial Association of Cincinnati. We publish their action thereupon, to show the different views that good and wise men take on this subject:

Resolved, That the kingdom of our Lord is not of this world.

Resolved, That the constitution of the United States was not intended to express the religious beliefs of the American people.

Resolved, That while an acknowledgment of the nation's dependence on the gracious providence of Almighty God, in the written constitution of the country, would have been acceptable to us personally, and to a large proportion of the American people; yet we do not believe that such formal acknowledgment is essential to the Christian character of the nation.

Resolved, That in our judgment the good results of amending the constitution so as to secure a distinct acknowledgment of the Christian faith, would not compensate for the evils attending the agitation of such amendment.

Resolved, That the efforts of the Christian church should be unremittingly devoted to reforming the country from its gross sins, such as profanity, intemperance, licentiousness, and Sabbath desecration and kindred vices."

For ourselves we have been greatly interested in the efforts made by the Association.

We believe the doctrine is already implied in the constitution, and we claim that we are now professedly a Christian nation, and we would rejoice to see the fact more explicitly stated in our constitution. At the same time we know full well that neither nations nor individuals in God's sight are what they profess to be, *but what they are*. We might be a nation of atheists and infidels, and yet have a Christian constitution. On the other hand, we might be a Christian nation, and holiness to the Lord written even on the bells of our horses, with the present constitution. To secure this latter result is the great work sought by the Western Tract and Book Society; and inasmuch as such an amendment to the constitution as is sought would help on that work, and be a lever to preserve and promote the observance of the Sabbath, maintain the sanctity of our marriage laws, help to keep the Bible in our schools, &c., we bid the Association God-speed. Nor can we see any evil that will result from agitating the question of the nation's allegiance to

God and the Lord Jesus Christ, who is exalted Head over all things to his church.

The truth of the first resolution passed by the Association cannot be questioned, for it is substantially in the words of Christ. But a truth may be placed in a logical connection that will give it a perverted and erroneous meaning. And this is precisely what is done in this case. The logic of the Association is, that because Christ's kingdom is not of this world, therefore the constitution of the United States should not contain an acknowledgment of Christ as its King, or to put the conclusion in other words, therefore Christ is not "King of nations," "Prince of the kings of the earth." These would be to set scripture against scripture; to make John 18:36 contradict Jer. 10:7 and Rev. 1:5, and to give ground for the inference that when Christ spoke those words, he did not know that the event heralded by the sounding of the seventh trumpet would take place: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. 11:15.

The second resolution states a truth, but the denial it contains does not touch the position of those who are seeking to amend the constitution. They do not desire to make it "express the religious beliefs of the people." What they desire and are endeavoring to accomplish is: that the nation in its constitution shall do what it has not done, but what God has commanded it to do, acknowledge him, subject itself to Christ, and bind itself to obey his law. That the Scriptures make this a nation's duty, has been often shown, and is generally admitted. But the American nation in framing its constitution refrained from so doing, and thus at the beginning evinced that it was not a Christian nation.

In the comments by the editor of the *Press* the position is taken that the religious character of a nation is not determined by its constitution. He says, "We might be a nation of atheists and infidels, and yet have a Christian constitution. On the other hand, we might be a Christian nation with the present constitution." Now to us it is nothing less than a moral impossibility that a nation of atheists and infidels would frame a Christian constitution. If a constitution, that they had no hand in making, was thrust on them, it might be Christian; but it would not be their constitution. Were the whole American people to become atheists, they would have no need to change the present constitution. The nation would be atheistic. Were they all to become Christians, and the constitution to remain as it is (which is hardly supposable), the nation could not be called Christian. The tree is known by its fruits. The constitution is the index of the religious character of the nation that made it. A constitution that would please atheists, could not give a Christian character to a nation of Christians, were they so inconsistent as to accept it.

It has often occurred to us that there is by many an entire misconception of the nature of this movement to amend the constitution. The idea seems to be pretty prevalent, that we want nothing more than the declaration of the

fact that this is a Christian nation ; that the amendments are to serve the purpose of a sign hanging out to indicate that this is the case. Now if this is all, then a declaration of that fact by the Supreme Court, the authorized expounder of the constitution, is all that is needed. There is little doubt that such a decision would be given if the question was brought before that tribunal.

Our opinion, which has the sanction of common sense, and is sustained by scripture, is that the nation must be first converted to Christ, and then the fact declared in the constitution. Make the nation Christian, and the nation will make the constitution Christian. This is Christ's direction. "Make the tree good and its fruit good." As we understand the design of the movement, it is not to get the amendments into the constitution by some slight of hand process, but it is to wake the people to the sin and danger of the nation. When the nation is converted to Christ it will not be slow to own him as its Lord and King.

T. S.

SELECTED.

CATHOLICISM TO BE WATCHED.

THERE has been much jesting concerning the Council at Rome, and its establishment of the dogma of Papal infallibility ; as if it were an attempt too puerile and absurd to excite anything but laughter. But to me it seems a movement of more serious import. Cardinal Antonelli, who guides the Pope, is universally known to be a man of acute intellect, well versed in all the dark and crooked ways of artful and insidious policy. He is not a man to risk making the church ridiculous by getting up a farce merely to gratify the vanity of Pio Nono. It is not impossible that the decision of the Council at Rome may yet produce effects in our own country of which we have not dreamed. Mr. Brownson has publicly declared that if the constitution or laws of the United States should, under any circumstances, come in conflict with the decrees of the Pope, he should feel bound to obey the Pope. This is the declaration of a native-born American, of intelligence and education. We have millions of Catholic foreigners among us, a vast proportion of them grossly ignorant, and all bound by the rules of their church to put their reason and conscience into the hands of their priests. Jefferson, to secure his own election to the Presidency, exerted his great influence to make foreigners voters, after a very short probation. The condition of the city of New York bears very significant testimony concerning the consequences of that very unwise and impolitic measure.

We all know what an immense advantage the Slave Power of the South had over the North, derived from the fact that they had *one central idea* to maintain, to which all other considerations were subordinated ; while the Free States had a variety of interests, without any one paramount interest forming a pivot round which all others must

necessarily revolve. Hence, it was always easy to divide the North, while the South always presented a united phalanx. The case is similar with regard to the Catholic and Protestant church. Unity and Dominion is the motto on one side; Diversity and Freedom on the other. This state of things requires vigilant watchfulness over the free institutions which our forefathers sacrificed and suffered so much to establish. The sacred principle of religious freedom ought not to be violated under any circumstances whatsoever. The right of every individual to worship as he pleases, and think as he pleases, should be carefully guarded from outrages, or insults, or the enactment of unequal laws. But the Catholic Church is not directing its efforts to the gaining or preserving freedom of conscience. In this Protestant country there is no interference with their freedom; far enough from it. What they are aiming at is dominion; and it is dangerous to trust any church with power. We may think our free institutions too strong to be in any danger; but a few particles of sand gliding into the crevices of a stone wall sometimes ultimately produce its overthrow. Jesuit eyes are keen to discover crevices, and Jesuit hands are adroit at sifting in the sand.

There are three things which Protestants should always bear in mind. First, that the Roman Catholic Church is the old-world Spirit of Despotism in its worst form, viz., the ecclesiastical. Its priests can exercise no freedom of reason or conscience, having made solemn vows of entire submission to superiors, who, in their turn, are bound to obey implicitly the decisions of their infallible head, whose decrees are to be received as the voice of God. As for the *members* of the church, unquestioning submission to the orders of the priesthood is required, as the only sufficient proof of fidelity to their religion, on which (as they are taught to believe) depends the safety of their souls, here and hereafter.

Second, that it is the policy of the Catholic Church to keep the masses of the people in ignorance of everything except its own teachings; thus erecting a formidable barrier against their becoming enlightened by the general dissemination of knowledge in this country. Their avowed hostility to our system of free schools shows how much importance they attach to this line of defence.

Third, that church has an immense number of servants in its employ, each with work distinctly marked out by the guiding powers. Some are availing themselves of every opportunity to undermine Protestantism; others are busy in openly strengthening their stakes and enlarging their borders, by the acquisition of vast quantities of land, the erection of convents, and the rapid multiplication of magnificent churches and cathedrals. The state of this country, in every respect, is more fully studied in Rome than it is in Boston. Friends of mine, who spent some years in Italy, became somewhat acquainted with Cardinal Antonelli. They were perfectly astounded by the minuteness and extent of his information concerning the United States. He knew the comparative numbers, influence and wealth of all the Protestant sects, and the character and qualifications of all their prominent ministers; he was well acquainted with the varying phases of political

parties, and the causes thereof; and none understood better than he how politicians competed for Irish votes. Do you suppose he studied this country so carefully merely for the improvement of his own mind? Or was he looking out for crevices in our walls, into which the priests could be instructed to slip unnoticed grains of sand?

Their own walls they guard most watchfully. They are careful not to make the slightest concession to Protestantism. If a wealthy Protestant gives half his goods to the Sisters of Charity, they will never admit the possibility of his escaping eternal damnation, so long as he is not a member of the only true church. Protestants, on the other hand, often write and talk very sentimentally about the beauties of the Catholic faith. Fashionables throng their churches, as they do the opera-houses, to listen to the delightful music and regale their eyes with the splendor of their churches. They never seem to reflect who it is that builds those churches. When a cathedral is to be built, as a beautiful web in which to entrap proselytes, the priests say to the Bridgets, "You must pay fifty cents a week toward the new cathedral." Then Bridget says to her Protestant employer, "Unless you raise my wages fifty cents a week, I must look out for another place." The wages are raised, and the cathedral is built therewith. Thus do we thoughtlessly pay for the ropes that are intended to strangle us.—*L. Maria Child, in the National Standard.*

MISSIONS.

SYRIA MISSION.

THE following letter from Dr. Metheny is deeply interesting and full of encouragement. The increased demands of the work at Latakiah, together with the death of Mr. Dodds, make the immediate re-enforcement of this Mission an imperative necessity. The force in the field is no longer adequate to the work, and, in its present reduced state, the Mission is liable at any time to be disorganized. We presume the Board will have the matter matured and in readiness for the action of Synod. It is manifest that prompt measures are necessary, if we would not lose the fruit of years of effort and toil. Now, when the harvest, to appearance, begins to ripen, let us have reapers to gather the sheaves.

LATAKIAH, SYRIA, December 6, 1870.

REV. S. O. WYLIE, Chairman, &c.: *My dear brother*—I have been long desiring an opportunity to write to you, for we have many things that will interest every lover of the progress and prosperity of our Redeemer's kingdom. Ninety-two children are daily taught in our own Latakiah school; sixty-seven in Miss Crawford's, and twenty-five boys in Bashara's school. The course of study you know from former statements. It is a pleasant sight to see the eleven little Fellahin girls receiving their daily instruction in the Testament and catechism. The women are taught nothing among them, and therefore Miss Crawford finds much more pleasure teaching them than the Christians, because

she has no foolish and vain religion to tear down, for they have none. It is curious how they drink in their teacher's words with full acceptance. In the boarding school there are eleven Fellahin girls and five boys. We have one Christian girl from Idlib learning, preparatory for teaching. Miriam, the daughter of Aisa, and Catrina, the daughter of Gugus Al Orpaly, assist Miss Crawford, and also take lessons. These sixty-five day scholars and the twenty-five boys make in all ninety-two children. Mr. Beattie preaches to the largest audiences we have yet had—often from fifty to sixty. The two largest rooms in the house are nearly filled. Mr. Beattie stands in the door connecting the two rooms and preaches "right and left" to both rooms. We hope to have a communion in a few weeks, and when all our teachers and our families meet, we will find the place much too small. We intend to break down the partition wall, and make it one room.

Assad Kanan, Gugus Al Orpaly and wife and daughter, Aisa and Mariam Al Edliby, all have desired to be formally connected with the church at our next communion, and we hope to receive them. Assad has two children to be baptized. Aisa has one, and Al Orpaly has one. What an acquisition here! others have applied, but we feel backward as yet about accepting them. Muallim David is to bring down his little girl this week to put her in school. She will be the first child of the church who has become large enough to go to school. Yuseph Jedid's wife's sister is in school, and gives great promise.

We have formerly intimated that we should very much prefer that every man, woman and child at home should have an interest and part in every missionary effort, and in every heathen child in the care of the mission—all praying, laboring and *praying jointly* for the success of this enterprise. Is not the promise, "If two or three (or more) of you agree as touching any thing ye will ask of my Father, he will grant it?"

We are very fully persuaded that *many* of them will be saved; but we are very far from sure that *all* will be saved, because *all* will not accept Jesus, the only Saviour. Let us then be *partners* in the whole scheme, and do our duty, leaving the result with God. Yet, after this statement, should any desire otherwise, we will do the best we can to give them satisfaction, and choose a person or persons to the best of our ability.

I had nearly prepared my financial statement, when, from the long sickness of our two little daughters, Mizzie and Ellie, I was prevented; and the consequent accumulation of labor seemed to be more presently necessary than the report, especially as two months in that quarter, two months out of the three, were vacation. Not much was lost, yet I was very sorry it occurred so, and hope the like may not occur again.

We had laid in a good stock of wheat last year, and this helps us much this year, as wheat is *double* the price of last year. Though I have never labored harder, I have never had so little to show for it, in the way of money, as this year.

Brother Miller asks me to mention in our report the things which are for my *personal* use, which I ordered, and the things which Miss Crawford ordered for her *personal* use; but there was nothing of these,

either for me or for her, but all for mission use. As you are aware, she teaches her girls sewing, embroidery and other work, and she ordered these things for that purpose, hoping to get them cheaper from New York than from Beirut. She sells them to the girls on account of the mission. The things I sent for were for the mission. We have had the grounds ploughed, and hope to plant them as we did last year. This will go far to lighten the expenses of boarding. I had formerly brought out things from home, and paid for them from money I had in America. So I told Mr. Gregg to draw on Mr. Brown to the amount of those things and the things I ordered this year, trusting that the money I had thus accumulated here would balance what I had drawn at home for clothing, and things for family use, so that I would not be expending more than my salary. The things only reached Beirut last week, as yet, and when they arrive I will see the account and give you word.

I have condensed the accounts as well as I could. There are many hundreds of items, but I hope it will be sufficiently intelligible. I should like to give you item by item for a portion of the year, to let you see what a pin, a button, a spool of thread, a sheep or ox, &c., costs here, but the items were too numerous this time. I bought a number of sheep, and we killed them and cut them in little pieces, like very coarse sausage, and cooked them in their own fat, adding pepper and salt to season. This is then set away in jars and only requires heating for use, and saves much in the charcoal and butcher bill. The two assistant teachers board in the house, so that nineteen persons are to be provided for. They receive 75 piastres a month each and their boarding (three dollars a month). A change of clothes was necessary, requiring thirty suits of clothes, except five jackets and five caps for the boys. Then, too, we got more beds and pillows and quilts made, so that I believe we can accommodate twenty-two boarders, besides the cook. The bed-quilts and pillows are of wool, covered with muslin and calico, the cheapest materials here.

We are getting the psalms metered. The Beirut edition of their psalms are so faulty we can use but few of them in conscience. The Egyptian brethren have printed our catechism, and will help us in the psalms. Mr. Saleh, Salim's brother, is versifying them. We long used the chanting, but I never found a single person who could chant. Mrs. Metheny teaches the children to sing, and when they all get together they are able to sing about a dozen pieces passably well. We had not hoped for this. The versification is to cost about seven thousand piastres, paid a third when each third is finished. He will require some six to nine months yet, perhaps a year, to complete them. Mr. Lansing has proposed to the Beirut brethren to have Mr. Dodds' translation of the catechism the "authorized" version for the churches of the East.

Dr. Pratt, of Marash, in the Turkish Mission, has brought out from America six diplomas for his students. Agop has been with me five years, and is a respectable practitioner; but I do not let him go out, as the law forbids any one practicing without a diploma; and recently the government has been appointing city physicians in every consider-

able place. He is too poor to go to America, but wants to go and attend a course of lectures. Please see the Dean of the Faculty of Jefferson College, and see if a diploma may not be gotten for Agop. I will send a copy of the examination of Agop (attested by the missionaries,) in all the branches of medicine. We are anxious for this on account of the unscrupulous fellows whom we might have to deal with. Please let me know forthwith, and if it can be gotten, he will prepare his thesis and stand his examination. He speaks Turkish, Armenian, Arabic, and English, and is of great help to the mission. I am *very* anxious that he shall succeed, for I should be very sorry to let all my labor go for nothing, and it has not been small.

Miss Crawford has gotten pretty well over the dreadful stress and hurry of preparing and overseeing the arrangements of so many. I don't know how she endures so much labor. I can only account for it on the principle that God grants her special endurance and help. Mr. Beattie, at my request, wrote to you, asking you to send, as soon as possible, about one hundred pounds sterling.

Nearly all the balance on hand is from our own private contributions, each one specifying this or that special object for which it was to be spent. I have received in all, as treasurer, over three hundred pounds sterling, since I have taken the books. We are now building two small houses, two rooms each, in a central position in Aldany, which is surrounded by numerous villages.

We can't get respectable teachers to live in the Fellahin houses, and yet we can't get along without the teachers; so we bought a little lot and began. The first story is nearly finished. It is about eighteen by fourteen feet, and is to have a second story. It is built of little rough pieces of stones with mud. This will be plastered over with lime to preserve it from the weather. We desire to build one in Bahlules, which is in another direction, and a central place, where Yuseph Jedid has just opened a new school. We are so fully persuaded of the necessity and propriety of this matter, that we have begun it. We paid sixteen dollars for the lot in Aldany. We have not bought in Bahlules yet. I will tell you the price of the two rooms when we get them finished, if God allows us to finish them.

I have never *adverted* especially to the moneys we have thus used, having always reported them with the other accounts. Nor would we mention it now, only to let you know the extent, importance and cost of all our work just as nearly as we can, and that there may be no room for any one to complain that money has been either lavished or directed in courses not intended by the donors. Most of the balance in hand is of this character, and we hope God will help as he has heretofore helped. Never forget us in your prayers, for we need every assistance we can get to keep afloat. The work is at present far, far more prosperous and extensive than it has ever been, and God, at present, seems to be establishing his work. I have written in great haste, and perhaps obscurely, but I hope to elucidate from time to time. Mr. Beattie and I go to the mountains nearly every week.

I am, fraternally,

D. METHENY.

P. S.—Muallim David has brought his little girl Hâwa (Eve), who was baptized last year.

DEATH OF DR. DODDS.

THE following letter has just been received from Latakiyeh. It will be read with profound interest, and, we trust, also with unfeigned gratitude to God, who is giving signal answer to the prayers of his people. The church has sown in tears, and the brethren in Syria for many years have gone forth mourning to scatter the precious seed, and now at length the day of harvest has come. Is there not a call upon us to arise and work as we have not heretofore done? We have learned that the last illness of Dr. Dodds continued for nine days. He awoke on the morning of Saturday, December 2, with a slight fever. It was not until the following Thursday that apprehensions as to the result were awakened. He was attended during his illness by a German physician residing in Aleppo, Dr. Nutting, medical missionary of the American Board, being absent at the time. His last hours were spent in earnest prayer for the work in Syria, which he had so much at heart. His hope failed him not in the hour of great trial. His latter end was peace. We hope to be able before long to present a fuller notice of the life and death of our departed brother. Mrs. Dodds, with her children, will leave for this country in the spring, probably about the beginning of May. Let the church arise for the help of the widow and the orphans, by a generous response to the appeal which has been made on their behalf. They are our wards; let us see to it that proper care is taken for their interests.

LATAKIYEH, January 4th, 1871.

The many events that have transpired in our mission field cannot be without interest to every lover of truth, to every one who desires the salvation of souls. The many years of labor and many dollars of expense have not been carelessly, but prayerfully spent, and events now show how true the saying, "He doubtless bringing back his sheaves, rejoicing shall return." Rev. Samuel Lyde spent the last five or six years of his devoted and energetic life among the Fellahin, then died, just as he was about to reap the reward of his labors. Mr. Dodds and Mr. Beattie entered on his work, and were allowed to reap the harvest he sowed, and have since been sowing the good seed among them till now.

Mr. Dodds lived to see the brighter prospects which were opening upon the work, when, on the 11th of December, he was called to his privileges and duties in the higher sanctuary, where brother Lyde had gone ten years before him, and Hammud had preceded him six years all but six days. Their prayers were a rich perfume—a sweet incense. Yes, their prayers have availed much, and their lives accomplished much. Mr. Dodds was aware of the intended celebration of the Lord's Supper, and of several of the persons who intended to commune, so that, though he had gone to his home and his rest before it took place, yet he saw the success of the mission, and rejoiced and was well content to depart. How sad the departure was can only be fully appreciated by a wife with her seven small children, left away off in a foreign land among people whose sympathies are scarce and cold. I had gotten to

his house by an energetic effort of turning four days' ride into one. But he was expiring, and though he knew me he could not talk much, and soon departed. I could not commit even the more menial offices of arranging and dressing his body for the grave to strangers' hands, and so, being alone, I had the lonely, solemn honors to perform myself. It was Sabbath, so his body was arranged till Monday morning, when we arose and dressed him. There were present a goodly number of the European population and the Protestant brethren of the Turkish Mission. They kindly volunteered to carry him in the funeral procession. We arrived at the grave, where his wife saw, and each of his children were shown their dear father's last resting place, where, as he had carefully taught them concerning believers, his body being still united to Christ will rest till the day of resurrection, when, being raised up in glory, he shall be openly acknowledged and acquitted, and made perfectly blessed to the full enjoying of God to all eternity.

We returned to the house only to prepare for starting to Latakiah, where we arrived on the next Friday week after his death. On the 1st of January we had our communion. It was such as we had not anticipated, and I dare say since the Mohammedans took this country the like was not witnessed here. Thirty persons communed—twenty-four were natives. About one hundred and thirty persons were present on Sabbath, and about one hundred and thirty-nine on Monday. They showed great respect and gave close attention. The sermon, the prayers, the singing, the debarring, all were very interesting, and Mr. Beattie was greatly helped in all his duties. Many of Miss Crawford's girls were present, and it so happened that they could sing the psalms that were sung on the occasion, and thus that part of the service was very interesting to them. Twelve persons were admitted on examination. Five of these were Fellahin; these were baptized. Two children were also baptized, thus adding two to the twelve. In all, we now have twenty-four communicants who are natives, and there have been seven native children baptized. Six more Fellahin children are to be baptized, the inclemency of the weather preventing their being brought down from the mountains at the communion season; this will make the number of those admitted to the church, 37. Hammud, who died, and Yacoub, who did not come forward, would have made 39.

Mr. Dodds had completed a translation of the Shorter Catechism, and it is now printed, and will be the standard translation here in the East, I think. We have been distressed for a metrical version of the Psalms. The one we now use is so faulty that only small portions can be consistently used in worship. We are now getting them put in meter under the supervision of our own mission, and the brethren in Egypt are going to print it for us and assist in the expenses. It is to cost two hundred and eighty or two hundred and ninety dollars for putting the one hundred and fifty psalms in common meter. We are sorry we have never before been able to have it done at all at any price. The Beirut brethren have the faulty version which we use, and the Egyptian brethren are using a version of their own, with which they are not satisfied. One of the finest Arabic scholars in the country has in hand our work, and with this assurance we hope to have a version which will be a standard

one. He has finished fifty-one psalms. Ninety children are daily taught to sing psalms in Latakiyeh, and it is too important a matter to be left any longer. We have therefore gone into the matter in the assurance that the church at home will only be too happy to assist a good work.

The work in general has assumed a new interest, and the fact that Protestant Prussia has proved so vastly superior to Catholic, infidel France, has turned all eyes in this country to the growing interest of Protestantism everywhere; and therefore the odium of being a Protestant has become very small compared with former times. This is evinced by the fact, too, of so many of Miss Crawford's children attending services. Her fourteen Fellahin girls and three Christian girls, all seem to take a due interest in the work of learning. In all she has sixty-five girls under daily instruction, and their progress may well be seen by an example. Salim Saleh called on one of the families whose children attend school. They asked him to pray for and with them. He complied. Then the mother made the observation that the Protestants do not pray to the saints, when the little daughter said, "No; they do not pray to the saints, for they cannot hear; but they honor them for Christ's sake. Christ died for them as well as for us." Truly her labor has not been in vain in the Lord. Two of her first pupils, who are now her assistant teachers, take lessons from her at night. They joined the church at this communion. More are desiring to join. Unless she have an assistant, I fear she will break down. We are building a little house of two rooms in the mountains at our own private expense. Oh, how much we could do if we had much money! But we must not complain, as our brethren are so very liberal. The missionary operations are carried on to a greater extent than you are fully aware of, and yet with the utmost care and calculation. Should our liberal brethren at home continue to help us as they have done in times past, much will be accomplished; and should they be still more liberal, as we pray they may be, the interests of our Saviour's kingdom will, I am confident, be proportionately advanced. Formerly we could not get good teachers and could only open few schools. Now we can get good teachers, and find ready openings for them in the mountains. Why should a village not have a school in it when fifteen or twenty dollars will put a good school in it, giving us full liberty to teach *our* teaching to the children, and allowing them to be catechised in the first principles of true religion? Let every brother and sister carefully reflect. Many years of harassing toil and labor have been spent, and now extensive preparations are made and set at work. The machinery is set up and works well. Let us have all the money you can, dear brethren, and send your daily prayers after it, and the blessing, the fruit, will come.

Fraternally, D. METHENY.

The following brief and hastily written note from Dr. Metheny contains the particulars first received in regard to the death of our beloved missionary in Aleppo. The letter for some reason is unfinished. The last mail brought a fuller account of the sad event, elsewhere published.

ALEPPO, Dec. 13th, 1870.

REV. S. O. WYLIE—*My Dear Brother*: How shall I begin to tell you the sad, *sad* news! Brother Dodds sent me a telegraph on Friday the 9th of December, to come immediately to Aleppo to see him, as he had typhus fever. The Messagerie imperial steamer was to be in on the evening of the 9th, so I started and got to Peanderun the next morning, and went with the Turkish post and escort. We rode all day and all night, but the road was so slippery we could not make good time, and about six o'clock our horses gave out, and they stopped on the way. I led my horse on and they followed me then for miles, when a fresh cold shower revived the horses, and we got into Aleppo about 12 o'clock. I was met at the door of Mr. Dodds' house by his children, then by Mrs. Dr. Nutting, saying, "I am so glad you have come, for Mr. Dodds is dying." I sprang in, and at a glance saw him in the last agonies of death. He knew me, but he was fast departing, and in a few minutes after I got in he breathed his last. I had made every possible effort to get there at the very earliest moment, but all of no avail. He asked often for me, and had counted the time when I should arrive, and frequently prayed that if it was the will of God he might be spared to meet me to confer about the affairs of the mission, &c, &c. He said to Mrs. Dodds to send for Mr. Beattie to help arrange their affairs, and take them to Latakiah to prepare for embarking to America. But now that I am here, Mrs. Dodds desires me to adjust the more immediately indispensable affairs, and take them with me to Latakiah.

MINUTE OF THE BOARD OF FOREIGN MISSIONS IN REGARD TO THE
DEATH OF DR. DODDS.

The Board records with feelings of profound sorrow the intelligence received a few days since of the death of Rev. Robert J. Dodds, D. D. The sad event occurred in Aleppo, Syria, on the 11th of December, 1870, from typhus fever.

Mr. Dodds has been in the service of the mission since its commencement, having left this country for Syria in the autumn of 1856. His endowments were of a rare order, and such as gave peculiar fitness for missionary work. His great linguistic aptitude, his untiring energy, his love and zeal for the work, his sympathy with the objects of her efforts, and his readiness in adapting himself to their social tastes and manner of life, specially fitted him for the work to which he was called by the church.

Deeply sensible of the heavy loss sustained by the mission in his death, we would bow meekly and uncomplainingly to the sovereign will of the Divine Master. He has done it in wisdom and goodness to his servant, whom he needed elsewhere, and to the work for which he can otherwise provide. Amid the grief and darkness of the hour we cherish the fullest confidence that the Lord will take care of his own work, and see that it shall suffer no serious check.

To the bereaved family, widow and children, we extend our sincere sympathy, commending them to the tender compassion of the God of the widow and fatherless.

KANSAS MISSION.

REPUBLICAN CITY, KAN., Jan. 23, 1871.

REV. AND DEAR BROTHER—I have delayed making a report to the Board longer than I intended. My reason for delaying was to find what the Society can do in support of the Mission for the present year. And yet I cannot tell what the people can do, in consequence of so many young men who have taken claims, being absent, and laboring to earn money wherewith to improve their homesteads the ensuing spring and summer. For the same reason the people have not been able to pay what they had subscribed for preaching in the past year. Another reason may also be given for this failure, which is the failure of crops, with those that have some improvements made on their farms, in consequence of the past dry season.

This month will make my fourth month of labor here, and I have received from the Society \$38. I have visited the people who are not absent, and also some United Presbyterians who are friendly and favorable to us, and wish preaching. Some of these will unite with us when there shall be an opportunity. This there will probably be in March next, as the Society wishes to be organized then. My labors have been on the Sabbaths, explanation of Psalms, lecture and sermon, and sermons on Thansgiving and Fast days. During the interval the classes in the Sabbath school are attended to. There are three teachers and three classes. There are generally more hearers present than there are of our own members, and several of these recite in the classes. The services are in school-houses, and when the weather is cold these are not comfortable, yet, from the first, the audience has increased, so that, except on very cold days, the house has generally been as full as could be accommodated. The audience, even outsiders, are well behaved and quite attentive. At first these outsiders did not remain all the day, neither would they sing, even refusing to use books when offered to them; but afterwards they remained all day, and joined in singing the sweet songs of Zion. Those members that are not absent have subscribed \$30 for preaching during the present year. A meeting of the members was called, and a committee appointed to inform me that the Society requested me to settle here. As there are several members absent, and the people unable to do much in paying for preaching at present, and in order to avoid drawing too heavily upon the missionary funds, I suggested to the Society, at a subsequent meeting, the propriety (and also for the good of the missionary station,) of leaving them for the remaining part of the winter, with consent of the Board, that they might have the preaching in summer when more of the members would be present, and the school-houses more comfortable. To this proposal they agreed, requesting me to return next spring. Pre-

suming that the Board would not object, I have accepted an invitation from the Illinois Presbytery to labor in its bounds, commencing on the first Sabbath of February.

As many inquiries are made by letters from individual members respecting this place, such as the rate at which improved farms with good orchards can be bought or rented, what the wages of school teachers, and clerks or salesmen in stores, &c., &c., I have thought that it would be well to have a description of the country published in the *Reformed Presbyterian and Covenanter*. And for this purpose I send you for publication an extract from a description prepared by Dr. D. M. Gillespie, a Reformed Presbyterian, N. S.

"Republican City is beautifully situated in the exact centre of Clay county, and contains (at present) one store, school-house and saddler shop. We are trying to get the county seat located at this point, and at present, prospects are quite encouraging.

Clay county is located on both sides of the Republican river; about two-thirds of the county lying on the southwest side, the remaining portion on the northeast. The county is an oblong square, being twenty-eight miles wide by thirty long. It lies 120 miles west from Leavenworth, Kansas, and about 30 miles northwest from Junction City.

The surface of the country is somewhat diversified, consisting of beautiful wide valleys, high, rolling prairies, and high mounds or bluffs. Timber is scarce throughout the county, but what we have is well distributed. The soil on the valleys is a deep, black loam, highly impregnated with sand, and well adapted to the growing of potatoes, corn and grass. The high prairies are well adapted to the growing of corn, oats, wheat, rye and fruits of all kinds. The highest mounds are very rocky, and from all appearances, well adapted to the growing of small fruits, grapes, &c. Stock raising is a profitable business here, as there is an abundance of wild pasture and water. There is an abundance of stone for building purposes, consisting of white magnesia lime stone, and dark sand or iron stone.

We have no church building here as yet, but several denominations of Christians are represented. The principal of these are Methodists, Baptists, Reformed Presbyterians, United Presbyterians, Old School Presbyterians, and Congregationalists. We have two Sabbath schools here, one conducted by the Methodists and Baptists, the other by the Reformed Presbyterians. Both these are in a prosperous condition, and we look forward, with the eye of hope, to the day when we will not only have the privilege or liberty, but the facilities for publicly worshipping our All-wise Benefactor according to the dictates of our God, and the testimony of our own consciences. We have excellent school privileges, and several school-houses have already been erected in the vicinity.

Lands here are held by Government, State and School Departments, and by speculators and railroad companies. Government lands can be had under the Homestead or Pre-emption laws. Under the former any citizen may secure 160 acres of land by paying \$18 office fees, and living on the land five years. Under the Pre-emption law, by paying \$200, and living on the land one year. Most all the other lands are in market, and held at from \$2 to \$7 per acre."

Persons wishing to visit this country, will come on the Kansas Pacific Railway to Junction City, from this point a hack leaves every Monday, Wednesday and Friday mornings. For further particulars, send stamped envelope addressed to yourselves, and address Mr. John Sanderson, or the Sabbath school

teachers, James B. Porter, Robert T. Greenlee and William Law, Republican City, Clay County, Kansas."

I would also say that the settlement is too new to have bearing orchards, or even many planted ones, or improved farms, or good schools, and good wages for teachers, or for clerks in stores, as yet. But few claims are yet under fence, even in part. Some have hedges planted. Those who desire a strong and permanent fence can obtain plenty of stone on the mounds and ridges. Coal is much needed, but it can be obtained at a distance of from twenty to thirty miles, and it is thought that it can be had almost any place around here by sinking shafts. "Croppings out," as it is called, or coal blossom, was discovered on a claim upon which I have "filed" for pre-emption or homestead, and some little coal obtained, and it is hoped that a vein of three feet or more may be obtained by tunnelling further.

Though there are many good claims within the bounds of a country congregation which have not yet been taken, still it would be well for any of our people who wish to move west and obtain homesteads, to visit this place as soon as possible, as the country is being settled up very fast. A year or two ago but few buildings could be seen, now there are many in view. The greater number of our people here have come during the past year.

That the Lord would cause old organizations in the East to be maintained, and that he would build up the covenanted cause in this the far West, is the prayer of

Yours, for the spread of the gospel,

M. WILKIN.

OBITUARY.

DIED, at his residence in Ryegate, Vt., April 19, 1870, Mr. WILLIAM JOHNSTON, aged 83 years and 7 months. Mr. Johnston was born in Scotland. He emigrated to this country with his father in 1796. He lived on the farm which he owned and occupied when he died, 70 years. He led a quiet and peaceable life, was possessed of a cool, sound judgment, and by industry and economy, with the blessing of God, accumulated a large property. In his case we have an exemplification of the scripture, "The hand of the diligent maketh rich." For half a century he was an upright member of the Reformed Presbyterian congregation of Ryegate, and for nearly the whole of that period a ruling elder. In the performance of the duties of his office, he was kind, but firm in maintaining the truth and order of the church. Fond of reading, he spent much of his time, in the latter years of his life, in persual of good books. Economical in his habits, his dislike for any thing that looked like extravagance in expenditures of property was very strong.


Mr. Johnston was a meek, humble and unostentatious follower of the Redeemer. His end, though at last sudden and unexpected, was peaceful. He leaves a widow, a son, a daughter-in-law and a grand-daughter, to mourn his loss.


B.


MESSRS. EDITORS—Permit me, through the medium of the *Reformed Presbyterian and Covenanter*, to call the attention of the members of our Church to the report of moneys received on behalf of "aged ministers and families of deceased ministers'" fund.


If the members of the church would but give the fund their hearty support, there would be no need of the appeal of Rev. J. C. Smith on behalf of the family of the late Mr. Buck, in January No. of *R. P. & C.* "The church ought to have at hand abundant means for every such call. It is humiliating, not to the destitute but to the church, that such an appeal is necessary. The State provides for the families of those who die in her service, shall the Church be less just or generous?" Let all our congregations do as the Second New York, which has contributed to this fund \$1,547; and the equally noble donation of \$500 from Elder David Gregg, of Allegheny Central congregation; then there will be funds on hand on which the church can draw without a personal appeal.

J. WIGGINS.

 The National Reform Convention met in Philadelphia on Wednesday, January 18th, at 2 o'clock P. M., and continued in session until Thursday night. Two hundred and nineteen delegates were in attendance, representing eleven States in the Union. We had intended to give a synopsis of the proceedings and extracts from the editorials of some of the leading newspapers in the land on the movement, but on account of lack of space are prevented. There is not the same necessity now as was once for our giving the details of such a convention, as the *Christian Statesman*, the last issue of which contained a full account of the proceedings, is generally taken by our readers.

 An account of the Sabbath School Convention of the Rochester Presbytery, mailed in Rochester, N. Y., to our address, has never been received. We learn, however, that the congregations of York, Rochester, Syracuse and Stirling were represented. The attendance was encouraging, the exercises interesting, and the convention truly a success. A series of resolutions was adopted, which may yet be published in the pages of the Magazine. After the adjournment of the convention, its members were handsomely entertained by the ladies of the Missionary Society of the Rochester congregation.

 We defer till next month the publication of several articles, in order to give to our readers all the information as yet obtained respecting the death of our much lamented brother, Dr. Dodds. The very latest news from the Mission is published in this number.


 Rev. T. P. Stevenson, the efficient Corresponding Secretary of the National Reform Association, will furnish information and documents relating to the efforts now made to Christianize this nation, to any who may apply. His address is 1,405 North 18th street, Philadelphia, Pa.

The Session of the Theological Seminary for 1870-71, will close Tuesday, April 4th. The closing exercises will commence Tuesday, March 28th. The Board of Superintendents will meet at 2 P. M., that day.

S. O. WYLIE, *Chairman*.

NEW BRIGHTON (PA) LADIES' SEMINARY.

The *Spring* Session will begin on *Tuesday, March 14*. For a Circular, address the Principal,
N. R. JOHNSTON.
(P. M.)

 Among other articles on hand which will be published next month, are two on "Covenanting."

Mr. John G. Miller, Coulterville, Ill. and Mr. James Williams, 52 Bainbridge Street, Brooklyn, New York, are agents for the Magazine.

A call has been moderated in Rehoboth Congregation, Iowa Presbytery, in favor of T. P. Robb.

RECEIPTS FOR AGED MINISTERS' FUND.

1870.	<i>Received since last meeting of Synod.</i>	
May 25.	Mrs. Catharine Snively, Shady Grove,.....	\$ 5 00
" 26.	Rochester cong., Rev. R. D. Sproull,.....	22 00
" 17.	Oil City " " J. W. Sproull,	5 00
" "	York " " S. Bowden,.....	28 00
" "	Londonderry, " J. A. Thompson,.....	4 00
" "	New Alexandria, " J. A. Sproull,.....	11 25
June 1.	Muskingum cong. " J. C. Faris,.....	9 00
Aug. 22.	North Union " " J. Galbraith,.....	3 40
Nov. 30.	Second cong., New York, F. L. Walker.....	622 18
Dec. 13.	Boston " Rev. W. Graham,.....	17 85
" 22.	Mr. David Gregg, Sr., of Central cong., Allegheny,...	500 00

\$1,227 58

Reported to last Synod,..... 1,175 02

Total received to this date,.....\$2,402 60

JAMES WIGGINS, *Treasurer*,
80. Warren St. N. York.

January 24, 1871.

RECEIPTS FOR DOMESTIC MISSIONS.

1870.		
Dec. 20.	Mrs. Mary Dodds, Rehoboth, Iowa, in letter of July	
1871.	18th. 1870, per Joseph Dodds,.....	\$ 3 00
Jan. 6.	6 mo. int on Allegheny County Bond, \$1,000 at 5	
	per cent,.....	25 00
" 9.	6 mo. int on Ohio Canal Stock Bond,.....	30 65
" "	Kossuth cong., Iowa, per W. O. Jamison,.....	7 00
" "	Bethesda cong., Bloomington, Ind, per T. N. Faris,	11 50
" 13.	6 mo. int and prem. on Elder bequest, \$1,100, in let-	
	ters of 6th and 11th inst, per Wm. Brown,.....	36 38
" "	Miller's Run cong, per Robert Wallace, through D.	
	Gregg,.....	5 00
" 18.	Mrs. Moore, of Centreville, per Mrs. Dr. Sterritt,.....	2 00
Feb. 2.	D. Gregg, cash invested in School Bond, dated Janu-	
	ary 16, 1871,.....	550 00
" "	Int. from D. Gregg on the above,.....	6 00
" 8.	Oil Creek cong., Neelsburg branch,.....	\$5 00
" "	" " James Carson, Neelsburg branch,.....	5 00
" "	" " branch, per Rev. D. Reed,.....	5 00
		15 00
" 10.	Second Ref. P. cong., Phil'a, per Wm. Walker.....	72 29
" "	Utica cong., O., per Wm. Stevenson,.....	11 00
" 13.	Londonderry, O., per T. J. Blackwood.....	4 00
" "	Mr. McCoy, Conococheague, per Rev. J. W. Sproull,	2 00
" 14.	Rushsylvania cong., per W. Wright,	7 28
" 15.	Round Prairie, per Mr. D. C. Faris,.....	\$14 37
" "	Reno, " " " "	40 68
		55 00
" "	Wilkinsburg, per W. Wills,.....	40 72
" 17.	Pittsburgh cong., J. S. Arthurs,.....	82 35
" 20.	David McClelland, Newcastle, Pa.....	3 50

\$969 67

Allegheny, Pa., Feb. 22 1871.

DANIEL EUWER, *Treasurer*.

COMBINED SERIES.

VOL. IX.—No. 4.

THE
Reformed Presbyterian
AND
Governing.
170

3 Mo. Mails

APRIL 1871.

CONTENTS

	Page.
Covenanting.....	97
Progress.....	101
Things Secret and Revealed,.....	103
The God of Masonry,.....	104
"A Christian,".....	106
"Drifting,".....	106
How the Madiai were Released from Prison,.....	108
Cheating the Ministry,.....	110
Keeping the Minister Right,.....	113
National Reform essential to the Success of any Reform,.....	114
The Grace that Pinches,.....	115
Religion in the Family.....	116
Syria Mission,.....	118
Organization of New Castle Congregation,.....	119
Appeal for Funds,.....	120
Covenanting—What has been done? What remains to be done?	120
Obituary.....	122
Book Notices.....	128

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Phil. 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude.

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.

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MISSION AMONG THE JEWS.

Received by the Treasurer of the American Christian Society, for promoting Christianity among the Jews in New York and elsewhere, during the months of September, October, November and December, 1870, and January, 1871:

Mrs. T. Y. Cummins, Cottage P. O., Pa.....	\$ 5 00
Agent Mrs. S. J. McElwain, Saxonburg, Pa., U. P. Congregation Shiloh and Clinton.....	13 75
Mr. M. Dickson, Chester, Ill., collection Union S. S.....	6 35
Our Agent, Mr. D. Brown Galt, Canada.....	1 00
" Mrs. K. Wilkin, Londonderry, O.....	14 00
" Miss Ella D. Hamilton, Mercer, Pa.....	8 30
" Mr. James Collins, Cedarville, O.....	6 00
" Messrs. D. Smith Brooks and B. Glasgow, Northwood, O.....	20 75
" Miss Mary Galbraith, Barnet, Vt.....	5 00
" Miss Lizzie Edgar, Beaver, Pa.....	2 50
Mr. James Taylor, St. Louis, Mo.....	5 00
A friend, Elvaston, Ill.....	50
Miss L. A. Punttenney, S. S. U. P. Congregation, Stouts, O.....	1 85
Mr. James Brown, Esq., New York.....	24 00
Mr. Isaac McGay, Esq., ".....	35 00
Rev. T. G. Morrow, U. P. Congregation, Henderson, Ill.....	10 00
Mr. John Blake, New York.....	1 00
Mrs. H. Williams, ".....	1 00
Mr. W. King, ".....	2 00
Cash, ".....	1 00
A friend, ".....	1 00
Miss Anna S. collected, Marshall Corners, Pa.....	3 25
Mr. Nath. Patten, F. A. Presbytery U. P., Indiana.....	13 00
Our agent, Mr. J. B. Heislep, Turtle Creek, Pa.....	1 00
" Capt. J. S. Nesbit, Indiana, Pa.....	3 00
Friends, Mechanicstown, O.....	3 00
Our agent, Mr. Tho. Ferguson, Coal Valley, Ill.....	5 00
" Mr. John King, Salem, N. Y.	3 50
" Mr. Tho. Shephard, Martin, Mich.....	10 00
" Mr. M. M. Cross, Sunbeam, Ill.....	10 50
" Mr. J. P. Douglass, N. Kortright, N. Y.....	1 00
" C. L. Caldwell, Norwood, Ill.....	10 00
" Mrs. Jane P. Moore, Milnersville, O.....	22 50
" Mrs. Sarah J. McElwain, Saxonburg, Pa....	6 25
" Miss Lizzie Edgar, Beaver, Pa.....	50
U. P. Sabbath School, Mansfield, O., Rev. D. H. French.....	9 00
Mr. W. Forbes, New York membership	3 00
Our agent, Mr. Tho. Ferguson, Coal Valley, Ill.....	3 00
" " U. P. S. S., Ill.....	5 00
" Mr. Geo. K. Sims, Allegheny, Pa.....	36 00
" Rev. J. H. Peacock, Princeton, Pa.....	14 60
" Mr. James Fletcher, Sr., Andes, N. Y.....	27 30
" Mr. John Pinkerton, Summerville, Ill.....	17 30
" Mr. John Wood, Sommerset, Iowa.....	19 00
" Mr. George Ashley, West Hebron, N. Y.....	5 50
" Mr. John McConnell, McKeesport, Pa.....	2 00
" Miss L. A. Punttenney, U. P. Congregation, Stouts, O.....	6 15
U. P. Congregation, Hanover, Ill., Rev. J. D. Smith.....	37 60
" " Cambridge, N. Y., Rev. W. B. Shortt.....	20 60
Cov. Congregation, Springfield, Mercer Co., Pa.....	6 80
Mr. M. M. Ross, class boys, S. S., Paxton, Ill.....	50
U. P. S. S. Miss. Soc., Wheatfield, Ind. Co., Pa.....	11 75
Miss Lizzie B. McNeal, Iberia, O.....	2 00
Rev. W. Cooke, Jamestown, Pa.....	2 00
Rev. D. A. Wallace, D. D., Monmouth, Ill., (1867).....	5 00
A friend, cash, New York City.....	10 00
Rev. John H. Bonner, Barden, O.....	1 00
Mrs. S. R. Hanna, Washington, Pa.....	5 00
CHARLES VAN WYCK, 36 Vesey Street, New York City.	

☞ Congregations under the care of Iowa Presbytery will take notice that they are expected to raise and forward to Rev. J. M. McDonald, D. D., Treasurer, at or before the next meeting of the Presbytery, their respective quotas of Synod's Travelling Fund, on the basis of thirty cents per member. By order of Presbytery.

C. D. TRUMBULL, Assistant Clerk.

T H E

Reformed Presbyterian and Covenanter.

VOL. IX.

APRIL, 1871.

No. 4.

COVENANTING.

WITH watchful anxiety, I have been waiting to see some abler and more experienced person, drafting in outline something of the solemnities of covenant-renewal, the great need of preparation for such a near approach to God, and also some of the hopes we might be allowed to cherish towards such an occasion, and results we might expect to follow. We have had one allusion to the subject under the caption "Drifting," to which the editor, to my mind, has given a satisfactory answer.

Heartily as we approve of the Covenants of Great Britain, as faithful exhibitions of the church's attainments, much as we recognize their descending claims upon us, yet we do not feel that they are objects of worship; they are not better than the Scriptures, and even these are not to be idolized. There is a little danger of one who writes from a British standpoint, and who looks only through British atmosphere, coming to the conclusion that fidelity is inseparable from Britain, that Covenanterism not only sprang from them, but that all its growth and development are to be attributed to that country.

Now, we love the land of our Covenanted ancestry; we love those noble covenant-deeds prepared, and signed, and sworn in purer days than these; we would greatly deprecate any tendency to come down from, or to get away from any of the attainments recorded therein; and yet we feel we have the right to have an American Covenant.

By an American Covenant, we mean, not a cutting loose from those covenants, but as our bond clearly states: 1st, in confession of sin, "we confess and bewail our forgetfulness of the obligations laid upon us by the covenants of our fathers;" and 2d, in the covenant, swearing "faithfulness to our own vows, and to the covenants of our fathers;" then after such a well-understood acknowledgment, proceeding to the adaptation of the principles of a covenanted testimony to the times, and circumstances, and country where we dwell.

This we feel we have done, embracing in general terms the attainments of former days. We state our present duty, and especially our present pressing duty of calling the nation where we dwell to an

acknowledgment of the claims of God upon it, in such language as follows, solemnly swearing "we will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured."

This distinctive truth of our profession, the main, if not almost the only one for which there is need of our separate existence, the one God in his providence is calling us now to advocate, and testify to, is more clearly set forth and enjoined in our present Form, than even in the British covenants. I, for one, believe that the above-quoted paragraph, states in clearer, more unequivocal and concise terms the great distinctive principle of the Covenanter Church, than if the British covenants had been transcribed verbatim.

If there be a tendency to drift away from former moorings, or even an appearance of it, I should deprecate it very much; it is not the day to yield hair or hoof of a blood-bought testimony. But I feel there is more danger to be feared from another quarter, and that is the apathy and indifference of the church to the whole matter. Could there be a more awfully solemn event before the church? And what are the evidences of preparation for it? Are the people waiting and watching and praying with reference to it? Is it a subject of general interest and conversation? Is there a moving of hearts that have been alienated, toward a reconciliation with each other? Before such a service can be acceptable to God, the Saviour's rule must be complied with: "If thou bring thy gift to the altar, and then rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." To attempt to swear a covenant, with our enmities, and jealousies, and heart-burnings one towards another, distrusting, and suspecting, and surmising evil one of another, can only be a signal failure, and may be attended with most disastrous consequences to the covenanters. "If I regard iniquity in my heart, the Lord will not hear me."

That there is some interest in the matter, and perhaps, some considerable amount of it, we fondly hope. When the subject was before the Presbytery of the Lakes last fall at its regular meeting, after a full interchange of views upon the Bond, the solemnities of the occasion, &c., it was resolved to hold a Presbyterial Convention in Northwood, during the holidays, for the purpose of conferring and praying together, in view of needed preparation.

At the appointed time, most part of the members of Presbytery was present, and while the people did not manifest that interest we had hoped they would do, by their general attendance, yet a goodly number were present; and our meeting was of a very cheering and reviving character. The convention held over four sessions, during which the solemn work of covenanting, the necessity of preparation

for it, and the best means of preparation, were earnestly discussed, and fervently prayed over, all prayers harmonizing in one petition for the outpouring of the Holy Spirit. There was a unanimous opinion in the convention, that although some few alterations in the Bond might be desirable, yet if we had the spirit of covenanting, if our hearts were right, there was no insurmountable object in the way of going forward. We all felt our meeting was a good one, and some of our people at least, seemed to catch an inspiration from it, and have been taking increased interest in the subject since.

There are times in the providence of God, and peculiar circumstances of God's people, that seem to call for covenant renovation, *e. g.*, when there is danger impending the cause and interests of religion. In the days of Hezekiah, when "the wrath of the Lord was upon Judah and Jerusalem," 2 Chron. 29: 8-10. "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us." So again when God had threatened evil upon Israel, because they had forsaken him, Josiah made a covenant before the Lord, * * * and caused all that were present in Jerusalem and Benjamin to stand to it. 2 Chron. 34: 31, 32.

What danger was threatening the church in the days of our covenant fathers, when popery attempted to twist its deadly coil around it, and prelacy invaded its sacred precincts—when the sword of persecution was unsheathed, the scaffold erected, and the faggots were kindled around the people of God, for the only crime of faithfulness to him and his cause. Then were covenant-bonds needed to bind them closer to God, and to one another. And is not our own time one of imminent danger to the cause of Christ? When infidelity is fast neutralizing every positive agency, when popular sentiment is becoming so callous to every good influence, when the enemies of God are becoming so bold and defiant in their schemes of hostility to truth and righteousness, and the great anti-christian enemy is coming in like a flood, now, it seems most fitting that a covenant standard should be lifted up against such flood-tides of evil.

Again, at a time when great issues are upon us. When the poor captives from Babylon in Nehemiah's time were reduced to great poverty and degradation by reason of their subjection to foreign kings, few and poor and oppressed as they were, they felt that liberty would be vouchsafed them, and former independence and prosperity would be secured to them, if they only returned in faith to God. "And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it." When the right of Christ's authority over his church was called in question, aye, usurped by a lordly power in Britain, and the faithful followers of Jesus felt that the issue was upon them, either to submit to Erastian invasion; or to stand manfully for the rights of Zion's king, they bound themselves anew to Christ, and thus secured more fully his favor and co-operation in their struggle for his honor.

To day, in this land, that other claim of Christ, viz., his headship over the nations, is the contested truth; I say contested, for no one

can think or feel else, than that a long and fierce struggle is before us, ere King Jesus is acknowledged the Prince of the kings of the earth. Never did the church more certainly need the Captain of her salvation at the head of her ranks, giving orders, uniting the forces, and leading them on to victory. And would we have his presence, direction and assistance, in what way can we more certainly obtain them than by swearing anew our allegiance to him? Them that thus honor him, he will certainly honor.

Another time most appropriate, is when we desire and long for a revival of religion.

Covenanting has ever been a time of revival. When Josiah made the covenant before the Lord, "all the people stood to it;" "the abominations of Israel were taken away," "and all were made to serve, even to serve the Lord their God," "and all his days they departed not from following the Lord, the God of their fathers." "The people rejoiced willingly, when they had taken the oath." When that faithful martyr, James Guthrie, was standing upon the scaffold, immediately before being turned over, he raised the napkin from his eyes, and cried aloud, "The covenants, the covenants, shall yet be Scotland's reviving."

In the prophecy concerning that latter day of revival, when it is said "I will pour water upon him that is thirsty, and floods upon the dry ground," a grand feature of it shall be, "one shall say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." It will be an easy matter, when our hearts are warmed by the Spirit of God, and a new flame of love to Christ is kindled, to say, "I am the Lord's;" a quickened soul readily and gladly surrenders itself to God; nor shall we be fully fitted for covenanting, unless this quickening spirit is sent upon us, till we feel "we are not our own," and until we are glad "to subscribe with our own hand unto the Lord."

We may fondly hope from a faithful covenant-renaissance, the dawning of a new era to the church; an era of renewed love to Christ, his truth, his cause, his church, and to one another. Sure I am that any minister, or elder, who is unwilling to bury every cause of strife, and put away every bitterness of feeling, and enter upon a new era of love to every brother, is unfit for the solemn work. Every vestige of such feeling put away by solemn vow, must presage a precious era of brotherly love.

We may confidently expect, by renewed allegiance to Christ, that we shall have success in our labors in his vineyard, shall see the work of the Lord prosper in our hands, and the travail of the Redeemer's soul gathered in. We may hope to see additional success, to the already grand movement for the securing of an acknowledgment of the claims of Christ over the nation where we dwell, and in fine, to see a spirit of revival poured out, and the heritage of the Lord, that has long been weary and waste, refreshed again.

"He shall come down like rain upon the mown grass; as showers that water the earth."

H. H. G.

CINCINNATI, Feb. 15, 1871.

PROGRESS.

"OUR age is writing 'PROGRESS' on its banners, and sends along the benches of its schools, and the ranks of its combatants, as the watch-word of the times, 'Onwards.' It bids us to forget the things that are behind, as incomplete and unsatisfactory, and press toward those which are yet before us. We believe that the truth of God, and it alone, adequately, and to the full content of the heart, meets this deep-seated craving of our times."

But grave mistakes occur in relation to what is supposed to be progress. The young man who longed for and obtained his share of his father's goods thought, without doubt, that when he had money at command, and was sole master of himself and his opportunities, he would give the world a model example of progress. How free, how light-hearted, how full of visionary happiness and excellence was he when he shook off the restraints of parents, home and friends, and pushed his way into the "far country," where unrestrained youth and jollity awaited him! There he would be somebody, do something, and enjoy himself immensely. He did, indeed, make progress—he made it rapidly; he soon spent all, became a menial, a swine-herd, and envied his grunting charge their satisfaction and their husks. These were his experiences of progress, and others more extreme would soon have followed, had he not resolved to progress back again, the best resolution of his life. Undeceived, humbled and penitent, he returned to confess his folly and leave his experiences for a warning to others. How much many would have saved themselves had they heeded it!

Those who some years ago abandoned their position in the Reformed Presbyterian Church on civil government, desired progress, thought they were making it, and did, only it was as did the prodigal, but without his grace of return when they came to grief.

Such instances, we would suppose, ought to be sufficient to prevent others from similar attempts; but they are not. There is a class that will not be taught. They may be brayed in a mortar among wheat with a pestle, yet will not their foolishness depart from them. They are loud, imperious, conceited, each complacently saying of himself,

"In understanding I excel those that are ancients;"

but cannot, we think, without qualms, add,

"For I endeavored to keep all thy commandments."

It is not strange if these mark out new courses, and enter on them without regarding antecedents. Principles, obligations and positions are left, not only without regret, but with satisfaction; and as they start in their new career of flattering progress they feel as if freed from intolerable incumbrances. How suddenly they may reach an unexpected end, the swine-herd's wretchedness and rags!

Far, indeed, is our Redeemer's cause from ever being at a standstill. It bears in it the principle of perpetual progress. Not that it distends and pieces its old creed by constant innovations, or retracts the severity of its early warnings and restrictions, or makes Fashion its Sinai. Not that it is the *docile* hand-maid of Philosophy, or the contented

retainer and serf of worldly rulers, wearing their livery, taking their wages and orders, and acting merely as a higher branch of their police—a spiritual constabulary force. If it grew thus with the growth of secular systems and governments, it must on the other hand share in their decay and perish in their fall, like a parasitic plant blasted by the death of its sturdier supporter. Mere terrene virtue becomes soon giddy and haughty in proportion to the height of its real or imaginary flights; but His cause makes lowliness and self-renunciation to increase in proportion with the increase of true wisdom and goodness. As it spreads more canvas to the breeze, it steadies, with new and heavier ballast, the keel. And the more humbly and deeply grace is imbibed, the richer are its effects on the individual heart, and on the movements and destinies of the age. Each new trial of its infinite resources displays still new depths of truth adequate to every emergency of every people, and of every time. The infatuation of its enemies disputes this fact. They would complement its prominences into the grave, old-world excellencies, that are now obsolete; or, others, heat them out of sight as detected and spent sophistries. The remembrance of friends suppresses or obscures their development. But the times in which we live eminently need that we remember and act upon the principle that our position involves a law of moral and interminable growth.

If we have not already entered, we are about to enter an age of historical research. Religious controversies will transfer themselves into the historic field. Instead of getting away from them, the battle with the enemy at the gates will shift its scene to the graves of the fathers, and the monuments of the old Past. There will be, on the part of the favorers and of the opposers, alike, of our platform, an anxious tendency to inquire into the creeds and the deeds of the forefathers. These worthies will begin to receive the honors of a partial resurrection. As we look on their stalwart proportions, the best of us are convicted of comparative degeneracy. With larger means and wider opportunities, we accomplish less than they did. As we look at their works we seem to ourselves like mere infants, when handling, in wonder and despair, the sword of Goliath, and remember how a David wielded it against its stout owner; or when touching the bedstead of Og, king of Bashan, that was nine cubits long—a dwindling race who may not wear the armor or renew the victories of those who have preceded us. To complete this work, and to gather in the full fruits of the covenants, of which they seized the first ripe ears only, we need their spirit. Their memory is a summons. And thus, we say, the histories of the past, as they awaken new interest and study, challenge it of Reformed Presbyterians that they become, more than they now are full of piety and mighty in faith, and more closely conformed to what their godly forerunners were—firm in trust and valiant in deed—fearlessly defying man because simply relying on God.

“For right is right, since God is God, and right the day must win;
To doubt would be disloyalty, to falter would be sin.”

J. W. SHAW.

ORANGE LAKE, Feb. 6, 1871.

THINGS SECRET AND REVEALED.

BY JOHN BROWN, A. M.

ALL the "things" contained in the *Bible* are "revealed," and therefore it becomes us diligently to make ourselves and our "children" acquainted with them; but many things relating to these are "secret," and ought not to be curiously pried into. For example: It is plainly revealed that there are Three Persons in the Godhead, and that these Three are One (John 5:7). But the *mode* of the divine existence is not "revealed," and therefore not an object of faith. It is not only not revealed, but incomprehensible. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7.) It is also plainly revealed that the divine and human natures are united in the person of Christ. Hence he is sometimes called God (Acts 20:28), and sometimes man (Acts 13:38), because he is both. But the nature of this union is one of the "secret things which belong to Jehovah our God." "What is his name, and what is his Son's name, if thou canst tell?" (Prov. 30:4.) "It is SECRET" (Judges 3:18). It is plainly "revealed" that man was originally created in the image of God (Gen. 1:26, 27), and that he now bears the image of the devil (John 8:44); but *how* a pure and holy being, having no tendency in his nature to corruption, should become guilty and depraved, is *not* "revealed," and, therefore, not an object of investigation or belief. It is also plainly "revealed" that a sinner cannot convert himself (Jer. 13:23), and that conversion is effected by the operation of the Holy Spirit on the heart (Acts 16:14); but the *mode* of this operation is not only a "thing" *not* "revealed," but declared in divine revelation to be inexplicable: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" (John 3:8). Again, it is plainly "revealed" that all events are foreseen (Acts 15:18), and their issues pre-appointed by God (Eph 1:11), and it is also plainly "revealed" that man is accountable to God for all that he does (Matt. 12:36); but a *reconciliation* between divine prescience and human responsibility is nowhere attempted in Scripture. When the Arminian asks "Why doth he yet find fault? for who hath resisted his will?" the apostle answers him with a rebuke, rather than a reason, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:19, 20.) The imputation of Adam's sin to his posterity (Rom. 5:14), the imputation of the sins of the elect to Christ (2 Cor. 5:21), and the imputation of Christ's righteousness to the elect (Rom. 5:14; 2 Cor. 5:21), are all "things which are revealed" in Scripture; but the *solution* of these is one of the "secret things" which "belong unto Jehovah our God." Humble faith credits these *apparently* contradictory doctrines on the testimony of God's word; but does not attempt an explanation. "The secret things belong unto Jehovah our God; but those which are revealed belong unto us and to our children forever." "And I said unto

Moses, Go down, charge the people, lest they break through unto Jehovah, to gaze, and many of them perish." "Draw not nigh hither; put off thy shoes from off thy feet, for the place where thou standest is holy ground." "And he smote the men of Bethshemesh, because they had looked into the ark of Jehovah, even he smote of the people fifty thousand and three score and ten men: and the people lamented, because Jehovah had smitten many of the people with a great slaughter" (Deut. 29:29; Ex. 19:21, 3:5; 1 Sam. 6:19).

THE GOD OF MASONRY.

No ONE has a right to place himself in opposition to any movement unless he has sound reasons for so doing. It is wrong for one to endeavor to prevent the accomplishment of any object through mere whim or caprice. If he is convinced that the principles which underlie this or that movement or which form the foundation of this or that institution, will, when effected, tend in any way to harm the public weal, either by scattering dissension through unwholesome agitation, or by weakening the confidence of the people in their government, or by assuming an attitude of hostility to the religion of the people (we speak of Christian countries), he is bound by all that is right to make known his opposition to that movement or that institution, and to strive by all lawful means to thwart the purposes and to render ineffective the designs of its advocates. It is therefore the duty of each one to examine every public question, and intelligently and conscientiously to come to a conclusion concerning it.

Among other questions of the day is that of Masonry, whether it is a benefit or an injury to our country, for it is too wide spread to confine its influence within mere local bounds. This is a question for the citizen who is a lover of free institutions. To the citizen who is a Christian, another question presents itself which is of still greater importance. Are Christianity and Masonry antagonistic? Does Christianity condemn Masonry? Is Masonry hostile to Christianity? Different statements of the same question.

Masonry is either a religious or a secular institution. If it is the former, then certainly no Christian can have any connection with it, unless its religion is the Christian religion. Would a Christian support an association, whose avowed purpose was the propagation of paganism or of Mohammedanism? If Masonry be a secular institution, not organized for religious ends and yet not wishing to ignore religion, a Christian before partaking of its membership would surely demand that any acknowledgment it makes of religion, should be of the true religion, that any profession of belief in the existence of a God, should be the God of the Bible.

To establish the Christian character of Masonry, its advocates, who are professed Christians, often mention exultingly, as if it were convincing proof, that the first question asked the candidate for admission is: "Do you believe that there is a God;" and that an affirm-

ative answer must be given, or the initiation at once ceases. Accepting this statement as true, what does it prove? Simply, that there is required of the applicant a belief in some higher power, some power far above man perhaps, but there is nothing to indicate that the God of the Bible is meant, the Father of the Saviour of the world. Is the incipient Mason ever asked, whether he believes in the Lord Jesus Christ? A non-belief in him presents no barrier to the admission of the applicant. No reference is made to Christ; he is utterly ignored; and this very ignoring of him is infallible proof that the God of the Masons is not the true God. For Christians know no God as the true God, except God in Christ. We have the Saviour's declaration, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." How does Masonry honor the Son? By acknowledging his divinity, or by proclaiming him to be the Redeemer of mankind? It honors him by making no mention of him nor allusion to him. Greater dishonor it could not heap upon him, and by dishonoring the Son it dishonors the Father who sent him. Masons who are professing Christians! Who is the God of your order? Do you say the true God? Then fear you not to hold him in such dishonor? Is it some other God than the Father of the Saviour? The first precept of the law is, "Thou shalt have no other gods before me."

The God of Masonry is a being, or the manifestation of a power, known and accepted by all races of men, however low they may be sunk in the depths of ignorance and superstition. Let the question be asked, "Do you believe that there is a God?" and there is not an idolater on the face of the earth but could answer affirmatively, thus making them all acceptable candidates, as far as religion is concerned, for Masonic degrees. Put this question to the fire-worshipper, and he would reply, "Yes, I believe there is a God. He is the Sun." The Hindoo could answer unhesitatingly, "Yes, my God is Brahma." If the question were asked of one of those who belong to the degraded tribes of Africa, human beings the most nearly allied of all in the world to irrational creatures, he could give the same response, saying, as he pointed to his Fetisch, "There is my God." Where is the limit? Even the Pantheist has his god, which is Nature. What God is this who is acknowledged by all these classes of persons? He cannot be the God of heaven.

To all this the Christian Mason may reply, that the God whom *he* acknowledges in his lodge is the same God whom he worships in his church. But have we not shown that even if it is so, he dishonors him by not honoring his Son? Moreover, does he not place his God on a level with the gods of the heathen? The Christian may look upon his God as the God of the order, but the Jew believes that it is his God, and the pagan that it is his deity. The God of the Christian has no pre-eminence above the other so-called gods. He is received as one God of many gods. The Christians of to-day do what the Christians of the first century refused to do. The Romans were willing, nay, desirous, that an image of Christ should be placed in their Pantheon,

and that sacrifices and offerings be made to it as to those of the other gods. The Christians refused, even at the peril of their lives. To the Christians of to day is made the same proposal, to come and place their God among the gods of the heathen, and many of them do it without even the excuse which the Christians of old could have offered, if they had done likewise, that their lives were in jeopardy. O.

"DRIFTING."

THE article on "Drifting," and remarks accompanying, in the February number, suggest some queries to my mind.

1st. Do we approve of the covenants of our fathers, because they are *British*? Is that the gist of the matter?

2d. Does their moral obligation extend to their language and form, or *only* to the truth exhibited in these covenants?

3d. Do we not honor our fathers and prove ourselves true sons, when we set forth the great truths for which they contended, and the great duty which gave them an honored name, in clear and plain terms, in the language of to-day, and essay to perform the duty of covenanting as they did, intelligibly, intelligently and sincerely?

4th. Does not our duty to God require that our testimony should be so plain, that men of ordinary intelligence may read it understandingly, at least in the English vernacular?

5th. If our terms of communion could be made simpler, plainer, and equally comprehensive and specific, why not, if we can agree about it? The covenants of our fathers are *British*—no fault of theirs. They could not be otherwise in their times, circumstances and needs. The Bond before us now is *not* *British*, but *catholic*, adapted to our times and place in God's providence. Why should it not be so?

Could we honestly swear any other covenant; above all, perpetrate the absurdity of taking a covenant, in its original forms and verbiage, with a list of exceptions and explanations as long as the text itself?

Finally. Is there not a difference between progress and drift? Does Bro. Shaw think that the only motion possible for the Reformed Presbyterian Church is drifting? May we not be stable without being stationary?

Yours, in covenant bonds,

J. MCCracken.

"A CHRISTIAN."

"A Christian!" do I bear that sacred name?
 "A Christian!" wondering I repeat the same!
 "A Christian!" can I boast such righteousness?
 "A Christian!" may I hope such blessedness?

Thrice honored name! To Jesus' followers dear!
 Name that removes my guilt, dispels my fear!
 If "Christian" then I'm Christ's, his ransomed one,
 Saved by the blood that doth for sin atone.

I'm his for time, nought can my harm procure ;
His for eternity, salvation's sure !
I'm his ! my earthly need he will supply,
Watch o'er and guide me with his loving eye.

Nor world, nor devil dare to claim me now,
I am my Lord's, at his dear feet I bow ;
Cling to his sacrifice, my only trust,
His dying love, my confidence, my boast !

A Christian ! then *in Christ* my soul finds rest,
And Christ in me becomes a welcome guest—
Mystical blending of his life and mine,
Vitality one, as branch is with the vine.

By nature full of sin and guilt and shame,
But born of God by faith in Jesus' name,
His Father now is mine, my Brother he,
I'm heir of God to all eternity.

"A Christian !" Then for Christ I'd labor now,
And may my Saviour's likeness stamp my brow ;
Pure, holy, gentle, loving, meek,
I'd cheer the sad, and strengthen too the weak.

But ah ! how unlike Christ I yet am found !
How oft do evil passions still abound !
How slow I am to seek another's good !
How few the souls I try to lead to God !

Blest Jesus ! wilt thou own thy sinful child,
And cleanse this heart, polluted and defiled ?
With panoply of grace for warfare arm,
With thine own love this stony bosom warm.

Then when in heaven thy ransomed one appears,
Where God himself shall wipe away all tears,
Angels shall own, who view the wondrous plan,
That "Christian is the highest style of man."

But oh ! if I should bear this sacred name,
And slight the God who with salvation came,
If I neglect his offered mercy, love,
Despise his blood, nor fear the King above ;

Who then my future misery can tell,
Among the spirits lost, condemned to dwell ?
Far better in a heathen nation born,
Than hear of Christ and his salvation scorn !

Yet know poor guilty one, tho' clothed with shame,
Thou yet mayst bear the Christian's honored name ;
The Saviour calls thee still, thou needst not doubt,
For him that cometh now, he'll ne'er cast out.

Thy soul is dark, his spirit will give light ;
And thou art guilty, he will make thee white ;
Weak, but his strength sufficient is for thee ;
Blind, but his mighty power can make thee see.

Come then to Jesus' loving, waiting breast,
Where every weary sinner may find rest ;
Then, Christian *here*, in God's own time thou'lt rise
To brighter, purer glories in the skies.

MYRA W. B.

SELECTED.

HOW THE MADIAI WERE RELEASED FROM PRISON.

CALLING on my friend, the Rev. John R. McDougall, yesterday, a pleasant-looking elderly Italian widow entered the door before us, and we met in Mr. McDougall's study. I was unexpectedly pleased at being thus introduced to Madame Rosa Madi ai. Her good husband, Francesco, passed to his rest nearly two years ago, and his widow is still passing the quiet evening of her life here; though, now that her native city, Rome, has become as free as the rest of Italy, she hopes once again to visit relatives there and see the city under its new *regime*. One main feature of special interest to her is that now, as Paul wrote in his last letter from his Roman prison, "The word of God is not bound" there, as it has been for ages, and as it was not twenty years ago here, when she and her husband were so long "bound" for simply venturing to read a copy of it quietly in their own home and with a few friends.

Most of their story has long been so well known to those interested in the spread of the Holy Scriptures in Italy, that I will only tell one feature of it, which Madame Madi ai recounted yesterday, in reply to an inquiry I was glad to make of her. I had been told that after all the efforts had failed which were so kindly and zealously made for their release from prison by the noblemen and gentlemen who took the trouble to come to Florence from Great Britain and other parts of Europe, backed by appeals from other highly influential quarters, including the then King of Prussia—they owed their release to a very humble instrument, namely, an English coachman, who pleaded earnestly with his powerful master, the Emperor Napoleon, on behalf of his old friends, the Madi ai, and obtained his intercession and their consequent freedom.

The story I had heard proved a mistake, though still founded on a real coachman and his wife. But it drew out from Madame Madi ai the simple facts which I now recount, as they show what earnest pleading with God and man can do to effect a good purpose, however humble and apparently unlikely may be the instrument. They also show how many a tradition grows and takes quite new shapes, wholly different from the original fact from which it sprang, as proved to be the case between my imaginary coachman of Napoleon and the real coachman, whose wife was the humble, but most earnest, persevering, and eventually successful, pleader for these two poor people, whom at that time she had never seen. An English coachman, then, by name Mullinger, and whose present address I can supply to any one who wishes it, had been with his wife in the employ of the Prince of Moscow, a son of the famous Marshal Ney, in Paris, and afterwards settled in London, where they still are engaged in a good business.

The Prince and Princess kept up a very friendly regard for their old servants, and had told them to let them know if at any time they could help them. The story of the Madi ai in the public prints evidently fell

under their eye, and deeply moved them, for they were earnest, religious people. The wife felt strongly impelled to plead for them, and believed she heard a voice call to her to do so. Her husband, naturally enough, thought her powerless to move effectively for them, but she could not rest. They bethought themselves of their old friend and master in Paris, but, as several years had passed since they left his service, they knew not where he might be, whether in France or Russia. She therefore drew up a little petition to the Prince to beg him to intercede with the Emperor for them. This she took to the French Embassy in London. The Ambassador's secretary, seeing her very earnest to be allowed an audience, obtained one for her. Her object was to beg the Ambassador to forward her petition to the Prince of Moscow. The Ambassador was naturally hard to move for such a purpose and on such solicitation. She was quite unknown to him; the affair was one entirely out of his line; he knew nothing of the Madiai and saw no reason whatever why he should take up such a case, nor any hope of success, even though he should take trouble about it. She, however, continued her simple pleading with such earnestness that at length, seeing her eyes fill with tears, he gave way, and said that he would forward her paper to the Prince, but that he had no idea any attention whatever would be paid to it. But she persevered a step further, and begged he would kindly add just one word to ask the Prince's attention to its contents. This he was again very loth to do, but she appealed so earnestly, and with such manifest, genuine sincerity, and wholly disinterested feeling, that he at last agreed to do thus much for her. She went away thankful for this first step, and waited for some time, praying very much it might lead to the result she longed for. After a week or two the Prince wrote very kindly to her husband, saying that he had received the petition, but did not see any hope of being able to help; that he knew nothing of the Madiai, and did not feel that he could speak to the Emperor about such a case. She wrote back, humbly pleading with him as she had done with the Ambassador. Again, after an interval, the Prince's secretary wrote, saying that the Prince was still as little hopeful as before, but, as her heart was so set on the matter, he wished her to try and see another French nobleman, then in London, and, like himself, a personal friend of the Emperor; and that if this other friend would also intercede with the Emperor, the Prince would try what he could do at the same time. She went at once with the secretary's letter and obtained an interview with this second friend. He naturally looked at her with great surprise, knowing nothing whatever either of her or the Madiai, but she begged him to look at the letter she brought. He did so with some little hesitation, but assured her it was wholly hopeless to expect him to do anything in such a matter, that he could not beg the Emperor to interfere in such a case, &c., &c. But her womanly perseverance was not to be overcome. Her simple, earnest entreaties, renewed again and again, as they had been to the Ambassador, beseeching both for the love of God to try for the relief of these poor people, whom she herself had never seen, but whose story had so moved her own heart

that though she herself (as she simply said to these French noblemen) had a comfortable home and food and everything she cared for in life, she yet could neither rest nor enjoy food or home for thinking of them, and praying how to help to get them freed. These entreaties at length prevailed. The good Frenchman gave way and promised he would try, though quite hopeless of any good result. She left him, cheered and thankful, and again waited on in faith and prayer. Six weeks passed this time without further tidings, but then came a kind letter from the Prince in Paris, saying he had good news for her. He and his fellow-countryman in London had both begged the Emperor's intercession. The Emperor, with that true appreciation of religious freedom which has ever honorably marked his own inner convictions and desires, however he may have been unable at times to carry it out to the length he would himself have wished, listened to their appeal and acted on it. What he said to the Grand Duke of Tuscany did not transpire, but the result was that the Madias were at once set free, and the Prince was happily able to add to Mrs. Mullinger that they were then actually on their way to Marseilles. The Madias were not aware, whilst on their journey, that, so thoughtful had been the Emperor's action, that an attaché of the French Embassy in Florence was sent to see that they safely reached their destination in France.

It is a pleasant finale to this simple story that the second French gentleman to whom Mrs. Mullinger applied in London, was so struck with her devoted interest on behalf of the Madias, and her earnest pleading, that he became a very friendly employer of her husband, and continued to be as kind as their former master, the Prince of Moscow, had been.—*Evangelical Christendom.*

CHEATING THE MINISTRY.

The following article taken from the *New York Independent*, has been sent to us with the request to publish :

The average rate at which ministers are paid in this country for their services dooms them as a class to poverty. This general fact, though perhaps unimpressive when stated in a single sentence, involves a vast amount of embarrassment, perplexity and actual suffering to ministers and their families, which, if seen in all the details of real life, would present many a sad chapter of pinching want. Professional modesty, the peculiar delicacy of the relation, and the liability to have their motives misunderstood, and the fear of giving offence to sensitive ears, for the most part prevent ministers from speaking out plainly on this question. Their lips are sealed, because they would not seem to be pleading their own cause.

It will do our readers no harm to look at a few figures on this point. Those who have made the matter a subject of statistical study, place the total ministry of the United States at sixty-one thousand persons, and assign to each one an average salary of seven hundred dollars, and less than six hundred dollars as the average for a class embracing

more than three-fourths of the whole number. Assuming the former sum as the standard, and supposing each minister to represent at least four persons—himself, wife, and two children—we then have one hundred and seventy-five dollars per head for all the ministers and their families in this country. These figures, which we take to be proximately correct, tell the story with unmistakable fidelity. They explain the general fact of ministerial poverty, and in a large number of cases, real want and distress. Ordinary skilled labor, without any great outlay in the way of preparation, certainly none that compares with that of the ministry, can go into the market and sell its services at a much better price.

Such a fact we pronounce a disgrace to the Christian church, shared in, without much distinction, by all denominations. The ministry, at the very lowest estimate, are entitled to such a compensation as will, with prudence and good management, enable them not only to live comfortably while in the service, but also to make a reasonable provision for themselves and their families in the event of disability and in the time of old age. A system which proposes less than this is upon its face niggardly and mean. If the actual result falls far short of this mark, then it is high time for the church to wake up to some suitable sense of her own dishonor, and devise the ways and means of making for herself a better record.

The claim of simple justice in paying an honest debt precedes that of mere benevolence. What the church *ought* to do in the proper support of her ministry, will be a sin against the law of righteousness if left undone. She has no right to dole out a starving pittance, barely sufficient to keep soul and body from bidding farewell to each other, as if ministers were objects of charity, and had no claim except that which their wants create. She receives a full *quid pro quo* when she does her whole duty according to the requirements of commercial honor; and when she does less than this she actually *cheats* the servants of Christ out of their just dues. If she does this by contract, with deliberation and forethought, or if she does so from sheer carelessness, then, in either case, stern justice indicts her as a sinner against the rights of others. Justice has an unsettled account against her, for which no lachrymose pietisms, no zeal for the conversion of the world, and no occasional fits of sporadic charity, can ever be an adequate offset. Let her pay her just debt to the ministry—the debt due to the relation and due to the service rendered. If she wants the gospel preached at a cheaper rate than this, then let her be sufficiently honest to confess the fraud. Her practice will publish the fact, whether her lips confess it or not.

This is plain talk. We mean to make it so, severally and collectively, to all whom it concerns, being fully persuaded that it concerns the greater proportion of the local churches of this country. We have pledged ourselves to lend a helping hand to the institutions of Christianity; and, inasmuch as the ministry of the Word forms one of these institutions, second to no other in importance, we are now endeavoring

to pay one instalment of this pledge. If ministers are too modest to speak for themselves, we mean to speak for them, protesting against the low average rate at which they are compensated for their valuable services. Those who regard poverty as a good thing to discipline the graces of the ministry and make them more orthodox and fervid in their preaching, and, hence, in the long run, more useful, have narrow souls for their major premise and a false proposition for their minor, and withal contradict the demands of justice as well as the obvious requirements of Christianity.

Moreover, the evil we are considering will never be effectually removed by any stinted system of charity in the form of "relief funds," created for "disabled ministers," and the families of deceased ministers. All such expedients fail to reach the bottom of the difficulty. They touch not its *cause*; but simply modify some of its bad effects, and that too only upon a very limited scale. Prevention is a much more sensible idea. If the church were in the habit of paying her ministry in a more liberal manner, the necessity for "relief funds," except in a few rare cases, would be superseded. Do justice to them first. Stop cheating them by that which in its effects is a virtual fraud; pay them such salaries that it will ordinarily be their own fault if they need charity; and then, if there be exceptional cases, remit them to a relief fund. Such a system of prevention would be much more philosophical and provident than that which creates wants on a scale that no charitable fund can relieve.

This question of prevention is really one of adequate *provision*—not simply for existing wants as they arise, from day to day, but for the contingent liabilities of ministers and their families. And, inasmuch as each minister who serves a particular church depends upon that church for this provision, the duty of making it under our voluntary system falls upon that particular church; and from its faithful discharge there can be no reasonable excuse, except the one of absolute and sheer inability in the membership. Any church that calls a pastor and claims all his talents and time in its service, and leaves his wants inadequately provided for, let what may happen during the period of such service, having the power to do otherwise, simply cheats the man whose ministry it accepts. The church, by the very terms of the statement, which represents the usual case, demands that the minister shall be dependent upon it, while it refuses to perform the duties growing out of this dependence. Make this supposed case a general fact, and then you have a general wrong, widespread through the church, and none the less a wrong because so common. Every church that is a party to the fact, in respect to its own minister, is equally a party to the wrong. The wrong is real, and in the aggregate immense.

Will our readers—elders, deacons, vestrymen, stewards and church-members—inwardly digest these thoughts?

KEEPING THE MINISTER RIGHT.

THE subject of the following anecdote was the Rev. James Thomson, one of the early ministers of the Reformed Presbyterian Church in Scotland. He was pastor of the congregation at Quarrelwood. Two volumes of discourses, known as "Thomson's Sermons," were published by Stephen Young, Paisley, 1808. These sermons show him to have been one of the foremost preachers of his time. Dr. Alexander M'Leod is said to have pronounced them the best sermons in the English language. Perhaps some of your older readers, or possibly the senior editor, may be able to furnish some account of this distinguished man. *

In a "Sketch of the Life and Times of the Rev. John Wightman, Kirkmahoe," published in the *Dumfries Courier*, is the following characteristic anecdote: Many in the world do not recognize blessings when they are sent them, and would have everything moulded after their bigoted opinion of what is right. Of this number the congregation at Quarrelwood formed a part. The week following Mr. Thomson's ordination they sent a deputation to him complaining that his voice was not solemn enough while preaching; it had too worldly a tone, and they urged him to adopt the *drant* which their late minister, Mr. Courtass, had always used so well. Mr. Thomson was astonished and indignant; he replied that he would employ the tone that was natural, and that God had given him. The deputation retired discomfited. Mr. Thomson was a very fine performer on the violin, and was accustomed to relax after severe study, by taking an hour with his favorite instrument. This was, however, too much levity for the douce Cameronians; and a deputation was ordered to wait upon the minister, and remonstrate with him upon his conduct, setting forth the great scandal it brought upon religion. John the Baptist had lost his head by a dancing girl, and every follower of the Baptist should discountenance the means by which he was cut off from the world. But they omitted to notice two things—the music supplied to the dancing maiden was not that of a fiddle, and Mr. Thomson played for his own gratification, and not as a dance-fiddler. Some one was kind enough to inform the minister of the invasion which was about to be made upon his domestic privacy, and he prepared himself for the attack. When the enemy were in sight, he took from a lumber-room a large bass fiddle, and was thrumming over it when the deputation was ushered in. "Come away, gentlemen," said Mr. Thomson, "I am glad to see you, for I have been studying hard all day, and was just trying to get a little relaxation." He immediately ordered in refreshments for the gentlemen, of which they freely partook, and after an hour's conversation on nothing in particular, save the prospect of a good harvest, they left the minister, without uttering a single word of their errand, to report the result of their interview to their constituents. That report was short. They said, "they had waited upon the minister as desired, and when they entered he was indeed playing, but it was on the big, gaucy, solemn bass-violin, and not on the wee wicked fiddle, as had been represented, and they were sorry they had engaged in the job." Mr. Thomson was never again disturbed, either as to his fiddling or his preaching.

NATIONAL REFORM ESSENTIAL TO THE SUCCESS OF ANY REFORM

THIS Reform movement lies back of, and it alone can secure success to any reform in any direction.

The cause of temperance will succeed when the fountain of law and authority is purified, when the weight of national influence and example shall be thrown upon the side of temperance. Until then all attempts to check the flood-tides of intemperance will be like an attempt to purify a section of a stream that runs before your door. We get it pure, and floods come down from above and befoul it as before. The desecration of the Sabbath shall not be arrested until the Sabbath shall be known and respected and protected in high places. When President and Congressmen can travel upon the Sabbath, and National Representatives can ignore the obligations of it, can we expect other than that the people will follow their example? Never until the Bible shall be the supreme law of the land, and the administrators of government shall be men who learn to keep its precepts, shall we have a Sabbath-keeper's land.

But especially let me ask your attention for a moment to the effort making in different localities to exclude the Bible from our schools, to surrender the schools of the land into the hands of infidels and atheists. Never was a more deadly shot aimed at the life of the nation than that effort. Rarely, probably, if ever, were a more determined and tireless set of men engaged in any work, than are these men plotting this end. They are men who well understand their vantage-ground; who well know the power of the lever they are trying to grasp. Give me the schools of the land, allow me to control the youth, and very soon I will grow institutions to my mind. Take the Bible from the children, secularize the nurseries of the young, and you pave the way for a generation of anti-Bible rulers in the land. But how shall this movement be stopped, and the deadly effort be counteracted? The question is before the courts of law in this city (Cincinnati) now, and by law it must be settled. But where ariseth the danger to the Bible cause in the pending suit? It is the want of plain and explicit statute law—it is the want of clear and distinct recognition of the Bible as of supreme authority in the fundamental law of the land.

There is no way we can so successfully head off all the efforts of the infidels, atheists, and other enemies of the country, in this attempt to break down and destroy the saving institutions of the land, than by a united, earnest and prayerful effort to bring this nation into its true relation to God and Christ and the divine law.

Brethren: This is the sublimest movement of the age, and one that shall as certainly go forward as the sun rolls on in his majestic course, nor shall it stop without making its impress upon the civil institutions of our land, but onward and ever onward go, as with a divine momentum, through the coming ages, till the great voices in heaven shall be heard proclaiming, "The kingdoms of this world are become the kingdoms of our Lord and his Christ."

In this vast movement, let each one feel his and her responsibility. While we are devoutly thankful to God this day, for what he has done

and caused our eyes to see of the works, yet we must remember there remains much for us to do. The movement requires earnest heart sympathy, a liberal contribution of means, and the united, earnest prayers of all God's people; for in this, as in every other good work, we would feel that all success is through the grace and power of God. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."—*Extract from a thanksgiving sermon, preached by Rev. H. H. George, in the U. P. church, Cincinnati, and published in the Presbyterian Pulpit.*

THE GRACE THAT PINCHES.

BY T. L. CUYLER..

THE prevailing sin of the day is self-indulgence. It is eating like a canker into the life of many of our churches. It leaves Christ's ministers to address empty pews on unpleasant Sabbaths. It robs Christ's treasury to keep up a showy "turn-out." If it hangs a bough of profession over on the church side of the dividing wall, yet its roots are deep down in the soil of the world. It is often ready to deny Christ, but seldom ready to deny self.

The most popular doctrine to preach in these times, and the hardest one to practice, is the old-fashioned apostolic doctrine of self-denial. This is the grace that pinches. The daily battle of Christian principle is with that artful, subtle, greedy sinner—self; and the highest victory of our religion is to follow Jesus over the rugged path of self-denial. This is mainly to be done in the little every-day acts of life. The great occasions that demand sublime sacrifices are few and rare.

The Christian who suppresses witticism because it would burlesque his religion, practices self-denial. When he speaks out a bold and popular word for the right in "fashionable society," he is really taking up the cross for his Master. All genuine acts of philanthropy are born of the noble principle to deny self, and to honor Christ in the persons of those for whom Christ suffered.

The mission-school teacher who sallies off through the driving storm to carry his gospel-loaf to a group of hungry children, is an example of this. "Why should I sit by the warm fire on my sofa to-day? Christ will look for me among my class." The seamstress who drops her hard-earned dollars into the Memorial Fund collection is really enthroning her Saviour above herself.

We cannot emphasize too strongly this grace which pinches selfishness. I care not how orthodox is a man's creed, or how eloquent may be his prayers in public; if he has never learned to say "no" to the demands of fashion, and pride, and luxury, he is but a sorry specimen of the Christ-man.

There are thousands of professed Christians who are unwilling to deny themselves the paltry gratification of a glass of wine or ale, in order to help the sentiment of total abstinence to become popular, or to aid in saving the "weak brother who stumbleth." They know that they are setting a bad example when they use or offer the poison-cup. They know that they are throwing their influence on the side of the tipplers. Yet, because it is "genteel" to partake of wine or punch,

they do not hesitate to take a drop in the social circle. Perhaps the thrust the decanter before some weak, temptable friend, to his everlasting damnation. If "the drunkard shall not inherit the kingdom of heaven," what right has a professed Christian to ask to be admitted to heaven, if he have helped to make a drunkard of his neighbor? fear that God will say to the pious tempter—"That man's blood will I require at thy hands." Paul acted with a truer spirit of Christ, when he uttered the noble precept, "It is good not to drink wine whereby my brother stumbleth."

Brethren! let us pray for the grace that pinches. If it "goes against the grain," all the better. If it wounds our pride, so much the better. If it makes us look singular, let us remember that we are commanded to be a "peculiar" people, and not look like the votaries of Satan. Brave old Dr. Wisner was once the most singular man in the village of Ithaca. He dared to stand alone.

O, for a new baptism of self-denial! O, for a new training in that lesson which our dying Master taught us—which apostles and martyrs echoed from the prison cells and kindled stakes—the sublime lesson that—

"Not to ourselves alone, not to the flesh we'll live,
Not to the world henceforth shall we our strength and being give.
No longer be our life a selfish thing, or vain;
For us, even here, to live is Christ, for us to die is gain."

RELIGION IN THE FAMILY.

THE importance of religion in the family cannot easily be overestimated. From the earliest ages inspiration has recognized its value, and recorded examples of it. The history of the ante-diluvian and ante-exodan period of the world are meager; but it is evident that the families of Noah, Abraham, Isaac, Jacob, Joseph and Amram were the recipients of careful, pious instruction. Shem, Isaac, Joseph and Moses are encouraging and illustrious examples of the blessed fruits of religion in the family. Some, at least, of these are among the most brilliant examples of piety and greatness ever known in the history of the world. Most of the bright stars in the moral heavens, in all ages, have been placed there by the prayers and tears and instructions and benedictions of pious, faithful parents. What a lesson of encouragement do these examples afford for devout, though obscure parents! How much of Samuel's greatness was due to the piety of his mother, the devoted and devout Hannah? How much of the loveliness, religious heroism, and unrivalled magnanimity of the early life of Israel's shepherd-king were due to the instructions, prayers and examples of the pious Jesse? John the Baptist, inheriting the piety of Zacharias and Elizabeth, was filled with the Holy Ghost from the time of his birth. Timothy's mother, Eunice—if not also his grandmother, Lois—in his childhood taught him the Holy Scriptures, which were most efficient in making him wise unto salvation, through faith in Christ Jesus; and that wisdom made him the most eminent among the immediate successors of the apostles. Luther, Watts, Wesley, Henry,

and Otterbein are only prominent examples among thousands who owe much of their greatness to religion in the family. What a host, among the saved on high, give thanks to God and the Lamb for benefits received in the pious home circle!

Moses, by inspiration, enjoined upon parents, through all the ages of the Levitical dispensations, to teach, with persevering diligence, Jehovah's law to their children. Joshua set before Israel the choice of divine service, choosing for *himself* and *house* the service of the Lord. Solomon taught that the child should be trained up in the way in which he should go, with the assurance that in old age he will not depart from it. The Saviour taught that little children should be encouraged to come to him; and the apostles instructed parents to bring up their children in the nurture and admonition of the Lord. John commended the elect lady, whose children were filled with that piety which she taught by precept and example. Surely, Christian parents are without duties at all if they are not in duty bound to see to the matter of religion in their families. What blessings rest upon those who heed this duty; and what darkness is gathering for those who heed it not! Alas, for those parents who raise their children without prayer! May God manifest his mercy by awakening them to a proper apprehension of their duty.

The family lies at the foundation of both church and state. To universally disregard its organization and sacredness would be dissolution, ecclesiastical and political. Justly do genuine Christians resist every attempt to impair the obligations of marriage, or the permanence of its sacred bonds. Without families, California was once the arena of retrograding civilization and refinement. With the family, she has since advanced to a moral and social equality with her sister States. How happy would be the result of a general prevalence of family religion all over our land, and throughout the world! How happy would be the condition if even all the professedly religious parents would, in spirit and in truth, plant themselves on the sublime resolution of Joshua and his household, determined, whatever may be the choice and customs of others, that they will serve the Lord! How many "home churches" would echo with the praises of Jehovah! How many a paradise would there be on earth! What influence these would exert in the church and in the neighborhoods of our land! How would our municipal organizations, our legislatures, our congress and the executive officers of our government be effected by it! How would the nations of the earth be clothed with righteousness, and canopied with peace! How many a youth would be saved from tragic wreck; and how many an old age would be crowned with the grateful benediction of children and children's children! How mightily and holily would the pulpits be filled, and what a power the church would have in the world. What victories would thwart and defeat the plans and campaigns of the evil one! How rapidly would heaven be peopled, the rejoicing earth be subdued, and songs of holy joy and victory mingle from heaven above and from the earth! Oh for the universal prevalence of religion in the family!—*Religious Telescope.*

MISSIONARY:

SYRIA MISSION.

LATAKIYEH, Jan. 4th, 1871.

REV. S. O. WYLIE, *Dear Brother:*—We feel that the present state of our girls' school will be a matter of much interest to you. We had scarcely dared to hope for such an opening among the Fellahin as God, in his providence, has given us. He sent among them, last summer, the "sword of steel," at the hands of their natural protectors, the Turkish government. They cut off their leading men, destroyed their villages and crops, and left them naked and starving. The hand of this wild people is against every man, and every man's hand against them. The money-holders oppress them, the government oppresses them, and they oppress each other. They are a people "void of understanding, delivered over to strong delusion to believe a lie." Just before the opening of school, in October, Mr. Beattie made a visit to B'hamra, to try what could be done, though with a feeling of hopelessness. We knew there were two or three baptized girls who in a few years would come under the care of the Mission, but only one who could be gotten hold of now, the sister of Yuseph's wife. A little girl had come down, about two months before the vacation—having heard the fame of the Doctor's skill—to be cured of lameness, induced by hip disease. Any bodily deformity is considered a fearful disgrace by this people. They look upon it as a punishment for sin committed in some former state of being—they believe in the transmigration of souls. Her friends were willing she should be taught the useless art of reading, if thereby there were a chance of healing her deformed body. Her limb was past cure, and when she returned home, in vacation, we feared that was the end of our opportunity. But their needs were so great that for a little help they parted with some of their daughters, and twelve girls were gathered up—the lame one among them—from the ages of fourteen to seven. Such a forlorn looking set as gathered into the Mission yard the last of September—unwashed, unkempt, clothing so scant and ragged that decency required a sitting posture, and withal so *lively* that had all the motive power in their bodies been concentrated, the journey from the mountains might have been made less toilsome! Two of the day scholars volunteered their services, and we set on the great pot, and by dint of scrubbing and rubbing, the accumulation of months was removed, and the color of their skins began to appear. With a little "precipitate," instead of Goliath's sword, David slew his "ten thousands," and we found them presentable. But such dull, vacant faces! Not a ripple of an idea seemed ever to have crossed the surface of their minds. Could it be possible there were slumbering intellects to be aroused behind those stony visages? "Who made you?" "Don't know." "What is the difference between you and that cat?" "I can talk." "Nothing else?" "No." What a hopeless task it seemed! Discontent reigned for a time. Clean beds, comfortable clothing, and plenty to eat seemed not to weigh a straw in the balance against the wild freedom of their mountain life. One girl, named Harabat (the feminine of war), considered half-witted, but very unjustly, utterly refused submission. She

stirred up the rest, until we had no rest, day or night; and one morning, on rising, four of our birds had flown. They were pursued, overtaken, and brought back. But Harabat would not surrender. She continued the *war* until we cast out the evil spirit, and since, peace and order have reigned. A member of our little congregation remarked yesterday, "What a change in the countenances of the Fellahin girls!" The town people consider it a curious experiment of ours to try to tame these wild mountaineers, and I am constantly met by the inquiry, "*Can* they learn anything?" Yes, they can. They are much more tractable and obedient than the city girls. When they came down not one of them knew how to hold a needle; now, with basting and fixing, they can sew their garments passably. They have all learned the letters, and begin to read little words. They have become familiar with some of the Bible stories, have learned the Commandments, Brown's Little Catechism, and several verses, and have a general understanding of their meaning. They have left off swearing, and begin to quit lying. We were talking over, at prayer time, one evening, the difference between right and wrong, and their results. One of the large girls, looking up, with tears in her eyes, said so sadly: "Then all the mountain people are going down to the fire, for they do all these wicked things." Last week we received five other little girls, one five, the other, four years. The first a baptized child of David, one of the mountain teachers; the other the daughter of a young man who was in the school some five years ago. Of course, we cannot tell how long we may be permitted to retain all these; but there are five or six who, in all human probability, will be under the control of the Mission as long as we may choose to keep them.

A few of our day scholars have commenced to attend Sabbath school and preaching. Two of the girls who are now assistants have professed their faith openly, and communed with us last Sabbath—one, Miriam, the daughter of our I'dlib teacher, the other, Katrina, raised an Armenian, born in Ur of the Chaldees. Both give promise of much usefulness. Their consistent walk and conversation are a powerful example to the others. Miriam was raised a Protestant, and received comparatively good training from her father. But Katrina owes all she knows of secular and religious knowledge to the Mission. Pray for them and for us all. God seems moving by his Holy Spirit among this benighted people. We trust that in answer to your prayers an abundance of the heavenly rain may be sent to vivify the word sown in so many hearts.

Yours, in Jesus,

BECKIE CRAWFORD.

ECCLESIASTICAL.

ORGANIZATION OF NEW CASTLE CONGREGATION.

THE Commission appointed by Pittsburgh Presbytery to organize New Castle branch of Slippery Rock congregation, into a distinct congregation, met at New Castle church, January 9th, 1871. After an appropriate discourse by the chairman, Rev. John Wallace, from Psalm 87 : 3, "Glorious things are

120 *Covenanting—What has been done? What remains to be done?*

spoken of thee, O city of God," was constituted with prayer. The petitioners for this organization were twenty-five in number, and to these were added by certificate ten from Slippery Rock, &c., and two from Poland, &c., congregations. Messrs. D. Patterson, D. C. Patterson and Robert Spear were elected elders, and Mr. J. McClelland, deacon. Having been ordained to the same offices in the old congregation, they were installed by prayer.

The members of this little congregation, though few in numbers, are earnest and united in purpose, and enter enthusiastically upon their new enterprise. If it were at all within the power of Presbytery to assist them a little in securing an active and energetic pastor, they might soon become self-sustaining.

The remaining branches of Slippery Rock, &c. congregation, have shown a very commendable spirit of liberality, and paid a high tribute to their pastor, Rev. J. C. Smith, by their noble self-sacrificing effort to raise the full amount of salary paid by all before this separation.

R. J. GEORGE,
Clerk of Com.

APPEAL FOR FUNDS.

THE Central Board of Domestic Missions appeal to the friends of the missionary cause to send them the means of supplying the demand for preaching in the wide field now opened for cultivation. Two months have passed since the day appointed for collecting for this fund, and the returns thus far have been exceedingly meagre. With a number of young men prepared in the Seminary for the work, and loud calls for preaching from various places beyond the frontiers of the church, we are without the means of continuing the supply of stations already occupied. Two more appointments have been made, one in Kansas and the other in Nebraska, in the confidence that the church will sustain us in our endeavors to lengthen her cords. We hope that those congregations that have not taken up collections, and others where the collections have been small, will at once respond liberally to this call. We trust, too, that individuals whose hearts are in this work, will give of their abundance to further it. Send remittances to Mr. D. Euwer, Treas., Ridge street, Allegheny.

On behalf of the Board, THOS. SPROULL, *Chairman.*

COVENANTING—WHAT HAS BEEN DONE? WHAT REMAINS TO BE DONE?

A COMMITTEE was appointed at the meeting of Synod held 1868, "to prepare the draft of a covenant and make all necessary arrangements for entering upon the work of Covenanting without unnecessary delay." Minutes, p. 207. In 1869 the committee reported. The report was re-committed. The committee was continued, and "directed to prepare a Bond, and report to the next meeting of Synod, on the morning of the second day of its sessions, and the consideration of the subject of Covenanting was made the order of the day for the forenoon session of the third day. Pastors of congregations were directed to preach on the subject of Covenanting." Minutes, p. 241.

In accordance with instructions, the committee reported on the morning of Friday, May 27th, 1870; part of Saturday morning, Mon-

day morning and afternoon, and Tuesday morning was spent in "the consideration of the Form of Covenant." After a careful examination "the report of the Committee on Covenanting was unanimously adopted. The Form of Covenant was sent down in overture to the Presbyteries and Sessions, with instruction to vote yea or nay." Minutes, p. 208. That in case of a cordial approval by the lower courts, the work of covenant renovation might proceed at the earliest practical moment, "the members of the Committee on Covenanting, who are in this Synod, were appointed a committee to report the order of exercises for the renewal of the covenant," p. 209. Seven Presbyteries have been heard from. But two sessions are reported as voting "nay." The "arrangements for Covenanting and communion" have been published.

From the above summary it is plain—

1. Synod has acted with prudence. There has been no undue haste. Nearly three years have elapsed since, in answer to numerous petitions, a Committee on Covenanting was appointed. Only after mature deliberation has any step been taken. Nothing has been done in secret. The whole church has been duly apprised of every movement.

2. Abundant opportunity has been afforded for an examination of the Bond. Every member of Synod was furnished with a printed copy. Nearly five days elapsed, after the Committee on Covenanting reported, before the report was adopted. Only after a careful consideration of paragraph by paragraph, during which an opportunity was given to any one to suggest amendments, was it adopted. Printed copies were sent to the lower courts. The September number of the Magazine, in which was the report of the committee, was issued in time to be in the hands of every subscriber before the fall meetings of Presbytery.

3. The church approves the Bond. The vote of Synod was hearty and unanimous. The minutes of the fall meetings of all the Presbyteries, except Philadelphia, have been published. So far as heard from but two sessions disapprove. In one of these, the moderator is represented as non-concurring. Some few amendments, it is true, have been suggested, but these generally are merely verbal, and not likely to awaken discussion. Surely in view of the action of Synod and of the lower courts, this much is certain—*the church approves the Bond.*

4. The time for criticising the Bond has passed. If there had not been afforded an opportunity, carefully to examine it and suggest amendments; if there had been manifested an unwillingness to hear objections or adopt reasonable suggestions; if the lower courts had been prevented from expressing an opinion, then a discussion of its merits would now be in place. But since the fullest opportunity for examination was afforded before adoption, and since after mature deliberation and careful examination the whole church has with a unanimity truly surprising, a unanimity not likely soon again to be obtained, approved it, has not the time for such a discussion passed? The Bond may not, in every respect, be what we would like. There may be in it some things which in our opinion it would be advisable to omit or change. There may be omissions, which we think should be supplied. But are the changes we wish so important, as to warrant opening of the discussion which in all probability will result in postponing, once more, perhaps

for years, the work of Covenanting? No Bond will ever be prepared against which some objection cannot be brought; and if it is understood it is open to objection up to the very last moment, then, farewell Covenanting.

5. The church should now prepare for Covenanting. Everything is ready. The Bond is adopted. A time has been fixed. Arrangements are made. That on the Saturday immediately before the next meeting of Synod, the Covenant will be entered into, should now be regarded as a foregone conclusion, and the great care of each should be to prepare for it. We should strive to remove out of the way any obstacles that may appear to obstruct our path. Certainly they should not be made an excuse for neglect of duty.

J. W. in the last issue, and H. H. G. in the present, ask the important question—Is there after all any urgent present call to engage in Covenanting now? The numerous references made to this duty of late by Sessions, Presbyteries and Synods, the action of the different courts as given above, show there is a *felt need*. The church *feels* Covenanting has been too long neglected, and should now be engaged in. So far as reported, only two or three sessions accompanied their approval of the Bond with the recommendation that the work be postponed for the present. Thus by their action they not only approve the Bond, but say they see no reason why it should not be taken at the time specified. The church, by its subordinate courts, so far as heard from, answers the question affirmatively. That there is great apathy in regard to this work, none can deny. But then, this is not the time to discuss the question—Is this apathy a sufficient reason to postpone again Covenanting? It will be time to discuss that when we meet next May, if there is no change. The questions before us now are—Why is there so little interest? and, How can it be increased? To answer these let us now apply ourselves. In the meantime, why not let the consideration of such subjects as have no immediate bearing on the work, and yet the discussion of which now may awaken distrust and suspicion, and so prevent our going on with it harmoniously, be postponed?

J. W. S.

OBITUARY.

DIED, Aug. 30th, 1870, Mrs. NANCY BARNETT, of Logan Co., Ohio, aged 68 years. Mrs. Barnett was eminently distinguished for steady, consistent, unobtrusive piety. She was one of those women who, trusting in God, "adorn themselves with the ornament of a meek and quiet spirit, which is in the sight of God of great price." Inexhaustible in her patience, she was indefatigable in her efforts to do good, sparing neither time nor toil in assisting friends and neighbors in their need; and no case of suffering or want, from any quarter, ever appealed to her in vain. By her meekness and gentleness, her kindness and generosity, her considerate sympathy and charity, and her more wearying "work of faith and labor of love," she endeared herself in an unusual degree, to the community where she lived. She has departed sincerely lamented, and is greatly missed in the scene of her former activities and labors. She has gone to her rest, "and her works do follow her;" "her own works praise her in the gates."

Com.

DIED, August 7th, 1870, ANDREW GAULT, a member of North Jackson, &c. congregation, in the 66th year of his age. The subject of this notice was born in 1804, was baptized in the Presbyterian Church, but at an early age connected himself with the R. P. Church. He was ordained to the office of ruling elder in 1833, and by the faithful discharge of the duties of this office, under circumstances of peculiar difficulty, proved himself eminently qualified for the position. He had extreme caution and clear judgment, which usually led him to just conclusions. If he made a mistake, he had the frankness to confess it and the honesty to amend it. He had firm decision without stiffness. He was tender, but not effeminate. He had *love* to all, and *partiality* to none. His childlike confidence in God during weeks of sorest suffering, was indeed beautiful, and as he approached the hour of death it was sublime. "I have no fear of the king of terrors," he said, "My Captain has gone before me, and death is a conquered foe—death is an unarmed enemy." A few hours before his death he said, "I cannot tell how *near home* I am; I never travelled this road before." When the rays of the morning sun streamed into the room where he was dying, he said, "The rising sun lightens the earth, and the sun of righteousness shines in my soul to-day." Like the gentle slumber of a little babe, death crept over him, and from the Sabbath on earth he passed to the rest that remaineth for the people of God. Bitterly we wept, but not for him. We knew that "he was sleeping in Jesus." R. J. G.

RESOLUTIONS OF RESPECT.

WHEREAS, The Lord of the harvest has within less than a year called home to their rest two of our number, William Kernahan and Andrew Gault, efficient laborers in this portion of his vineyard; therefore,

Resolved, 1. That by this mysterious providence we have been deprived of the wise counsel of two very highly esteemed brothers. The congregation has lost two faithful guardians, and the cause of Christ two unflinching defenders. "How are the mighty fallen in the midst of the battle!"

Resolved, 2. We desire uncomplainingly to submit to the Lord's doing, although it is wondrous in our eyes and very saddening to our hearts; and though we cannot understand God's ways, we still trust his love. We know that God is good. He doeth all things well.

Resolved, 3. We recognize the solemn voice that calls us to a more humble walk with God, and a more earnest work for Christ.

Resolved, 4. That we deeply sympathize with the families thus called to wear the solemn garb of mourning, and commend them to Him who is the widow's stay and orphan's help.

Resolved, 5. That these resolutions be entered in the minutes of the Session, and a copy be sent to the respective families of the deceased, and to the *Reformed Presbyterian and Covenanter* for publication.

JOHN EWING, Clerk.

MR. CHAS. McLAUGHLIN died August 17th, 1870. He was born August 10th, 1816, in Ireland, and was brought up in the Reformed Presbyterian Church in the bounds of Bready congregation. In 1838 he emigrated to America, and located in Canada West, in the bounds of the R. P. congregation of Oneida and Toronto. He was then ordained a ruling elder. After the transfer of the pastor of that congregation, Rev. R. Johnston, to that of Vernon, Wis., Mr. McLaughlin, with his family, removed there also in 1860, in order that they might enjoy the ordinances. Of the latter congregation he remained a member till the time of his decease. He was married in May, 1846, to Martha Humphries, of Oneida. She, with seven children, survive him. His last sickness was of such a character as to cause him severe suffering; but he very patiently submitted himself to the hand of God. Never discouraged, his faith grew stronger and his hopes brighter as he approached the eternal world. To a minister who had the privilege of frequently conversing with him during his sickness, he said, "There are some clouds, but I see

the sun of righteousness shining through them." On the occasion of the last visit, when asked, "How does it fare with your soul now?" he replied, "I feel sure that the God who has led and fed me all my life long will not forsake me now; the angel who redeemed me from all adversity will be with me in the valley of the shadow of death." He expressed himself as having no desire to live, but entirely willing to depart and be with Christ. The victory was his. He died in peace. May this, with all like notices, put us in mind, that "it is appointed unto all men once to die, but after that the judgment."

COM.

DIED, January 28, 1871, Mrs. MARY M., widow of James Brown, of the Cincinnati congregation, just four weeks, lacking about three hours, after the death of her husband. Her age was about 47 years, and her disease similar to his. She had lived a consistent member of the church, and her death was one marked peculiarly for its calmness and peacefulness. She arranged her affairs with the utmost deliberation, and bade farewell to her children as calmly and peacefully as ever she had laid them down to sleep. She left six children lonely and bereaved, but they have this promise, "When my father and my mother forsake me, then the Lord will take me up."

COM.

THE following is the action of the Cincinnati Reformed Presbyterian church, Clinton street, with reference to the death of Mr. James Brown:

WHEREAS, It has pleased our Heavenly Father in his all-wise, yet inscrutable providence, to remove by death one of our much loved and highly esteemed members of session, Mr. James Brown; therefore,

Resolved, That while we bow in humble submission to the will of Him who does all things well, who, in his sovereign providence, has been pleased to call from his labor here below, a beloved brother and co-laborer; yet we have lost a good friend, a wise counsellor, an earnest and devoted helper in our blessed Master's cause.

Resolved, That in the life and example of our departed brother, we have the assurance that while his death was sudden and unexpected, we did not find him off his guard, but watching and waiting for the coming of the Lord. As he said on his death bed, "he had been preparing for it for twenty years."

* *Resolved*, That we extend to his bereaved wife and family our warmest sympathies, praying that the loving Saviour, the Great Shepherd of the sheep, who is revealed as the widow's stay and the orphan's shield, will strengthen, support and minister consolation to them in their sore bereavement.

Resolved, That in this visitation we are admonished to be on our watch, "for in such an hour as ye think not the Son of man cometh."

Resolved, That a copy of these resolutions be sent to the *Reformed Presbyterian and Covenanter*, and also to the *Cincinnati Gazette and Times*, for publication.

JOHN GRAY,
ALEX. BOVARD, } Members of Session.

THE subject of this notice, Mr. WILLIAM ADAMS, was born in County Down, Ireland, October 12, 1801. When about twenty-three years old he went to the city of Glasgow, Scotland, where he united with the Reformed Presbyterian Church. In 1827 he came to this country and connected himself with the Reformed Presbyterian congregation, Pittsburgh, then under the care of Dr. Black. At the time of the division in '33, he continued steadfast to the principles and practice of the church, and became a member of the Allegheny congregation, of which he was chosen and ordained as ruling elder. About the year 1838 he removed to Ohio. Shortly after this he was elected and installed ruling elder of the Reformed Presbyterian congregation, Utica, in which he continued in the exercise of his office till the time of his death, which occurred November 7th, 1870. Mr. Adams was a man of

* Since these resolutions were drawn up, Mrs. Mary M., wife of James Brown, has passed from time to eternity, an event that calls forth our deepest sympathies for the doubly afflicted and bereaved family.

more than ordinary power of mind; thoughtful and inquiring, he had obtained an extensive and critical knowledge of the Scriptures, as also of the subordinate standards of the church. He was a judicious counsellor; always firm in what he believed to be right—a staunch and upright Covenanter. His death was sudden and painful, his disease being inflammation of the bowels. He bore his sufferings with patience, contrasting them with the greater sufferings of the Saviour, in whose merits, alone, he said he had always trusted as far back as he could recollect. This dispensation speaks to us, “Be ye also ready.”
Com.

DIED, in Belle Centre, June 18, 1870, LOIS L. GLASGOW, eldest daughter of Moses T. Glasgow, ruling elder in Miami congregation. Lois was born in Cincinnati in December, 1841, and was left without a mother in 1846. A much-beloved stepmother died in Dec 1862, leaving Lois in charge of the house, and to act as a mother to her four children. Her friends know how well she kept the charge. Rarely has one been known to manifest a more quiet, gentle, persevering and laudable disposition in the discharge of the duties of that difficult post. The bereavement, in any way painful, was rendered doubly so to her tenderly-attached father by this circumstance. In November of 1862, at the first communion dispensed by the present pastor, she made a profession of faith, in which she lived consistently and died triumphantly. Her illness, protracted during many months, and temporarily alleviated by a visit to the mountainous region of Pennsylvania, was not usually of a painful character, and yet such as to give her every assurance that her days were well nigh numbered. She passed away at the last with little pain. When told she was dying, her reply was, “I know I am dying, but it is not hard. I pant to get away from this troublesome world.” This community has seldom witnessed such an assemblage as on that occasion followed her to her last resting place.
Com.

DIED, in Newburgh, N. Y., October 7, 1870, aged forty-four years, Mr. JOHN FRAZER, ruling elder of the Second Reformed Presbyterian congregation of that city. The deceased came from Ireland in 1847 and settled in Newburgh, where he made a profession of religion in the congregation then under the pastoral care of the Rev. Moses Roney. When the organization of the Second congregation was effected, Mr. Frazer was one of the constituent members; and was afterwards, in the year 1861, chosen a ruling elder in that congregation. For many years his feeble constitution struggled under the fell power of consumption, which finally terminated his earthly existence. He was a man of marked intelligence, of unquestioned piety, of warm attachment to the church, and of unswerving fidelity to the truth as it is in Jesus. Never, even when the furnace of affliction was the hottest, did his faith in his Redeemer waver; and until the last did he openly bear testimony to the reality and sustaining power of religion, and rejoice in the hope of the glory of God. He verily had a practical experience of the truth of the Psalmist's words: “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.”

In relation to the death of Mr. Frazer, the following resolutions were entered among the minutes of Session:

WHEREAS, Death has again entered into our midst, and removed Mr. John Frazer, a member from its organization, of the Second Reformed Presbyterian congregation, of Newburgh, and a ruling elder for the last nine years; therefore,

Resolved, That in the death of Mr. Frazer, Session has lost a worthy member, the congregation a faithful overseer, and the community an exemplary and esteemed Christian.

Resolved, That we hereby express our high appreciation of the intelligence, personal piety, love for the ordinances of God's house, and zeal in the cause of Christ that so pre-emienently characterized him that has been called away from us.

Resolved, That we recognize in this afflicting providence a solemn call to more devotion to our Master, and to an immediate preparation for that great event through which we must all soon pass.

Resolved, That we tender our sympathies to the bereaved widow and friends, and earnestly commend them for consolation to Him who is touched with the feeling of our infirmities. Com.

WILLIAM HAZLETT died at his residence in Ross township, near Allegheny, February 11th, 1871, in the eighty-fifth year of his age. To many of the readers of this magazine he was well known. In 1801 his father, with his family, left their home in County Derry, Ireland, and came to this country. After spending some years in Octorara Valley, Pa., he removed to the vicinity of Pittsburgh. The deceased was brought up in the Reformed Presbyterian Church, and a profession of the truth held by that body made early in life, he maintained consistently till his death. In 1836 he was elected and ordained ruling elder in the congregation of Pittsburgh and Allegheny, and continued in the exercise of his office while he lived. Guilelessness and decision were marked traits in his character. When difficulties arose in the church, or in the congregation, he seemed at once intuitively to perceive the proper course. Attached strongly to the principles to which in early life he pledged himself, he stood firm against every appearance of innovation or change. On any question, whether respecting principle or action, he took at once his stand, and subsequent facts evinced the correctness of his judgment. In 1813 he was married to Martha Nelson, with whom he lived in much comfort for more than fifty years. It was observable that after her death, about four years ago, his faculties began manifestly to decline. Still his faith was strong, and to him death when approaching had no terrors. His last illness was of about two hours duration. He knew he was dying, and committed his spirit to the keeping of his Redeemer. His last official act was aiding in the administration of the Lord's Supper, in October, in the Central R. P. congregation of Allegheny, in which, at its organization a short time before, he was chosen and installed a ruling elder. To him that communion was one of special enjoyment, and he expressed to some friends, the impression that it would be his last on earth. He left in his will a bequest of one thousand dollars for the benefit of the Central congregation. He came to his "grave in a full age, like as a shock of corn cometh in in his season." Job 5 : 26. T. S.

The following preamble and resolutions, containing the sentiments of the members of the Session of the Central Reformed Presbyterian congregation of Allegheny, on the event of the decease of Mr. William Hazlett, were unanimously adopted, and a copy of the same directed to be sent to the *Reformed Presbyterian and Covenanter*, for publication :

WHEREAS, God, in his all-wise providence, has removed from among us, by death, Mr. William Hazlett, a ruling elder in this congregation since its organization, and previously in the congregation of Pittsburgh and Allegheny for about thirty-four years ; and

WHEREAS, During a long life he manifested, in a remarkable degree, that meek and quiet spirit which is in the sight of God of great price, and, his whole character having been marked by Christian simplicity, sincerity, humility and unobtrusive, fervent piety, it could truly be said of him he was an Israelite indeed, in whom there was no guile ; therefore,

Resolved, That in the removal of our dear brother, we who survive have suffered a great loss ; another voice has ceased to plead for us before the throne, a mouth is now sealed in the silence of the grave from which, in all our intercourse, we received judicious and wise counsel. His life was the life of the righteous, and his latter end was peace.

Resolved, That it is our duty to render thanks to God, for his goodness in allowing his servant to remain so long with us, that we might profit by the example of one who followed peace with all men.

Resolved, That while we tender our heartfelt sympathy to the family of the deceased, we rejoice that they mourn not as those who have no hope ; his life being

devoted to the service of God, when he passed away from us here it was, we believe, to have an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Resolved, That these resolutions be entered on the records of the session, and that a copy of the same be presented to the family of the deceased.

RESOLUTIONS ON THE DEATH OF REV. R. J. DODDS, D. D.

WHEREAS, We, as Students of the Reformed Presbyterian Seminary, feel a deep interest in those who once occupied these halls; and

WHEREAS, Our late Missionary in Syria, Rev. R. J. Dodds, D. D., was personally known to most of us, and loved and esteemed by all; and

WHEREAS, Incidents of his life-work, both preparatory in the Seminary, and afterwards in the ministry, are more or less familiar to us all; and

WHEREAS, We, in common with the entire church, with which his name is forever identified, are called upon to mourn an inestimable loss; therefore,

Resolved, That his high attainments in the various departments of Biblical and Theological learning are a proof of his earnest desire to qualify himself for a work demanding the broadest and loftiest acquirements of human genius.

Resolved, That his self-denial, in making an unreserved dedication of himself to the cause of his Blessed Master, as manifested in his willingness to serve him in any field, however humble, laborious, or perilous, presents a picture of Christian heroism which cannot fail to awaken enthusiasm in every noble, generous mind.

Resolved, That his assiduous efforts and indefatigable zeal in publishing a crucified Saviour to souls perishing under the thick darkness of heathenism, denying himself ease or cessation from toil and conflict, accepting no release from this warfare until, having fought a good fight, and finished his course, he fell with his armor on, at the post of duty, exhibit a devotion to Christ worthy of perpetual remembrance.

Resolved, That a life so noble, devoted and true, so full of love to God and love to man, is deserving of careful study and emulation by all, and particularly by those who, like him, have consecrated themselves to the service of the same loving Redeemer in the work of the ministry.

Resolved, That his partner in life, who with him sacrificed the strong attachments of home, kindred and friends, bade adieu to the comforts and enjoyments of civilization, depriving herself and children of all these advantages and endearments, is entitled to the lasting regard, the tenderest sympathy, and earnest consideration of the whole church.

Resolved, That his bereaved wife and children, his numerous relatives and friends, and his co-laborers in the Mission, have our heartfelt sympathy and earnest prayers.

Resolved, That we hear, in this sad dispensation, the voice of our common Master, saying "Be ye also ready;" and knowing that the reward of the faithful and diligent servant is great, let us be stimulated to renewed earnestness in our work by the example of him who through faith and patience is now inheriting the promises.

Resolved, That these resolutions be published in the *Reformed Presbyterian and Covenanter*, *United Presbyterian*, and *Presbyterian Banner*.

D. C. MARTIN, }
S. J. CROWE, } Committee.
J. R. HILL, }

* DIED, Dec. 17th, 1869, in the 67th year of her age, ELIZABETH GUTHRIE, of Mahoning county, Ohio. Her disease, though complicated in the first stages, ended in a sudden and fatal stroke of apoplexy. The deceased was born of pious parents, her father a ruling elder in the R. P. Church. She early imbibed, and when young in years made a public profession of the principles of the church. Early in life she was the subject of sore affliction, reduced to the verge of the grave through disease, but through the divine blessing on the means employed, she was restored to health, and became the support of her parents in their declining years. She also assumed the charge of three nieces, two of whom in childhood, and one in helpless infancy, were, by the relentless hand of death, left motherless. In justice to her memory, they desire it to be known that they never knew what orphanage was while she lived to fill the place of a mother. Her disposition was one of untiring energy, and unflinch-

* This obituary notice, owing to circumstances beyond the control of the writer, has been delayed to the present late day:

ing self-denial. She studied, loved and had a fair understanding of the principles she professed. The cause of National Reform lay near to her heart. As the path of the just shineth more and more unto the perfect day, so it was evident to those in daily intercourse with her that she was drawing near to God. He hath taken away the desire of mine eye with a stroke, but shall we receive good at the hand of the Lord, and shall we not receive evil? J. S.

DIED, October 10, 1865, NANCY MAHAFFY, aged 23 years.

August 8, 1867, ALEXANDER MAHAFFY, aged 17 years.

May 29, 1868, MANTHA MAHAFFY, aged 15 years.

January 3, 1871, MARY ANN MAHAFFY, aged 15 years.

The above were all children of John and Eliza A. Mahaffy, of Lind Grove congregation. Nancy had been for four years previous to her death a communicant. The disease in each case was pulmonary.

Thus in a little more than five years, four children of one family have been borne to the grave. Their former home is desolated; their parents' hearts are sad; yet they mourn not without hope. "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also like a shadow and continueth not." So teach us to number our days that we may apply our hearts unto wisdom. C. D. T.

DEATH has again visited the household of Alexander McConaghy. We have laid another daughter, sister, friend in the silent and changeless grave. JOHN, MARY, JANE and MAGGIE have left vacant seats in the home circle. They come not when their names are spoken, for

The last farewell has now been said,
The bitter tear of parting shed,
And death has claimed his own;
But yonder on life's golden shore,
The sainted lives forever more,
Where partings are not known."

Com.

BOOK NOTICES.

THE CONFESSION OF FAITH; THE LARGER AND SHORTER CATECHISM.

This is a recent issue of the Westminster Confession of Faith, printed from a late Edinburgh edition. The publishers are S. G. McNeel, Pittsburgh, Indiana, and William S. Young, Philadelphia. It is printed on fine white paper, good type, and is every way a very neat edition. This is the only complete American edition of the Confession in the market, and the only one which our people should buy. It is for sale by W. S. Young, 14 South 7th St., Philadelphia. It may be had also at the U. P. Board of Publication, Pittsburgh, Pa.

NOTES ON THE BOOK OF GENESIS. Philadelphia; Henry Longstreet, 1836 Chestnut street; 12mo. pp. 318. For sale by Wm. S. Young, 14 South 7th St. Price \$1.

The book of Genesis is not exceeded in interest by any book in the Bible. It contains the first revelation of God to man, and is marked by great brevity and fulness of instruction. As a help in understanding and applying its practical lessons, the volume before us is truly admirable. It is not a critical commentary, but "notes" somewhat in the style of "Cumming's Scripture Readings." For the most part they are thoroughly evangelical, and furnish profitable reading. The author is understood to be Rev. C. H. McIntosh, Dublin, Ireland. Occasionally, as in the case of nearly any expositor, a statement will be found which is open to exception. To any one wishing the book, Mr. Young will send it by mail, postage prepaid.

RECEIPTS FOR DOMESTIC MISSION.		
1871.		
Feb. 22	Elliotta Minn., per Rev. R. Hutcheson.....	\$ 40 00
" 23	Lind Grove cong., Rev. C. D. Trumbull.....	18 00
" 24	Clarinda, Iowa, per Alex. McKeown.....	5 00
" 27	Winchester, Ks., per H. Downey.....	15 00
" 28	North Jackson, per Rev. R. J. George.....	18 10
" "	Second Miami cong., per D. Boyd.....	12 60
" "	Topsham, Vt., per Samuel Wells.....	\$9 00
" "	Mrs. Emily Taggart, Washington. per do.....	5 00
		14 00
Mar. 2	Sandy Branch Salem cong., per Wm. McFarland....	10 25
" "	Walnut city cong., per J. Manners.....	5 50
" "	Elkhorn cong., per Jas. A. Todd.....	6 00
" "	North Union, per Rev. J. Galbraith.....	\$11 50
" "	South Union, " " ".....	12 50
		24 00
" 8	Third cong., New York city, per Alex. McNeil.....	138 00
" "	Slippery Rock and Portersville, per Rev. J. C. S.	10 80
" 9	Olathe & Pleasant Ridge, Ks., per R. N. Redpath,	
	Treasurer	6 50
" 10	Bethel cong., per Rev. D. C. Faris.....	23 20
" 14	Clarksburg, per Rev. J. A. Black.....	12 10
		<hr/>
		\$859 74

DANIEL EUWER, Treasurer.

✎ We have exhausted our supply of January numbers. Subscribers who have received duplicate copies will oblige us by returning one.

CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

Jan. 18, Interest on Church Mortgage.....	\$90 00
" 81, New Alexandria cong., Greensburg branch.....	8 25
Feb. 1, Baltimore cong., per D. J. Cummings.....	11 50
" " John Steel, per Rev. D. S. Faris, interest.....	18 00
" " Z. Crothers, donation.....	8 09
" " H. Dean, St. Louis, interest.....	30 00
" " St. Louis cong., per Rev. J. McCracken.....	25 00
" " Mrs. More, Centreville, per Rev. Smith.....	2 00
" 3, Coldenham cong., per H. K. Fleming.....	18 24
" 6, South Union cong., per Rev. J. Galbraith.....	8 43
" 8, Interest collected by D. Smith, 1st cong., Philadelphia.....	60 00
" 10, William Adams, (dec.), endowment per J. McDaniels....	20 00
" 16, Pittsburgh cong., per J. S. Arthurs, Tr.....	157 90
" 17, W. Reynolds, of Sandusky cong., Ohio.....	10 00
" 18, Robert Campbell, interest, per Rev. J. Galbraith.....	1 20

I wish to call the attention of congregations that have good endowment notes, to the propriety of paying the interest promptly. Some congregations pay regularly, while in other parts of the Church they are greatly neglected. If one part of the Church is in duty bound to pay their notes, principal and interest, I cannot see why others are not equally bound to do the same. Honesty requires punctuality. If collectors remind the people of their duty, I believe they will attend to it.

99 Wood street, Pittsburgh, Pa.

D GREGG, Treas.

Ministers and Elders delegated to attend the meeting of Synod, next month, in order to obtain railroad fare at reduced rates, will please send their names, *Post-office address*, and *route* by which they desire to travel, on or before the 15th of April, to the address of Dr. W. R. Hamilton, No. 87 Ninth street, or William Wills, No. 110 Market street, Pittsburgh, Pa.

Persons wishing information in regard to the colony about to settle in Colorado, may address Rev. A. C. Todd, 515 Chesnut street, St. Louis, Mo., or Dr. C. O. Bradbury, 121 Washington street, Boston, Mass., or Hon. J. H. Pinkerton, Evans, Colorado. A. C. TODD.

We publish, this month, **FOURTEEN** obituary notices. To do this we are obliged to omit "monthly summary," "book notices," &c. The other notices and acknowledgements on hand will be published next month. "Sabbath Sanctification," &c., next month.

Received, February 25, by an anonymous letter, for Mrs. Buck, from "A member of Allegheny Congregation," ten dollars, with prayers for "God's blessing on the receiver." J. C. SMITH.

Calls have been moderated in Oil City and Parnassus and Manchester congregations; the former for Mr. D. McFall, the latter for Rev. J. M. Johnston.

A call has been issued for a National Reform Convention, to meet at Monmouth, Illinois, April 5th, at 2 P. M. Also for one at Oakesak, Iowa, April 11th.

APPOINTMENTS.—Central Allegheny, Rev. D. Reid, April 2d Sabbath. Red Stone, J. W. Sproull, April 4th Sabbath.

MEETINGS OF PRESBYTERIES.

Pittsburgh, at Pittsburgh.....	on April 11,.....	at 7½ P. M.
Ohio, " Utica.....	April 12.....	10 A. M.
Rochester, " Rochester.....	May 2.....	11 A. M.
Philadelphia, " Philadelphia (2d church).....	May 2.....	7½ P. M.
Illinois, " Mitchell, Indiana.....	May 3.....	6 P. M.
Iowa, " Hopkinton.....	May 17.....	10 A. M.
New York, " New York (1st church).....	May 19.....	10 A. M.

Synod will meet at Pittsburgh, May 24th, 1871, at 7½ P. M.

J. M. McMaine

Reformed Presbyterian

AND

Covenanter.

MAY, 1871.

CONTENTS.

	Page
Address to Students,	129
Sabbath Sanctification,	135
Exegesis of Romans 4: 4, 5,	142
Jesus Typified by Melchizedek,	143
What constitutes the legitimate occupation of a Foreign Missionary Field,	146
Synod's Chartered Board,	151
Call from New York to the Rev. J. Kennedy,	152
Closing Exercises of the Seminary,	153
Obituary,	157

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.
 "Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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 Communications should be sent to the Editors' Address, 259 North Avenue, Allegheny City, Pa.

PITTSBURGH:
 BAKWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

Such considerations as these have moved you, my young friends, to devote yourselves to the work of the ministry. You have not looked on with cold unconcern, while multitudes of your fellow mortals were rushing blindly on their destruction. In secret, after, it may be, a severe conflict between duty and worldly ease, you decided to enlist in the service of Christ, impelled by the desire to be the instruments of awakening precious souls from the slumber of spiritual death, and bringing them to Christ to be saved with an everlasting salvation, to the glory of his name. In this act of self-dedication you have done well. Christ approves of it, and has accepted you in it; and he has given you ample directions, and assured you of his presence in your labors, and of his blessing to crown them with success.

The preaching of the gospel is the appointed means of saving sinners. "It pleased God by the foolishness of preaching to save them that believe." The commission given by Christ to the apostles, before he ascended to the right hand of God, is in these words: "Go ye into all the world and preach the gospel to every creature." And the substance of the message which they are to deliver is: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "The gospel of Christ is the power of God unto salvation to every one that believeth."

How is the gospel to be preached, so that it may be effectual in accomplishing the design of its author?

I. In the first place: The gospel must be preached *intelligently*. It is indispensable that those who are entrusted with the message of salvation to sinners, should themselves know its nature and importance. It is for this end that the church has established the Theological Seminary, and provided books and teachers. Having passed through a course of academic and collegiate training, you enter the hall of this institution to obtain a knowledge of those higher branches of learning that are required to fit you for the work to which you have devoted yourselves. Here you have read and studied the living oracles in their sacred originals, and replenished your minds with divine truth drawn from the inspired fountains. Here you were taught the rules of Scripture exegesis, and their application in searching into the mysteries of the word of God. Here you were instructed in the art of setting forth in systematic and lucid order, the doctrines taught in the Bible, so as to commend them to the understanding and the hearts of men. To the government of the church as Presbyterian, and its divine institution, and to the pastor's office and work, your attention was directed in the departments of Church Government and Pastoral Care. In studying the history of the church you watched the progress of the great conflict begun just after the fall, and to continue until, in all the varying phases of a fierce struggle, the kingdoms of this world shall have become our Lord's and his Christ's. But it was the noblest of all sciences, Theology, the knowledge of God as the term imports, that especially claimed your attention. Storing your minds with the truths set forth in the prelections on the system of Scripture doctrine as presented in the declaratory part of our Testimony, you were preparing yourselves for becoming pastors to God's people.

according to his heart, "to feed them with knowledge and understanding."

A theoretical knowledge of divine truth is not enough, in order intelligently to preach the gospel. Its excellence must be realized in our experience. If you would speak to the heart you must speak from the heart. When the power of the gospel is not felt in the soul of the preacher, the words that he utters will fail to reach the souls of the hearers. It is only the scribe that is instructed unto the kingdom, that brings out of his treasure things new and old. Those who would be successful preachers, need to be guided into all truth, by the Spirit of truth, who glorifies Christ, by receiving of his and showing it to his people.

Nor is the manner of preaching of little importance in order that it may be intelligent. Turgid oratory, loose declamation, affectation of learning, may gain the admiration of the ignorant, and leave them ignorant still. It is the preacher's duty to instruct, and this is done by preaching truth in plainness and clearness, without those human adornments that tend to disfigure it, and conceal its beauty. It was in this way that Paul preached with eminent success to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring the testimony of God: and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

II. In the second place: The gospel must be preached *earnestly*. When it is considered how precious the interests are that are at stake, it would seem strange if those who have the responsibility of guarding and securing them should be apathetic or indifferent in the discharge of their trust. If property or life is in danger, no exertion will be omitted for their preservation. How much more should the jeopardy of immortal souls, each one of more value than the world, stir up those who are employed to dispense to them the means of salvation, to work with a zeal proportionate to the magnitude of the interests involved.

The responsibilities of the preachers of the gospel call loudly for earnestness in discharging the trust committed to them. The declaration of God to Ezekiel presents this in a startling light. "When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thy hand."

Be earnest, then, I beseech you; be earnest in warning sinners of their danger, and pressing on them the necessity of fleeing to Christ for salvation. Save them with fear, plucking them out of fire. "Preach the gospel; be instant in season and out of season." Making Christ the subject matter of your preaching, be able to say with Paul, "When we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

III. The gospel should be preached *faithfully*. In Paul's address to the Ephesian elders, he asserts his fidelity to the trust committed to

him. "I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Acts 20: 26, 27. Nothing less than a declaration of the whole truth would meet the requirements of his commission. It is on this quarter that ministers are often successfully tempted. The whole truth is utterly distasteful to the carnal mind. The popular demand is, "Prophecy not unto us right things, speak unto us smooth things; prophecy deceits." This is hard to resist, because the pride of the heart, and the love of applause enforce the demand.

The ministers of Christ have received from him their commission and instructions. To these they need often to recur to strengthen them against temptation to unfaithfulness. "Seeing we have this ministry; as we have received mercy we faint not, but have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." The preaching that the natural man dislikes is the very preaching that should be sounded in his ears as with the voice of a trumpet. Sin is a disease that demands thorough treatment. He would be an unfaithful physician who would use no medicine but what would please the taste of the patient. By this kind of religious empiricism multitudes of immortal souls have their consciences quieted, and their fears allayed, dreaming away their existence until the illusion is dispelled by the terrible realities of death. Those who should have warned them of their danger, soothed them by saying peace, peace, when there was no peace.

For his fidelity in declaring the whole truth, the preacher has to render his account to Christ. If he has been unfaithful, a terrible reckoning awaits him. In the day when the secrets of the heart shall be brought to light, he will learn that when he sought to please men, he proved himself not to be the servant of Christ. Let it be your care to be able to say with the apostle, "We were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

IV. The gospel should be preached *hopefully*. To no calling has success been assured with so much certainty, as to that of the ministry. When our Lord, before his ascension, gave the commission to go and disciple all nations, he added for the encouragement of his servants, "Lo I am with you alway, even unto the end of the world." What declaration better suited to inspire with hope? To Paul, when preaching in Corinth, this promise was renewed and fulfilled. "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." The preaching of Christ crucified may be to the Jews a stumbling block and to the Greeks foolishness; but unto them who are called, it is the power of God and the wisdom of God.

In order to have this hope in the midst of outward discouragements, you must be men of prayer. When darkness seems to surround your path, look up to the throne, and realize that He who has promised to

He with you has his eyes on you ; and in his time the darkness will pass away, and you will be made to rejoice in the light. "He walketh in the midst of the seven golden candlesticks." Though you go forth reaping bearing the precious seed, you shall doubtless come again, with rejoicing, bringing your sheaves with you.

I will now briefly direct your attention to the other part of my subject—the frame and disposition of mind with which you should engage in preaching the gospel.

I. You are to remember that you are dedicated to the service of Christ. Your offering yourselves to the Presbytery to be received as students of theology is the proof, as it is the result, of self-consecration. To what extent you weighed the advantages and disadvantages of the callings that invited you, balancing the one with the other, and what were the considerations that finally determined your choice, are known only to yourselves and to God. It is right, however, to assume that the decision was made from motives that respected not worldly case, pleasure or gain. None of these lies in the direction of the path which you have chosen. Determined, as I doubt not you were, by the desire to glorify God in the salvation of souls, you have made a choice that settles your calling for life. Your surrender of yourselves to Christ was unreserved. You will remember that in a special sense, "you are not your own." That which was dedicated under the law, could not be reclaimed and used as private property. There is a moral principle in this that touches your case. You are devoted to Christ, and your lives are to be spent in his service. You have put your hand to the plough, and to look back would show an unfitness for the kingdom of God.

But beware of looking on this relation to Christ as a restraint. It is your liberty. The highest freedom that can be enjoyed on earth, consists in doing the will of God. The subject who is created a peer is not restrained of his liberty. He is elevated to a higher sphere of freedom. Honored with a peerage immeasurably nobler than can be conferred by any earthly prince, the ministers of Christ enjoy in a high sense the glorious liberty of the children of God.

II. You are to remember that you belong to the Reformed Presbyterian Church. Most of you have been born, baptized, and brought up within her pale. All of you are within her communion by your own solemn profession. Covenanted parents watched over you in the tender years of infancy, and restrained the waywardness of your youth. Many a prayer was offered up by them for you in secret, and in the devotions of the household. Their hearts were gladdened when you presented yourselves to the Presbytery as candidates for the ministry. The church has provided for your theological education, and watched over you until the time has come when she expects to see the fruit of her care through your successful labors for the cause and testimony of Christ.

It is in no spirit of sectarianism, that I put the question, shall she be disappointed? That our hearts have been pained by instances of defection on the part of some who were under these obligations, is sadly true. But let not this discourage you. Nay, let it rather strengthen

your resolution and purpose to seize the standard of Christ's testimony with a stronger grasp, and march forward with a firmer step, assured of victory and triumph. We are engaged in a conflict with the prince of this world who has great wrath, because there is a church existing as a distinct organization for the very purpose of maintaining that Jesus Christ is the Prince of the kings of the earth, and that nations, until they recognize in him this relation, are in a state of rebellion against his throne. Believing and maintaining these cardinal truths, you have a prize to contend for that is worth incomparably more than all that can be sacrificed in order to secure it. Nor is the result doubtful. The conflict and the issue were revealed in vision to the apostle. "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that were with him are called and chosen and faithful." "They overcame by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death."

III. Remember that you are at the disposal of the church. This follows from her right to you as her property. The response of each one of you to the voice of the Lord, "Whom shall I send, and who will go for us?" is, "Here am I, send me." It is not for you to choose your field of labor, or for a moment to indulge the thought that you are hardly dealt with unless you are assigned to some place that presents the attraction of ease, honor or emolument. Such a thought, if cherished, would go far to demonstrate insincerity in your dedication to the service of Christ. The meaning of that dedication is, I will go wherever Christ sends me by the judicatories of the church. These have never been arbitrary in assigning their fields of labor to those who are under their care. But an appointment by the rulers in Christ's house acting in his name, is not to be declined without sufficient cause.

Let it then be your purpose, as it is your privilege, to work for Christ in whatever place the church may choose for you. Should the Board of Foreign Missions appoint any one of you to fill the ranks of our foreign mission in Syria, weakened by the death of the lamented Dr. Dodds, let him account himself honored by the appointment, and say, "Here am I, send me." Or if the Central Board should assign you your work in parts of our own country yet unexplored, as it has done already in one case, meet the appointment with a ready affirmative response. There is work, abundant work, for you all. The demand for laborers is increasing more rapidly than the supply. A great and effectual door is opened, and as with Paul in Corinth, "there are many adversaries." Be exhorted in his words, "Watch you, stand fast in the faith; quit you like men; be strong."

It is a privilege to live and to labor in the times in which Christ has called you into his service. Events of wondrous significance are transpiring almost every day. Under the guidance of Him who sits above on the throne, the wheels of providence are revolving with amazing velocity. It requires no prophetic spirit to tell, that ere you reach the age of him who addresses you, a change will have taken place in the religious and political condition of the world that will sur-

pass in its grandeur the conversion of the Roman empire from paganism in the fourth century, or the Reformation from popery in the sixteenth century. When the lips that now address you shall be silent in the grave, you will be reaping fruit of your own labors, and of the labors of those who have performed their part in the conflict before you. "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

SABBATH SANOTIFICATION.

IN my former article on the Sabbath, I referred to its original institution, the blessings annexed to the conscientious keeping of it, the evils inevitably following its profanation, and some of the causes of Sabbath desecration at the present time. In this paper I shall notice

I. The claims of the Sabbath for its proper observance.

II. The means essential to its sanctification.

I. *The claims of the Sabbath for its proper observance.*

1. *The sovereign and absolute authority of God.* This alone claims our implicit obedience to the most minute requirement of his law, and whilst in every precept of his word, God asserts his absolute right to give law to his creatures yet the administration of his providence and of his grace, clearly manifest that no true happiness can be realized except in connection with sincere obedience to his commands. The essential and intrinsic element of malignity and demerit of any disposition, thought, word or deed, consists in its non-conformity or opposition to the revealed will of God. And whilst no mere man since the fall is able perfectly to keep the commands of God, and whilst by the deeds of the law no man can be justified, yet true evangelical obedience consists in following as a rule of life the divine law in the hands of the Mediator. The command to us is, "Remember the Sabbath day to keep it holy."

2. *The general good of mankind.* The Redeemer says that "the Sabbath was made for man, and not man for the Sabbath." If the Sabbath was given to man in his primeval state of innocence to commemorate the completion of the work of creation, and to enable him, when his perceptions were unclouded by sin, to behold more clearly the glorious perfections of the divine character, how much more now, when sin has impaired all his faculties, does he need this holy space of time to enable him to study the character and admire the excellence of his God! And now that this day is kept in commemoration of the completion of the work of redemption, how much are we enabled thereby to behold the sun of righteousness as he has shone in his unclouded splendor ever since the morning of the resurrection, when he

rose for our justification and triumphed over death, hell and the grave! How are we enabled on this day, like Moses from the top of Pisgah, to review the wilderness we have come through, and the land of promise beyond the Jordan! It was when the beloved apostle was in the Spirit on the Lord's day on a lonely isle of the sea that the exalted Head of the church appeared to him in his mediatorial glory, and the panorama of the future glory of the church of God and the eternal destruction of her enemies was unfolded to his view. What would the world be without the Sabbath? It would be an alcedama, a field of blood, as is the case this day, to a great extent, in the portions of it where the Sabbath is not known or observed. Hence every attempt, either directly or indirectly, to violate, obscure or obliterate the Sabbath is a crime committed against the whole family of man, and as such should be opposed to the end.

3. *The existence and the prosperity of the church of God in the earth*, imperatively demand the proper observance of the Sabbath. Were it not for the Sabbath, there would be no church in the world. The people of God, like the Israelites in Egypt, could not worship God in the way of his own appointment. The Egyptians of this world make them serve in cruel bondage, and their service to God would be an abomination in their eyes. The propagation of the gospel, a chief part of the mission of the church in gathering in the travail of the Redeemer's soul, would be obstructed, and the reign of the prince of this world would be universal over the children of men; hence the combined assault of the powers of darkness on the divine institution, to have it blotted out from the face of the earth.

II. *The means essential to Sabbath sanctification.*

1. *The word of God read and heard.* "The law of the Lord is perfect, converting the soul." This alone is destined to heal the nations, and where it is said "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, &c.," it is said, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." In like manner may we say, wherewithal shall we keep the Sabbath? by taking heed thereto according to the word of God. It is the hammer in the hand of the Holy Spirit that breaketh the stony heart in pieces, and the fire that burneth up every refuge of lies. It was this word in the mouth of the faithful servants of God, in every age, that brought down the strongholds of sin, and the power of oppressors in church and state. It was by means of this word that all the prophets of God testified against impious and wicked rulers, and by which the apostles and servants of God were the means of bringing so much of the world under the influence of the gospel of Christ. It was by this word that Paul made Felix tremble before him, and made King Agrippas say, "Thou almost persuadest me to be a Christian." It was this word that strengthened the church of Christ in all ages to endure the persecutions of anti-Christ—that enabled Luther to stand dauntless before and awe the representatives of the governments of Europe at Worms, and shake their anti-Christian power. All

ther means aside from the faithful and fearless spreading of this word to high and low, by the accredited and faithful ambassadors of Christ, intended to Christianize the nations—their rulers or their people—will only prove like the green withs with which Samson was bound, out which he brake like a thread touched by the fire. This is the ‘sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place.’ “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” It was the word of God in the heart, and in the mouths of the faithful ministers and others under the cruel reign of the Stuarts in Scotland, that was the means of overthrowing their tyrannical and persecuting throne, and introducing civil and religious liberty into that nation. It is only when this word and the ordinances of divine institution are properly observed, and accompanied by the Spirit of God, that society can be reformed and the Sabbath properly observed and sanctified. The faithful preaching of the gospel has been in all ages the grand instrumentality in pulling down the strongholds of Paganism and Popery, and is the only means by which infidelity, Popery and consequent Sabbath profanation, can be overthrown in the land.

2. *The church of God as a divine institution in the earth.* According to our form of sound words, “Christ executeth the office of a king, in calling out of the world a people to himself, and giving them officers, laws and censures by which he visibly governs them.” And in the words of an eminent minister of the gospel, still living, “The object of the church of Christ is not only the edification of its members, but the diffusion and establishment of the truth, for the ingathering of the redeemed of the Lord, and the introduction and confirmation of order and prosperity in the world, upon holy principles. The church is therefore represented as the pillar and ground of truth.” The manner in which the existence of the church of God is essential to Sabbath sanctification in the world is, (1.) *In her teaching capacity.* Of the Levites who ministered at the altar under the Old Testament dispensation it was said, “They shall teach Jacob thy judgments and Israel thy law,” and the command given to the New Testament church by her exalted Head when he ascended up on high was, “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo I am with you unto the end of the world.” When the church has been faithful to her teaching commission, what a manifest and wonderful effect has been produced in all ages of the world! What has made Scotland and its adjacent countries, not only comparatively, but emphatically the land of Bibles and of Sabbaths? It was the faithful preaching of the gospel by John Knox, by which he battered down the bulwarks of Popish superstition and idolatry, and the system of education introduced by him into the parochial and other schools, of which the study of the Bible and the cardinal doctrines of Christianity constituted the primary part. It is the absence of Bible instruction to a great extent from the common schools of this land that gives such power to heresy and infidelity,

so threatening to the very existence of the Sabbath and Sabbath ordinances. (2.) *In her witnessing capacity.* "Ye are my witnesses, saith the Lord." When the watchmen of the walls of Zion are faithful to their solemn charge in warning the people when they see the sword of Divine judgment coming, in attending to the word of God and warning the wicked from the evil of his way, that he die not in his wickedness, how much doth it tend to promote Sabbath sanctification in and out of the church! It is when these ecclesiastical fathers in the house of God, like Eli of old, wink at the irregularities of their ecclesiastical children, and restrain them not by appropriate means, that their ministry becomes not only inefficient, but also cut off. It was when God sent Saul to destroy utterly the Amalekites, and when, instead of obeying the word of the Lord, he retained the spoil and saved Agag, their king, that God rent the kingdom out of his hands. It is when ministers of the gospel, for fear of offending some wealthy and influential members in their connection by whom their portion is made fat, but who are partakers in Sabbath profanations by their manner of conducting their worldly transactions, refrain from testifying against this desolating sin in the church of God, their ministry becomes deserted. It is when Christian professors are living epistles of Christ, read and known of all men in their domestic relations, in their ecclesiastical relations and in their business relations, and testify for the claims of the Sabbath, and promote its sanctification, that this divine institution becomes a power in the land. (3.) *In her judicative capacity,* by which she admits such as are entitled to fellowship in the house of God, and inflicts censures for the reclaiming and gaining of offending brethren, and for the honor of Christ and the holy profession of the gospel, and for preventing the wrath of God which might otherwise fall upon her. For this purpose the Lord Jesus Christ, as King and head of his church, has therein appointed a government in the hand of church officers, distinct from the civil magistrate. Hence, the necessity of the church of God in the world for the proper observance and sanctification of the Lord's day. There are many efforts made in the world by individuals and associations outside the church to reform society and ameliorate the misery of man, and these, in many instances, have a beneficent effect; but the church is the grand instrumentality by which God has designed to reclaim a rebellious world back to his allegiance; and when he arises to build and repair Zion, the day will declare that this is the only organization which he will honor in gathering in the travail of the Redeemer's soul.

3. *A National constitutional recognition of the claims of God and of the Lord Jesus Christ, his eternal Son, the only Mediator betwixt God and man, the Governor among the nations, and Lord also of the Sabbath day, the Supreme law-giver, and his word as the higher law, and providing for the maintenance of his law, and the penal restraining of all acts and institutions dishonoring to God and hurtful to man, and providing for the appointment only of such officials under the national government as are known to fear God and hate covetousness, and who will execute the laws in such a manner as will be a terror to evil doers.* God says in his word, "He that ruleth over men must be just,

ruling in the fear of God." And the command given by God to his ancient people respecting the king whom they should set over them, that he should have a copy of the law of God with him, and that he should read therein all the days of his life, that he might learn to fear the Lord his God, to keep all the words of his law and his statutes to do them, and in proportion as the kings and rulers of Israel observed and kept this command, that nation prospered. When they forsook the law and ordinances of God they became a prey to their enemies. So in like manner, if this nation, by its constitution and rulers, observed and protected from desecration the law of God and institutions of his appointment, the hands of all who endeavor the promotion of Sabbath sanctification would be strengthened, and the cause of God would prosper in the land.

4. *The ordering of our secular affairs so as to be conducive to the proper observance and sanctification of the Sabbath.* According to our form of sound words deduced from the word of God, and to which all in fellowship with our church have solemnly pledged their adherence, "the Lord's day ought to be remembered beforehand as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctification of the day when it comes."

5. *Habitual waiting on God in the instituted ordinances of his grace.* (1.) *Secret prayer*, as the only means by which we can engage the help of God and overcome the obstacles in our way. By this means Jacob of old overcame the murderous attempt of Esau, and if we consult the history of any or all who have been eminent and successful in the service of God, we will find that they have been eminent for wrestling with God in secret. By means of secret prayer we come into the audience chamber of the Great King. It were well for us that in every duty, in every trial, in every temptation, we could realize our nothingness without the help of God, like Abraham, who considered himself but dust and ashes, and like godly Jehoshaphat, who said, "We have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee." Truly when we neglect this means in commencing the Sabbath, and go forth in our own strength, we virtually say to God that we can do without him; hence the example, the influence and enjoyment of so many being deficient in Sabbath sanctification. (2.) *Worshipping God in the family*, which when properly conducted, and in the proper spirit, tends to impress the mind of all present with a sense of God's presence, and is thus a source of strength at all times, and particularly on the Lord's day does it season and fit the mind for its solemn privileges and duties. One of the characteristics of clean animals was that they chewed the cud; so one of the characteristics of true Christians is meditation on God's word read and heard—particularly on the Lord's day evening. It were well that there were more in the present day, who attend to the important duty of family catechising on the evening of this sacred day, and that the public services were so ordered as not to interfere with this solemn and necessary duty incumbent on all heads of families. When the case is otherwise, and when families are deprived of the op-

portunity of thus meditating on the cardinal doctrines of Christianity, we need not wonder when such families grow up to see them carried away with every wind of doctrine. (3.) *Waiting on God in the public ordinances of his grace.* "You shall keep my Sabbath and reverence my sanctuary, I am the Lord." As Christian worshipping congregations are, or ought to be composed of individuals and families who worship God in private, the earnest desire of all such is to meet with God in the courts of his house, and to enable them to do so in a proper manner, they endeavor to realize the blessing of the Sabbath. Their observing of it in this manner tends to promote Sabbath sanctification in the community, and greatly restrains many from running to excesses of riot so characteristic of lands where the Sabbath is not known. In this respect it would be well if the claims of the Sabbath were more made a specialty in the public ministration of the sanctuary. It was when the trumpet of the gospel in this land gave a certain sound on the iniquitous and gigantic system of slavery, that the nation was enlightened as to its villainous character and effect, and its overthrow was introduced; and now that the subject of National Reform is introduced more extensively than ever into the public teaching in the house of God, that the nation begins to awake to a consciousness of its infidel character as indicated by the absence from the national constitution of any recognition of God, of Christ, his laws, or the Christian religion. (4.) *Giving ourselves in covenant to God.* How much of our success in the service of God depends on the right performance of this duty, and how much does it aid us in Sabbath observance and sanctification, when we remember that we are not our own, that we are bought with a price, and when we remember that we deliberately and voluntarily avouched the Lord to be our God! When God in the councils of eternity designed the salvation of his own people, he enters into a covenant of grace to deliver them out of the estate of sin and misery, and bring them into an estate of salvation by a redeemer; and all who have been or will be the subjects of this salvation are brought into the bonds of this covenant. When he brought his people out of the house of Egyptian bondage, and gave them his statutes and showed them his judgments, he brings them into covenant with himself. Again at the end of the forty years journey in the wilderness, when they were about to cross the Jordan, and when Moses had rehearsed to them the statutes and the judgments of the Lord, when he had spoken to them of his terrible acts, and declared to them his greatness, they renewedly enter into this covenant; and then during their sojourn in the promised land, how many times did they attend to this duty, and what blessings followed! And with reference to their return from captivity, the language of prophecy is, "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." Then on their actual return from captivity, having realized and confessed their sins, they "make a sure

covenant and write it; and their princes, Levites and priests, seal unto it" also others, "every one having knowledge and having understanding; they clave to their brethren, their nobles, and entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord, our Lord, and his judgments and his statutes." One of the particular and manifest instances of the reformation resulting from this act of covenant renovation, was their care that the Sabbath should not be profaned. In modern times how often has the church realized the presence of God with her—when attacked by the combined hosts of darkness, how have these fallen back, when she entered into this solemn duty and rallied under the banner of Christ's crown and covenant. There are various forms of covenanting. (1.) *Personal covenanting*. Of the New Testament disciples it is said, that they first gave themselves unto the Lord and unto the apostles by the will of God. It is when we honestly and sincerely personally dedicate ourselves to God, and by taking this military oath that we become interested in the provision which he has made for every good soldier of Jesus Christ. In time of war among men there is a certain class of people who are called camp followers. They carry on a traffic with the soldiers of the regular army, mingle with them, and sometimes are very serviceable to them; but when the muster, roll is called, and when the equipments are distributed, they, having never testified their allegiance to the government, and their names having never been enrolled on the books of the army, are not known, and there is no provision made for them. In like manner such as go out and in among the people of God, attend upon the ordinances of grace, and may even have a place and a name in the church of God, but having never solemnly dedicated themselves personally to Christ, all such are strangers to the grace by which the Redeemer makes his own people joyful in the house of prayer, and by which they are enabled to realize the Sabbath as a delight and the holy of the Lord honorable. (2.) *Church covenanting*, by which, like the disciples in the times of the apostles, who first gave themselves to the Lord, we give ourselves to the church of God, by which we become not only interested in the peculiar privileges of the people of God and the peculiar promises and blessings made and conferred by him to and on his people, but also interested in the sympathy and prayers of all who have the love of Christ in their hearts and have an interest at the throne of grace: which is a greater source of strength to us in the service of God than the favor of the mightiest or most exalted of the earth. (3.) *National covenanting*. This is a thing at present not practically existing in the earth; but the time is predicted in the word of God, and is sure to come, when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Also as additional evidence of the triumph of the church among the nations, "one shall say I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." How much will

the fearers of God then among the nations of the earth be strengthened in upholding the claims of the Sabbath, when instead of (as is now the case) being combined to blot the Sabbath from the face of the earth, nations in their civil organizations shall be in covenant with God and with his church, and when iniquity as ashamed shall hide its face?

AMICUS.

EXEGESIS OF ROMANS 4: 4, 5.

THIS passage is produced by those who deny that we are justified on account of the righteousness of Christ imputed to us and received by faith, as an unanswerable objection to that doctrine. It reads thus: "To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It is alleged that it is faith that is counted or imputed for righteousness, and not the righteousness of Christ. This position we controvert, and affirm that a fair interpretation of the passage will show that it gives no countenance to such a statement.

It is important to ascertain what is the precise point on the subject of justification, that is discussed in these verses. A mistake here by commentators has cast a shade of obscurity over the passage. The apostle has not yet reached the subject of imputation. That is discussed in the fifth chapter. The question that he answers in these verses is, How do we obtain the righteousness that is the only ground of our justification? This he shows, is done, not by obeying the law, but by believing on Christ.

The passage is strikingly antithetical. The only two supposable ways of justification are placed in juxtaposition, and their respective terms contrasted. They stand thus:

Working,	Believing.
Merit,	Demerit.
Debt,	Grace.

The terms "reckoned" and "righteousness" are common to both.

The meaning of verse 4 is: To the man who obtains righteousness by obedience to the law, justification is due; it is reckoned to him as a reward. In contrast with this, verse 5 teaches that: To the man who obtains righteousness by believing in Christ, justification is a free gift; it is set to his account, of grace. The idea of demerit, or guilt, is in the term "ungodly." The want of merit is demerit. He who does not deserve to be justified, deserves to be condemned. If then he is justified, it is on account of the merit of another, that is made to avail him in a way not of debt, but of grace. His faith by which he receives the benefit of this merit, "is counted to him for righteousness." Believing occupies the same place, in gracious justification, that working does in legal justification. Neither of these acts constitutes righteousness, but obtains it. The expressions, working for righteousness, and believing for righteousness, are equally intelligible.

The last clause of verse 5 would be clearer if rendered: "His faith is counted unto righteousness." This rendering is warranted not only

by the primary meaning of the preposition *εἰς*, but also by its use in a similar connection, Rom. 10 : 10. "With the heart man believeth unto righteousness." Faith counted unto righteousness, is faith reckoned as obtaining righteousness.

The verb *λογίζομαι*, rendered, verse 4, "reckoned," and verse 5, "counted," does not properly mean to impute, except where the object is either sin or righteousness, as in verses 6 and 8. Why the translators so rendered it in verses 22 and 24, it is not easy to see. Certainly the same rendering as in the passage under consideration, would be better.

We have assumed that Christ is meant by "him that justifieth the ungodly," verse 5, contrary to the generally received opinion that it is the Father. Our exegesis requires this, but there is also a doctrinal necessity for it. God in the act of justifying, does not view the object of the act as ungodly but as righteous by believing in Christ. Rom. 8: 26. "To declare his righteousness, that he might be just and the justifier of him which believeth in Jesus." Nor is God the Father the immediate object of justifying faith; Christ is that object. Gal. 2: 16. "We have believed in Jesus Christ, that we might be justified." "Justifying faith, receiveth and resteth upon Christ, and his righteousness held forth in the gospel, for pardon of sin."—Larger Catechism. Justification is elsewhere in Scripture ascribed to Christ. Is. 53, 11. "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." Acts 13 : 39. "By him," that is by Jesus Christ, as the context shows, "all that believe are justified from all things from which ye could not be justified by the law of Moses." Rom. 5 : 9. "Being justified by his blood." "Christ died for the ungodly." Rom. 5 : 6. And with the greatest propriety may the objects of justification, when it is ascribed to Christ, be viewed as ungodly.

The passage then teaches how a righteousness that will avail us for our justification can be obtained. It is not by working, but by believing; we are justified not on account of a righteousness which we work out for ourselves, but on account of a righteousness that is wrought out for us by another, by Jesus Christ. It becomes ours for justification by our receiving it, and faith as the instrument by which it is received is counted to us unto righteousness. It is reckoned as doing, what it really does, presenting the soul as righteous before God, by accepting and appropriating the righteousness of its Surety. T. S.

JESUS TYPIFIED BY MELCHIZEDEC.

BY JOHN BROWN, A. M.

IN Heb. 6 : 20, the apostle informs us that Jesus was "made an high priest for ever after the order of Melchizedec;" and in chap. 7 he points out some striking marks of resemblance between the two.

1. He observes that Melchizedec was both a king and a priest. He was "king of Salem," the ancient name of Jerusalem, Ps. 76 : 2, and priest of the Most High God. He was thus a type of Christ, who was to be "a priest upon his throne," Zech. 6 : 13, *i. e.*, a king and a

priest. He was king of righteousness, as his name imports; and as Scripture names are often descriptive of character, it is probable that his name was indicative of the high rectitude by which his reign was characterized. In this he typified the Lord Jesus, who is emphatically the King of righteousness. "Behold," says the prophet in reference to him, "a king shall reign in righteousness,"—"righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 32: 1; 11: 5. He was also "king of Salem, which is king of peace," the place, perhaps, being so called on account of the tranquility which the inhabitants enjoyed under his peaceful government. In this too he typified Jesus who is expressly called the "Prince of peace," Isa. 9: 6. Christ is the "king of righteousness," and "the king of peace." "Justice and judgment are the habitation of his throne; mercy and truth go before his face." In the person and work of Christ, "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10; 89: 14.

II. He observes that Melchizedec was a greater priest than were the priests of Aaron's order. For,

1. Melchizedec was *greater than Abraham*. This is evident, first, because Abraham gave him the tenth of the spoils, and by thus paying tithes to him, he practically acknowledged that Melchizedec was greater than he. And it is evident, secondly, because Melchizedec blessed Abraham, which was considered the act of a superior, for "without all contradiction the less is blessed of the better." But if Melchizedec was greater than Abraham, much more must he have been greater than the Levitical priests who "came out of the loins of Abraham," and who may be said to have "paid tithes in Abraham," as their progenitor, for Levi "was yet in the loins of his father when Melchizedec met him." Verses 4-10.

2. Melchizedec as a priest *had no pedigree*. He was without father, without mother, without descent, verse 3; *i. e.*, he did not require to show that he belonged to a sacerdotal family, as the Jewish priests required to do in order to prove their right to the priesthood. Ezra 1: 61, 62. He was no doubt born of natural parents, like other men, but his parentage is not recorded. Moses makes no mention of father or mother, or descent, any more than if he had none.

3. Melchizedec was a *continual* priest, "having neither beginning of days nor end of life," as it regarded the term of his ministry. The Aaronical priest received his office from his father in the "beginning of his days," and delivered it up to his son in the "end of his life." But Melchizedec had "neither beginning of days nor end of life," in this respect. His birth and death are alike concealed in the sacred narrative. "There it is witnessed of him that he liveth," verse 8, but it is nowhere witnessed of him that he died. For any thing Moses says to the contrary he might have been *immortal*, though neither the historian nor the apostle says that he was so; he only appears in history as a *living* priest. And his *life* being thus recorded, whilst his genealogy, birth and death are omitted, furnishes us with a beautiful type of the perpetuity of Christ's priesthood. Melchizedec was thus "made like unto the Son of God," in abiding "a priest continually," which, by the way, proves that he was not the Son of God, as some

ave supposed; for the Son of God could not be said to be "made like unto himself," or after his own similitude. Verse 13.

4. The Melchizedecian priesthood was permanent, whereas the Aaronical was temporary. This was intimated by the fact that the Levitical priests were dying men, verse 8, whereas Melchizedec was an immortal priest. The promise also of another priest, arising after the order of Melchizedec, Ps. 110 : 4, implied the incompleteness, and limited duration of the Levitical priesthood, which should come to an end, and thus give place to the Melchizedecian. This promise implied that the priesthood should be removed out of the tribe of Levi. For the change in the priesthood implied also a change in the law. Verses 11, 12. The law of the Levitical priesthood was that of hereditary office; but the law of the Melchizedecian was that of office *which passed not from one to another*. Verse 24. Christ, therefore, could not be a priest according to the Levitical constitution, chap. 8 : 4; because he belonged to another tribe than that of Levi, "of which no man gave attendance at the altar," or officiated as a priest. "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Verses 13, 14. But, on the other hand, this very circumstance was one qualification which marked him out as that other priest who should arise, "after the order" or "similitude of Melchizedec; * * * made not after the law of a carnal commandment," regulating the priesthood by fleshly descent; "but after the power of an endless life," and thus bringing the Levitical priesthood to an end. The priesthood of Melchizedec thus typified the priesthood of Christ, in its greatness, independence, immutability and perpetuity.

III. He contrasts the Levitical priesthood with the priesthood of Christ, observing that the Levitical priests "were made without an oath; but he with an oath, by him that said unto him, the Lord sware, and will not repent, 'Thou art a priest for ever after the order of Melchizedec,'"—and that by how much an oath is more solemn than a mere appointment, "by so much was Jesus made a surety of a better covenant." He also observes, that "the law" of the Levitical priesthood "made nothing perfect; but" that "the bringing in of a better hope *did*; by which we draw nigh unto God." Verses 19, 22.

1. The priests of the former dispensation were imperfect; but Christ is a perfect priest. "The law made men high priests, who had infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated for evermore." Verse 28. The priests of the former dispensation, being sinners like the people, required to offer sacrifice on their own account. Lev. 16 : 11-19. But Jesus being "an high priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for the people's; for this he did (*απαξ*) *once for all*, when he offered up himself." Verses 26, 27. They "were not suffered to continue by reason of death: but he, because he continued ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Verses 23-25,

2. The sacrifices of a former dispensation were imperfect. "For the law having" only "a shadow of good things to come, and not the very image of the things, could never with these sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? Because the worshippers once purged should have no more conscience of sins. But in these sacrifices there is a remembrance again of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Chap. 10: 1-4. These sacrifices, as they could not satisfy the justice of God, having no real value of their own; so neither could they "make him that did the service perfect as pertaining to the conscience," i. e., they could neither remove guilt, nor give peace to the worshipper. Chap. 9: 9. But Christ, having finished the work that was given him to do, has fully satisfied offended justice, and therefore, his sacrifice removes the guilt of sin, and communicates peace to the heart. "By one offering he hath perfected forever them that are sanctified." Chap. 10: 14. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4.

3. The tabernacle in which the Levitical priests officiated was imperfect, made of worldly materials, set up and taken down by men's hands, and thus adapted to the movable state of "the church in the wilderness." But "the great High Priest of our profession" officiates in "the true tabernacle which the Lord pitched and not man,"—"a greater and more perfect tabernacle not made with hands." The tabernacle in which Jesus officiates is heaven. The earthly tabernacle was a type of the heavenly. And the appearance of the high priest in the earthly tabernacle, clothed in his sacerdotal robes, with the names of the chosen tribes engraven on his breastplate, was typical of Christ in heaven, "crowned with glory and honor," and having the names of the redeemed on his heart. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Chap. 9: 24. Thus he "stands at the altar, having a golden censer," offering the "much incense" of his merits, "with the prayers of all saints, upon the golden altar which is before the throne. And the smoke of the incense, with the prayers of the saints, ascends up before God out of his hand." Rev. 8: 3, 4.

SELECTED.

WHAT CONSTITUTES THE LEGITIMATE OCCUPATION OF A FOREIGN MISSIONARY FIELD?

BY THE REV. DR. H. H. JESSUP, OF BEIRUT.

THE day of experiments in the work of foreign missions has well-nigh passed. A half century of toil and struggle has furnished a mass of experience to the missionary forces of the Protestant churches, of which all societies and individuals can now avail themselves, and of which none have a right to be ignorant. Young missionaries need no longer try the experiment of preaching through an interpreter, for that experiment has signally failed, and it is demonstrated that he who would lead men to Christ and exert a lasting influence for good must

speak to them in their own vernacular. The same may be said of the plan of wholesale gratuitous distribution of the Scriptures, of gratuitous education, of the mission-compound system, and of foreign support of native churches on missionary ground. Yet there are subjects on which there is not so great unanimity. While it is quite well agreed that Christianity should precede civilization, and that all Christian churches should extend to each other a fair degree of courtesy in the great work of foreign evangelization, yet there is no little difference of opinion as to the limitations of these subjects. Some would mix civilization with Christianity, and others have formally urged that all the denominational "forms of Christianity at home should be exhibited to the people of foreign lands, to give them the chance to choose for themselves."

It has seemed to the writer of this article that the time has come when the churches in Christian lands should arrive at some understanding on this latter point; and yet, talk as we will, of Christian courtesy as the ground of non-interference in the foreign missionary field, we shall be thrown into utter confusion unless we understand what we are aiming at, in attempting to evangelize the world.

If our object be a maximum of foreign expenditure and a minimum of native self-development and self-support, then the rule will be to multiply foreign agencies and foreign funds, to locate foreign missionaries in all the towns and villages, to build all the church edifices for the natives, to pay all the teachers and preachers from foreign lands, and to crowd different foreign societies and agents into the same territory, so that if a church or school is overlooked or dropped by one, it will be sure to be taken up and supported by another. This will in a short time secure the utter and abject dependence of all the native converts, reduce them to a state of impotence, and render their independence and self-support a thing of the remote future, if not absolutely impossible. If it be said that no society or agent had such an object in view as a maximum of foreign expenditure and a minimum of native self-support, I would merely observe that to employ the means above indicated will certainly secure such an object, whether it be aimed at or not.

If, on the other hand, the object is a maximum of native self-development and self-support, with a minimum of foreign expenditure in men and means, then the rule must be to use foreign men and means in the wisest and most economical manner, locating foreign missionaries only in the strategic points, and working the interior towns and villages by means of trained native teachers and preachers, encouraging the natives to build their own churches and school houses, and to pay their own preachers and teachers as far as practicable, and thus forestalling, in the minds of the people, that most pernicious idea that Christian lands are flowing with gold, which is to be had for the asking, and that to embrace Christianity involves a perpetual immunity from all expense for religion or education. We should then apportion the foreign field among the different societies and agencies, avoiding confusion and interference, not for the sake of mere courtesy, but for the sake of the very life and growth of the native church and community. We should then, by the blessing of God, soon witness the growth of native

churches supporting their own preachers and teachers, and preparing to extend the blessings of religion and education to their less favored neighbors among the wilder and more distant tribes.

In this view of the case, the legitimate occupation of a missionary field does not require the presence of a foreign born and foreign paid laborer in every prominent town in a country or territory, but only that the strategic points be held by the foreign force, to superintend the general work, and the departments of publishing books, training a native ministry, and conducting the higher education for the time being, as well as preaching the word wherever and whenever the way may be opened. When a given field has been thus occupied by an established society for a term of years, and reasonably well sustained, and the work of planting and training Christian churches has already been begun, and the people are beginning to receive a native ministry and preparing to support it, and showing a willingness to do what they can towards providing for the education of their children—then, surely it would not seem to be the nice and fit time for a new set of foreign laborers, with supposed new resources of foreign funds, to enter the very midst of such a field to prosecute evangelical and educational operations.

As illustrating this subject, I would call attention briefly to the present position of what is known as the Syria Mission of the American Presbyterian Board of Missions. This mission was founded in 1820 by missionary pioneers sent out by the American Board of Missions, who planted the stations of Jerusalem and Beirut. Years after this mission embraced Mosul and Mardin on the east, Aleppo on the north, and Jerusalem on the south, including the whole of Syria, Palestine and Mesopotamia, and lying between Persia, Asia Minor and Egypt. Missionary policy set off the eastern portion to the Eastern Turkey Mission, which has its centre at Kharpoot, both Missions being then connected with the American Board; and, for similar reasons, Aleppo and Antioch were assigned to the Central Turkey Mission, whose centre is at Antioch and Nazareth. Other reasons led to the withdrawal of the American missionaries from Jerusalem, leaving Palestine proper as far north as Nazareth, to the English missionaries; and from Damascus, leaving that city and vicinity to the Irish and American United Presbyterian Church. Missionaries of the Reformed Presbyterian Church of the United States afterwards occupied Latakiah on the north, leaving the once extensive territory of the Syria Mission to consist now of the district extending 160 miles along the coast, from Mount Carmel to Markub, north of Tripoli, and north-east to Hamath, on the Orontes, and south-east to Houran, and excluding Damascus and Anti-Lebanon. This includes a superficial area of about 5,500 square miles, with a population of about 730,000 souls. The principal cities are Tyre, 3,000; Sidon, 10,000; Beirut, 80,000; Tripoli, 20,000; Hums, 25,000; Hamath, 30,000; Zahleh, 8,000; and Deir-el-Kamir, 3,500. The Lebanon district, extending from a point east of Tripoli on the north to east of Sidon on the south, about 80 miles in length, contains, according to the official estimates, about 300,000 souls. The strategic points for working on the entire popu-

lation would then seem to be the centre, the north, the south, and a stronghold on the accessible part of Lebanon—or, in other words, in Tripoli, Beirut, Sidon, and in the southern half of the Lebanon range, as the northern part is inhabited by a Maronite population, thus far almost inaccessible to missionary labor. These are, in fact, the great central stations to-day of the Syria Mission—viz., Beirut, Tripoli, and Sidon, and Abeih on Lebanon. Connected with these are forty-four out-stations, scattered from the edge of the desert north of Hamath to the borders of the wilderness south-east of Mount Hermon, and north of the Sea of Galilee. The Tripoli station is intended to reach a population of 300,000, the Beirut station 150,000, Abeih station 150,000, and Sidon 130,000. To meet the demands of this field, the Syria Mission has heretofore maintained, and proposes to maintain, three men in the Tripoli field, three in Beirut, four on Lebanon (of whom two will probably found a station at Zahleh), and three in Sidon. Eight men are now on the ground, and five are promised from the United States before the close of 1871. In Beirut are Drs. Thompson, Vandyck, and H. H. Jessup; in Abeih, Messrs. Calhoun and Bird; in Sidon, Messrs. Eddy and Dennis; and in Tripoli, Mr. S. Jessup. When the full number of thirteen men with their families is complete it is hoped that, with the aid of the six professors and tutors in the Beirut College, and the four ladies teaching the female seminaries in Beirut and Sidon, and the twenty-eight other foreign Protestant laborers, male and female, connected with the societies, laboring chiefly in the vicinity of Beirut, that the missionary work, at least all that foreigners ought to do, will be properly overtaken. If not, there is very little hope that a multiplication of foreign laborers would make matters the better.

Of the thirteen laborers above mentioned, one has charge of the press, three spend six months of each year in preaching, and six in theological instruction, and the remaining nine will be devoted entirely to the preaching work. It is the fixed policy of the mission not to occupy the interior towns with foreign laborers, but to leave them to be wrought by the native preachers and teachers, under the general superintendence of the missionaries. It is found by experience most difficult to induce the people in a town to call a pastor of their own while a foreign missionary occupies the station, just as it would be difficult to induce the people of a rural parish at home to call a pastor of their own, were they being regularly supplied with the gratuitous preaching of an able minister from another district. It is not proposed to occupy Hums and Hamath with foreign laborers, but to encourage the native church to support a native pastor, and to assume not only its own support, but the work of evangelization in the interior. According to sound missionary policy, the foreign missionary work may be regarded as done in a district where self-supporting native churches are founded, even though there be many villages yet to be evangelized, for this latter work is plainly the legitimate work of the native churches, and they should not be deprived of the privilege of laboring for their countrymen.

The capacity for work, then, in the forces now occupying the territorial field of the Syria Mission, may be stated as follows: Thirteen

missionaries and their wives, and four lady teachers for the four central stations and the projected station at Zahleh; forty-eight stations and out-stations for a population of 730,000; three missionaries, engaged six months of the year in the theological seminary in training a native ministry; thirty-six common schools, in about twenty-five of which the teachers conduct religious services; two female seminaries for training teachers and giving a high Christian education; one training school on Lebanon, which has been in operation for about thirty years for the training of teachers and preachers; one college, founded under the auspices of the mission, for the highest branches of academic and medical education; a steam printing-press and electrotyping establishment, about to be so enlarged as to be capable of publishing all the Scriptures and religious and educational literature which may be needed; seven Evangelical churches, now organized, with a growing membership, and a steadily-developing spirit of liberality and enterprise, and other churches ere long to be set off from these or organized *de novo* in newly-opening fields; and in addition to these a nominal Protestant community of several thousand souls, forming the basis of a far more rapid spiritual development in the future than in the past.

Would it, then, be desirable, on the principle laid down above, of the importance of carrying on the work with a minimum of foreign laborers and a maximum of native agencies, to establish on this limited territory another distinct mission, with its educational, evangelical and ecclesiastical operations? We reply unqualifiedly, no. It would result only in confusion, misunderstanding and embarrassment. There is no need of another organized mission on this narrow field. There are already half a dozen foreign Protestant educational enterprises in operation in Beirut and on Lebanon, but they are confined exclusively to the education of boys and girls, and all work in harmony with the existing evangelical operations.

To how great an extent the opening of common schools by foreign societies should be increased in Syria may be questioned, but it is plain that to begin a new system of preaching agencies, and open other theological schools, &c., within this little district in Western Asia, when hundreds of millions in Eastern Asia are as yet unreached by the Gospel, would be an unwise and uneconomical use of the men and the funds of the Christian church. If there be still unemployed agencies and means in the churches at home, let them be turned either into the opening of new fields, or towards strengthening the hands of the laborers already on the ground.

As to the general question, what constitutes the *occupation* of a missionary field? we think the above remarks furnish a sufficient answer. Already the field of the Syria Mission is occupied by foreign missionaries in the proportion of one to every 5,500 souls. To supply the 400 millions of China at this rate would require more than *seven thousand missionaries!* Can it, then, be said that Lebanon is insufficiently occupied? Let it be granted that in the present awakened state of Syrian society more and better common schools are needed, in which a thoroughly evangelical course of education shall be presented, will this justify the founding of a new mission for that purpose?—*Ev. Christendom.*

ECCLESIASTICAL.

SYNOD'S CHARTERED BOARD.

THE act to incorporate the Trustees of the Synod of the Reformed Presbyterian Church of North America, passed the Pennsylvania Legislature, and became a law by approval of the Governor, March 10, 1871. The corporators, viz., David Gregg, Daniel Euwer, Daniel Chesnut, William Wills, Dr. S. A. Sterrit and John A. McKee, met March 21, 1871, and organized under the charter, by the election of the following officers, viz., David Gregg, President; Daniel Chesnut, Secretary, and Daniel Euwer, Treasurer. The Board under the charter have power to receive all manner of lands, rents, annuities, franchises, hereditaments, and all real or personal property heretofore granted, bargained, sold, assigned or otherwise acquired by the said Synod, or to any person or persons to their use or in trust for said Synod, and at all times hereafter shall be able in law to take, purchase, have, receive, hold and enjoy any lands, rents, annuities, or other real or personal property that may be given, sold, leased or bequeathed to the corporation or church, or any persons in trust for them, the same to be laid out, invested or reinvested agreeably to the intention of the donors and in pursuance of the objects and articles of the Act of Incorporation. They *have special powers* to invest their moneys in bond, mortgage, or other property on interest at not more than four per cent. in excess of the legal rate of the State; to borrow money when ordered by the Synod, on bond, mortgage, or otherwise, for the support, furtherance or use of the *Theological Seminary, Foreign or Domestic Missions*, or for *Buildings for Religious or Educational* purposes of the church; to make by-laws not contrary to the law of the church or of the land; to have and to use one common seal; to sue and be sued; to elect their own officers (except in cases where Synod chooses to exercise the reserved right of electing the Treasurer), and to do any act in law on behalf of the church, that any person or persons, bodies politic or corporate, may or can do, and to do business for Synod to any amount, provided the net annual profits do not exceed fifty thousand dollars.

The Treasurer is required to keep a just account of the receipts and disbursements, and to exhibit to the Board as often as desired, the books, securities and other property under his charge, and to render to the Synod a full and correct statement of the accounts and the condition of the property and funds under his control at every regular meeting.

The Synod have power to elect one-third of the Trustees annually, by ballot, to serve three years, or in default thereof, the out-going parties are deemed re-elected; to remove from office at any meeting, with or without cause, any or all members of the corporation; to require the Treasurer to enter into bond with good securities for any sum they may decide on, for the faithful performance of his duties; to exercise the right of designating what bank or banking houses in which the funds or securities shall be deposited, and to limit the Board to any instructions, not contrary to law. In the absence of Synod's

instructions, or restrictions of the charter, the law of the church or the land, the Board are to be governed by a majority of the Trustees, called together in pursuance of the charter.

With these and other ample powers the Board give notice that they are prepared for any business designed for them by Synod, and that any person or persons having any funds, securities, real or personal estate of any kind for the Board, will forward the same to *Daniel Euwer, Treasurer, Allegheny City, Pa.*

By order of the Board.

D. CHESNUT, *Secretary.*

DAVID GREGG, *President.*

CALL FROM NEW YORK TO THE REV. J. KENNEDY.

At the meeting of the Western Presbytery, held in Londonderry on the 2d of August, this call came up for adjudication. Preliminary steps had been already taken. The congregation of Newtownlimavady had got due notice, and had representatives present. It was not to be expected, owing to the distance, that delegates from Fourth New York should be present, but a communication from a committee of that congregation, which had been forwarded, was read. The meeting was also favored with the presence of the Rev. J. C. K. Milligan, pastor of the First New York, who, on behalf of the Presbytery of New York, supported the call. When parties had been heard, the Presbytery, under a sense of the importance and responsibility of the occasion, called upon the Rev. J. P. Sweeny, the senior member, to engage in special prayer for light and direction from on high. After this the question was put, whether the call should be presented or not, and it was decided that it should be presented. The Moderator accordingly offered the call to Mr. Kennedy, and he, in a speech of deep feeling, signified his acceptance. It only remained then for the Presbytery to dissolve the pastoral relation hitherto subsisting between him and the congregation of Newtownlimavady. This was done in the usual manner by prayer. The Moderator and Clerk were instructed to furnish credentials to Mr. Kennedy. The following was also ordered to be entered on the minutes:

“ Presbytery cannot separate, on this occasion, without putting on record an expression of the high estimate they have ever entertained of their beloved brother, Mr. Kennedy, as a man and a minister of the Gospel. It is with the profoundest regret that they behold the severing of those ecclesiastical ties which have so long bound him and them together in the closest and most cordial affection. His wise counsels and co-operation will be sadly missed. They sympathize most deeply with the congregation of Newtownlimavady in being deprived of a pastor so endeared to them. Yet would they rejoice in the prospect of his transference to a wider sphere of usefulness; and their earnest prayer is, that he may be long spared to labor in that sphere, to turn to still richer account the gifts and talents with which the divine Master has endowed him; that he may enjoy much happiness in it; and that the pleasure of the Lord may prosper in his hands, while engaged in seeking to win souls to Christ in the far-off land of his adoption.”—*Covenanter, Ireland.*

CLOSING EXERCISES OF THE SEMINARY.

SEMINARY HALL, March 28, 1871.

THE Board of Superintendents of the Theological Seminary met in the Hall at 2 P. M., and was opened with prayer by the chairman, Rev. S. O. Wylie. Besides the chairman, there were present the Revs. J. Galbraith and A. M. Milligan, and elders D. Gregg and James Wiggins—the last named elected at the last meeting of Synod. There were absent, elder D. Boyd, and the Rev. D. M'Allister, who was re-elected last spring. The Rev. J. Galbraith was appointed Secretary *pro tem*. The Professors were invited to sit with the Board as consultative members.

The joint report of the Professors was read by Prof. Sproull; also the report of his special department. Prof. Sloane read the report of his department. The three reports were, on motion, received and laid on the table for the present. The Board then took a recess, to meet at 3 P. M. in the church in Sandusky street, to hear discourses from the students.

SANDUSKY ST. CHURCH, 3 P. M.

Discourses were delivered as follows: by Mr. Easson, from Psalm 138:1; by Mr. Ellsby, from Gal. 5:24; Mr. Johnston, from John 10:17; Mr. M'Pheeters, from Hos. 8:12; Mr. Speer, from Gal. 3:26. After criticisms by the Board and Professors, a recess was again taken till 7½ o'clock.

SAME PLACE, 7½ P. M.

The Board met. D. M'Allister present. Discourses were heard as follows: from 1 Cor. 16:14, by Mr. Wallace; 2 Sam. 23:3, by Mr. Crozier; Isa. 12:3, by Mr. W. O. Sproull; Rom. 8:13, by Mr. Taylor. After criticisms by the Board, adjourned, with prayer, to meet to-morrow morning at 9 o'clock, in the Hall.

SEMINARY HALL, March 29, 9 A. M.

The Board met, and was opened with prayer. D. M'Allister was re-elected Secretary. The students were examined in Systematic Theology, by Prof. Sproull; in Turretin, by Prof. Sloane; and in Pastoral Theology, by Prof. Sproull. Recess till 3 P. M., to hear discourses in the church.

SANDUSKY ST. CHURCH, 3 P. M.

Mr. Thompson delivered a discourse on Prov. 8:31; Mr. Crowe, on Job 28:28; Mr. Hill, on 2 Cor. 13:8; Mr. Boyd, on Heb. 2:9; and Mr. Martin, on Ps. 94:20. The discourses were criticised, and a recess taken till 7½ o'clock.

SAME PLACE, 7½ P. M.

Discourses were heard from Mr. M'Fall, on John 6:68; Mr. M'Farland, Ps. 85:13; Mr. Robb, Prov. 14:32; and Mr. T. C. Sproull, Jer. 17:12. After the delivery of the sermons, Prof. Sproull addressed the students, particularly the graduating class. Mr. Galbraith earnestly requested leave of absence, which was granted. The Board adjourned with prayer, to meet to-morrow morning in the Hall, at 9 o'clock.

SEMINARY HALL, March 30, 9 A. M.

The Board met, and was opened with prayer. The discourses of last evening were criticised. Examinations were conducted by Prof.

Sloane, in Greek; by Prof. Sproull, in Church History; by Prof. Sloane, in Hebrew; and by Prof. Sproull, in Church Government.

The hearing of discourses and the examinations being concluded, it was

Resolved, That the Board have satisfaction in recognizing in the discourses and examinations, good evidence of the diligence of the students, and of their profiting by the efficient instructions enjoyed in the Seminary.

W. O. Sproull, the Librarian, gave a statement in regard to the library. A number of books, already advertised in the Magazine, are still missing. All of these were taken from the library some years since. The report of the management of the library was satisfactory.

The reports of the Professors were taken up, approved, and ordered to be published with the minutes of the Board.

On account of the absence of the chairman of the local committee appointed to be present at the opening of the Seminary, and to attend to whatever might require their action during the session, no report was submitted from them to the Board.

Certificates were given to the third and fourth year students, according to the time of actual attendance at the Seminary.

The Secretary was directed to draw orders on the Treasurer in favor of the ministerial members of the Board, for travelling expenses, as follows: J. Galbraith, \$3; D M'Allister, \$15; S. O. Wylie, \$16; Mrs. Henderson's account for the care of the rooms at the Hall, was referred for settlement to the Treasurer. Adjourned with prayer.

S. O. WYLIE, *Chairman*,
D. M'ALLISTER, *Secretary*.

JOINT REPORT OF THE PROFESSORS.

To the Board of Superintendents of the Theological Seminary — The Professors present their joint report.

The following students were in attendance:

FIRST YEAR.

Henry Easson,	J. C. M'Pheeters,
E. G. Ellsy,	J. A. Speer,
Lewis Johnston,	S. R. Wallace.

SECOND YEAR.

J. F. Crozier,	J. C. Taylor.
Wm. O. Sproull,	

THIRD YEAR.

P. P. Boyd,	J. R. Hill,
S. J. Crowe,	D. G. Thompson.

FOURTH YEAR.

D. C. Martin,	T. P. Robb,
David M'Fall,	T. C. Sproull.
William M'Farland,	

J. F. Quarles and G. E. Stewart, who would have been in the second year class, were not present this session.

All were present from the beginning of the session, except T. C. Sproull, Speer and Crowe. The first mentioned was at the opening, but owing to engagements to preach did not attend recitations till Oct. 10; Speer entered Oct. 17, and Crowe, Dec. 16.

All the students delivered two discourses each, except Crozier, Crowe and

Robb, who delivered one each. Their reasons for the omissions were satisfactory.

We have cause of thankfulness to God for the state of health among us. But few cases of sickness occurred, and they were of short duration. The attendance of the students was in a good degree punctual. Cases of absence were satisfactorily accounted for. They are prepared to deliver discourses before the Board, and to be examined on the various subjects of study according to a schedule, which we herewith submit to the Board.

THOS. SPROULL,
J. R. W. SLOANE.

ALLEGHENY, March 28, 1871.

REPORT OF PROFESSOR SLOANE.

To the Board of the Theological Seminary—The following is an outline of the work done in my department, during the present session.

1. **TURRETTIN.** The recitations in this department have been more satisfactory than during any previous session. We have completed the Atonement and Covenant of Grace: and entered upon the thirteenth topic, "The Person and State of Christ." In connection with Turretin on the Atonement, we also, in accordance with the desire of the class, went through "Hodge on the Atonement," which proved both interesting and profitable. While making Turretin the basis of instruction, we have availed ourselves of all the benefit to be derived from such other standard authors as have treated on these subjects. We have had two recitations in the week in this author.

2. **GREEK.** We have read once a week in the Epistle to the Romans; and have gone over in all seven chapters. In this exercise we have endeavored to combine, as far as possible, critical, exegetical and dogmatic instruction. This study appears to be a general favorite with the students, and their progress has been encouraging.

3. **HEBREW.** We have had two recitations a week in this department, and have read fourteen chapters of the more specially Messianic portions of Isaiah, and also the eighty-ninth Psalm. Eight verses has been the usual length of our recitation in Hebrew.

As the three foregoing are the most important studies in my department, we have given to them a proportionately larger amount of attention than to the others.

4. **HOMILETICS.** This branch has occupied us once a week during the session. We have given a greater degree of attention than heretofore to practical skeletonizing.

5. **BIBLICAL CRITICISM.** I have delivered ten lectures upon this subject, completing the course upon the Old Testament Scriptures.

6. **HERMENEUTICS.** I have delivered four special lectures upon this subject. These have been occupied entirely with the statement and illustration of rules of interpretation.

It will be seen from a comparison of the present report with former ones, that while in some departments the amount of work done is less, that taken as a whole it is greater than during any former session.

My aim has been to do as much as could be accomplished in the time, with proper regard to the health of the students.

The time spent in class has been from one and a half to two hours per day.

Respectfully submitted,

J. R. W. SLOANE.

REPORT OF PROFESSOR SPROULL.

The work in my department this session did not materially vary from that of former sessions. I designed at the first, to make the Divine Government, exhibited by Dr. M'Cosh, the subject of one recitation each week, but after a few recitations I found that the course in Theology would embrace the chief points set forth in that work, and therefore omitted it the remaining part of the session. On Church Government I gave a series of lectures nearly all rewritten, showing the defects of the various Forms that are not of divine right, and exhibiting the characteristics of Presbyterianism, and the proof that it is the only scriptural Form.

These lectures were delivered on Thursday, and occupied nearly the first half of the session. This series was followed, on the same day of the week by a series of lectures on Pastoral Care, in which were presented the subject of the call to the pastor's office, and fitness for it—the duties of the licentiate—the constitution of the pastoral relation—the pastor in the pulpit—the pastor in the session—dispensation of sealing ordinances—family visitation and catechizing, and other kindred topics.

Church History was attended to on Tuesday of each week. Beginning with the apostolic age, a series of lectures, nearly all rewritten, was read, taking the centuries in consecutive order, and continuing down until the Reformation of the sixteenth century. It was my aim to bring to the students notice, not merely the important facts of history but also their connection with the government of all things for the good of the church, by her enthroned Head.

In Systematic Theology, the subjects were taken up in the order in which they stand in the Testimony, beginning with the first chapter. Twice each week for a few weeks at first, and afterwards three times a week, on Mondays, Wednesdays and Fridays, I gave lectures in this department. These were nearly all rewritten, and those that were not, were carefully revised. I endeavored to exhibit not only the truths for which we testify, but also the Scripture foundation on which they rest, and the arguments by which they are demonstrated. We reached the end of the chapter on Civil Government, having passed over those that related to the church and her fellowship, which were included in substance in Church Government and Pastoral Care. The manifest attention with which these lectures were listened to, was to me gratifying evidence that the students were interested in, and profited by the truths set forth in them.

In all cases the lecture in each department was preceded by an examination on the preceding lecture in the same department. The students were directed either to take notes, or what was recommended as better, to fix in their memories the doctrines and arguments presented. And it gives me great pleasure to say that the examinations made it apparent, that in this they were measureably successful.

As appointed by the Board at its meeting at the close of last session, I have prepared an address to the students, especially the graduating class, to be presented at whatever time the Board may please to designate.

Respectfully submitted,

THOS. SPROULL.

ALLEGHENY, March 28, 1871.

OBITUARY.

OUR readers will be pained to hear of the death of Rev. DAVID SCOTT. He died after an illness somewhat lingering, on March 29, 1871, in the 77th year of his age. We expect that a suitable notice of the deceased will be prepared in due time.

DIED, near New Alexandria, Pa., October 2, 1870, JANE M'MILLAN, in the 86th year of her age. Deceased was a member of the R. P. congregation of New Alexandria. Naturally inclined to look at the dark side, she was often despondent and in doubt with regard to her spiritual condition. As dissolution drew near, her doubts were dispelled, her fears dissipated, and she departed in the full assurance of faith in Christ. T. A. S.

ANTHONY M'CLUNG, late a deacon in Southfield, was born in Ballylane, County Armagh, Ireland, 1802. In his childhood his father acceded to the communion of the R. P. Church, so that he was brought up under the ministry of Rev. H. Boggs. In 1828, he, with his father's family, came to America. Two years later they came to Southfield, Michigan. Soon after the two M'Clung families and William Connery's started the first Covenanter society in the State. Mr. M'Clung was ever a lover of the Covenanter Church, a firm believer in her testimony. His greatest troubles rose from her reproaches. After a short illness he went off calmly and peacefully, on Saturday night, to spend the Sabbath in a better world. B. M.

DIED, at his residence near Titusville, Pa., October 7th, 1870, Mr. HENRY WRIGHT, in about the 78th year of his age. The deceased was born in County Antrim, Ireland, and emigrated to the United States in 1832. A number of the ministers will remember Mr. Wright as one of the pioneers of the Covenanter Church in this region, when it was almost a wilderness. He lived to see it a flourishing part of the country. He was very punctual in attending the means of grace. He and his wife formerly went long distances to enjoy the privilege of sacramental seasons. At the organization of the Oil Creek congregation, Mr. Wright was chosen one of the deacons. He died at a good old age, trusting, we hope, as he assured his friends, in the merits of a divine Redeemer for acceptance before the throne on high. He left a widow in feeble health. May she realize the fulfillment of the promise, "My grace is sufficient for thee."

DIED, January 7th, 1871, at the residence of her husband, in East Birmingham, Pa., Mrs. MATILDA RADCLIFF, aged 27 years.

Her family name was M'Coy. She was born in County Derry, Ireland. When but a child she came to this country with her mother, a widow, who soon after her arrival was removed by death. Born and baptized in the Reformed Presbyterian Church, she at an early age joined the R. P. congregation of Pittsburgh and Allegheny, of which Rev. Thomas Sproull was pastor. On May 16th, 1867, she was married to Mr. William H. Radcliff, and settling in East Birmingham, she joined, along with her husband, the United Presbyterian Church of Birmingham. Her disease was of a pulmonary type, and continued sixteen months. Supported by her Saviour, in whom she trusted, she was patient in tribulation, and looked forward to death with the confidence that faith brings to the believing soul. In her case a life of unostentatious piety, was closed with calm and cheerful resignation to the will of her heavenly Father. Her husband feels as a severe stroke the removal of a dear companion.

the wife of his youth; and two children, the elder three years and the younger sixteen months old, though unconscious of their loss, will miss a mother's tender care. Friends who knew her excellencies, highly esteemed her. To her first pastor it affords a pleasure, mixed with sadness, to give expression of his regard for her in this tribute to her memory. T. S.

DIED, at the residence of her mother, New Alexandria, Pa., August 8th, 1870, of consumption, CARRIE J. TEMPLE, in the 26th year of her age.

DIED, very suddenly, at her residence, New Alexandria, Pa., August 15th, 1870, MRS. NANCY TEMPLE, in the 67th year of her age. Thus, within a week, daughter and mother have been called home. Loving one another in life, they were not long separated by death. Attacked by that insidious disease, consumption, it soon became evident to her friends that Carrie's time on earth would not be long. And no one realized this more than herself. Although at times subjected to suffering, she was patient and resigned under her affliction, and as death approached she by her expressions of faith and confidence gave the strongest assurance to her friends that while her decease would be a great loss to them, to her it would be unspeakable gain. The death of the daughter was a sore stroke to the mother, and one from which she seemed not to recover. Although for many years a confirmed invalid, unable to do the least turn for herself, her death was unexpected. On the evening before her demise she retired as usual, there being no indication that dissolution was so near. About five o'clock in the morning a daughter was at her bedside, when there still seemed to be no evidence that her departure was so close at hand. Shortly afterwards the spirit took its flight. The deceased were both members of the Reformed Presbyterian congregation of New Alexandria. "And what I say unto you, I say unto all, watch." T.A.S.

DIED, at his residence near New Alexandria, Pa., November 17, 1870, in the 73d year of his age, JAMES PATTERSON, a member of the Reformed Presbyterian congregation of New Alexandria. The immediate cause of Mr. Patterson's death was a fall from a wagon, whereby he received severe internal injuries. He seemed to think from the first that there was no hope of recovery. Although his body was almost entirely paralyzed, he retained the use of his reason, and gave good evidence to his friends that while the call was sudden he was not unprepared for it. A notice of the death of his wife appeared in the October (1870) number of the Magazine. The time of their separation was not long. Mr. Patterson made a special request that the suddenness of his death might be particularly referred to as an evidence of the uncertainty of life. "Oh, Lord, so teach us to number our days, that we may apply our hearts to wisdom."

The year 1870 has been an eventful one in the history of the New Alexandria branch of our congregation. Death has decreased its membership during that time by eight. Households have been broken up, and families have been bereaved. Surely God is speaking loudly by these providences to us who remain. May we regard them as admonitions to work while it is day, for the night cometh when no man can work. T. A. S.

MARY M'FADDEN THOMPSON, the only surviving daughter of Joseph and Jane Thompson, formerly of Ballylane, Ireland, and lately of New York, was married to Samuel James Fleming June 7th, 1864, and died of consumption at Orange Lake, January 22d, 1871 aged 27 years and five days. She made a public profession in her 14th year, in the First Reformed Presbyterian

congregation, New York, and after her marriage, she and her husband were members of the Coldenham congregation. When some indications of consumption appeared, three of her family having been removed by it, she was induced to seek the more genial climate of the West, and moved to the R. P. congregation of Winchester, Kansas, of which her only surviving brother, James Thompson, is an elder. For a time the change promised favorably, but in May, 1870, she took cold and sank rapidly. Fully aware that her end was approaching, she deliberately, and with the utmost confidence, prepared to meet it. Lifting her affections from all below, from husband, children and mother, and setting them on things above, the only earthly wish she had was to return to the East and die in the family of her husband's mother. This she comfortably realized. The family arrived at Orange Lake, October 28th, and from that time she complacently awaited her decease. She gradually wasted, suffering little except at times from difficulty in breathing; was cheerful, and in the full exercise of her faculties departed peacefully. She left a large circle of warmly attached friends, a devoted husband, three promising children, a remarkably-sustained mother, and a worthy record. Her short, but pleasant life, she might have thus expressed :

"I came at morn—'twas spring, I smiled,
The fields with green were clad;
I walked abroad at noon—and lo!
'Twas summer—I was glad.
I sat me down; 'twas autumn eve,
And I with sadness wept;
I laid me down at night, and then
'Twas winter—and I slept."

COM.

DIED, at her home in Philadelphia, on the 7th of March last, JANE, the beloved wife of William Brown. The subject of this notice was the daughter of Alexander and Mary Patterson, and was born at Acton, County of Armagh, Ireland. With her parents she came to this country in the year 1818, in the 11th year of her age, and made the city of Philadelphia her home. Here, while yet in her youth, she joined the Reformed Presbyterian congregation during the pastorate of the renowned Dr. Samuel B. Wylie. Soon after her marriage she became connected with the present Second congregation, under the care of Rev. Samuel O. Wylie, and ever since has been one of its truest ornaments. Constitutionally, Mrs. Brown was gifted with a sweet and gentle character, which was rendered doubly beautiful by the softening influence of the grace of the Holy Spirit. She was rich in Christian experience, and endowed in a goodly measure by the gentleness and meekness of "the meek and lowly Jesus." During her last illness her thoughts were much upon her children. Her "heart's desire and prayer to God for them were that they might be saved." She besought them with that pure and fervent eloquence, which a dying Christian mother only can command, to stand fast by the church of Christ, to walk in the fear of the Lord all their days, that at last they might be acknowledged as the children of God. Her husband and her children rise and call her blessed, and her remembrance will ever be among their brightest gems of memory. The ocean of life to her, though unusually calm, was not without those disturbing ripples, which are to be met with in the calmest weather; but, trusting to the Captain of her salvation, she performed life's voyage in safety, and at last, softly heaved upon the swellings of death, becalmed by the hand of him who "plants his footsteps in the sea," she triumphantly entered that desired haven of "rest, which remaineth for the people of God." Mrs. Brown's last illness was severe and protracted, but all is over now, and we cannot doubt she has gone to be a citizen of that golden-

gated city, "wherein the inhabitants can no more say, I am sick." Dying in the Lord, she rests from her labors. Let her friends and those who may read these lines remember that all must pass through the dark valley, all must meet the last enemy—death. Let each "set his house in order," let each provide himself with the "whole armor of the Spirit," that he may issue from the conflict "a conqueror and more than a conqueror, through Christ Jesus, who has loved us." COM.

DIED, January 16th, 1871, Mr. JAMES COOK, ruling elder in Little Beaver congregation, in the 85th year of his age. Mr. Cook was born in Ireland, and came to this country when he was five years old. His father settled near Canonsburg, Pa., and remained there till 1805, when he moved with his family to Beaver county, Pa., where the subject of this notice afterwards lived and died. Mr. Cook in his old age often referred with pleasure to his early days in and about Canonsburg—that he had been in the same society with young men who were attending college, who afterwards proved to be Rev. J. R. Willson and Rev. M'Master. He was present at what was claimed to be the first Covenanter sacrament west of the mountains. It was held in a barn, near Canonsburg, and on Monday Rev. Wylie preached his celebrated sermon, afterwards published, called "The two sons of oil." Mr. Cook was made an elder early in life. It is not known where he was ordained, nor can it be ascertained, as session's records prior to 1833 are lost, but from some events which transpired in the year 1815, to which he often referred, it is presumed he was a ruling elder then. The traits of character which distinguished Mr. Cook, were these: Genuine native politeness. It was inborn, and he acted it without an exertion. Hospitality—he was generous and hospitable in the extreme. His house was the traveller's home, and the invalid's retreat. In the olden times when preachers travelled on horseback, every minister's horse knew his crib. Strict observance of the duties of personal and family religion. Regular attendance upon the means of grace, and an inflexible and unyielding adherence to truth. To know truth and duty with him, was to profess and practice it, and he could not be induced to swerve to the right or to the left of what he believed to be duty.

The session of Little Beaver, at a meeting held February 1st, passed the following in reference to his death:

WHEREAS, God has removed from us by death Mr. James Cook, ruling elder; and

WHEREAS, Feeling it both right and proper, in view of the position he has so long and faithfully occupied, to record our sense of his worth, and pay this tribute of respect to his memory; therefore,

Resolved, 1. That in the death of Mr. James Cook, the family has lost a kind and exemplary husband and father, the session a safe and judicious counsellor, the congregation a warm and earnest supporter; truth an inflexible and an uncompromising adherent, and society a genial and devoted friend.

2. That we cheerfully record our sense of his great worth; of his clear and sound judgment on points of order, and in cases of discipline; of his well-trained and disciplined mind in the cardinal doctrines of our religion, and of his vigorous and enlightened exposition and defence of our peculiar principles in troublous times, when strong men faltered, and many turned back.

3. That while we mourn his loss, we record our gratitude to the church's Head for keeping him so long in the service, and in his own good time taking him away, with his name untarnished, full of years and ripe for his heavenly inheritance.

4. That we extend to the widow and friends our sympathies, and will cherish his memory.

N. M. JOHNSTON, Moderator.
JOHN ACHESON, Clerk.

March 20	From Monongahela cong., per Rev. S. O. Wylie,.....	\$15 00
" 25	From Macedon cong., per Rev. P. H. Wylie.....	5 00
" 30	From Ryegate and Barnet cong., Vt. per John Macklam.....	80 00
" 30	From Sharon cong., Iowa, per George Cunningham,.....	107 00
" "	Bequest of the late Wm. Brown, Jr., of 2d cong. of Philadelphia,.....	\$500 00
	Less United States legacy and succession tax 6 per cent. and collateral and inheritance tax 5 per cent., total deduction 11 per cent. \$55.00, per Alexander P. and Thomas Brown, executors, net amount,.....	445 00
April 1	From Thos. Charleton of Lyndock, Canada.....	5 00
" 3	Rev. J. C. Smith, of Rose Point, Pa.....	5 00
" 5	From the Female Missionary Society of 1st cong. of Newburgh, N. Y., per Rev. Sam'l. Carlisle.....	100 00
" 6	From J. C. M., Greenville, Pa.,.....	2 00
" 7	From the cong. of Pittsburgh, Rev. A. M. Milligan, per J. S. Arthurs, Treas.,.....	230 00
" 8	From Elizabeth W. Hutcheson of Olathe, Kansas, for the female school in Syria.....	2 00
" 12	The cong. of Garrison, Ind., per Josiah Gamble.....	6 00
" 14	Miss Martha Mitchell, of Cedar Lake cong., per Rev. J. French.....	5 00
" "	Donation of 2 persons for girl's school of Syria, per Mrs. Grable, of Rushsylvania.....	50
	WILLIAM BROWN, Treasurer, 1635 Locust Street.	

FUND FOR BENEFIT OF MRS. DODDS.

Mar. 21	Cong. of Boston, Mass, per Rev. Wm. Graham.....	100 00
29	Cong. of Ramsey, Canada, per Rev R. Shields.....	\$15 00
	Premium on do, being gold.....	1 50
	James M'Knight of 2d cong., Phila.....	16 50
29	Thos. Charlton, Canada West.....	10 00
April 1	South Union cong., Pa., Jas. Divine, \$8, S. Craine, \$5, Jas. M. Douthett, \$5, Matthew Williams, \$5, J. D. Sproull, \$2 50, Breakneck Society, \$20. Total, per Rev. J. Galbraith,.....	45 50
12	1st cong. New York City, per Jas. Spence,.....	184 50
"	Received this date from Hugh Cheyne, collected by him in Brooklyn cong. (and previously which I gave in my last list \$50),.....	575 00
"	Also from R. J. Culbert, collected by him do.....	100 00
	[We are compelled for want of space to omit the names of contributors on the lists of Mr. Cheyne and Mr. Culbert.—Eds.]	
April 14	Cedar Lake cong., per Rev. J. French,.....	15 00
" 15	West Galway cong., per Rev. Joshua Kennedy.....	12 00
	The following sums were designated by the donors for Mrs. Dodds:	
March 30	West Hebron cong., per J. T. Mehaffy,.....	5 00
April 3	Mr. E. Willson, per Rev. J. C. Smith, Rose Point, Pa.....	20 00
4	Mrs. Nancy Renfrew and family of Conococheague, Pa.....	20 00
3	Slippery Rock and Portersville cong., per Rev. J. C. Smith.....	22 16
6	J. C. M., mailed at Greenville, Pa.,.....	5 00
11	Mrs. Susan Grable, of Rushsylvania, Ohio, \$5, Hannah George of do, \$5, Elizb. George do, \$3, Rebecca Wylie \$3, Mattie Wylie, \$2, Hannah M. Vance, 3, Mary George, \$2, and others \$5. Total.....	\$27.00
	Less express charges 75 cents, per Mrs. Grable.....	26 25
February 13,	from an anonymous friend.....	3 90
" 15,	from Rev. David Scott of Rochester, New York.....	5 00
" 15,	from Robert Sterrett of 2d cong., Philadelphia,.....	6 00
" 21,	from M. J. C., mailed in Brooklyn, New York.....	50 00
	WILLIAM BROWN, Treasurer.	

Correspondents will please take notice that the address of J. W. Sproull is changed from M'Keesport, Pa., to 259 North Avenue, Allegheny City, Pa.

Delegates to Synod will report themselves immediately on their arrival in the city, at the church, where a Committee will be in attendance to provide for their accommodation.

T H E

Reformed Presbyterian and Covenanters.

VOL. IX.

JUNE, 1871.

No. 6.

LOVE WITHOUT DISSIMULATION.

BY REV. JOHN BROWN, A. M.

LOVE is essential to true religion. It is an invariable accompaniment of the new birth, being communicated in regeneration, and flowing out of a renewed heart, as water flows out of a fountain. As certainly as Christians are taught of God to believe the gospel, so certainly are they taught of him to love his people. "But as touching brotherly love," says Paul to the Thessalonians, "ye need not that I write unto you, for ye yourselves are taught of God to love one another." There can be no true religion without love. "Though I speak with the tongues of men and of angels, and have not *love*, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not *love*, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not *love*, it profiteth me nothing." 1 Cor. 13: 1-3.

But the apostle insists on *undissembled* love. "Let love be without dissimulation" Rom. 12: 9. Literally, "let love be *unhypocritical*." The language implies that there is such a thing as *feigned* love. Not only is love sometimes pretended, where it does not exist, but even *hatred*, in some instances, assumes that appearance. Thus Joab on one occasion took Abner aside as if he meant to speak with him quietly, and smote him there under the fifth rib, that he died; and on another occasion, while pretending to make the kindest inquiries respecting the welfare of Amasa, he took him by the beard with one hand to kiss him, and slew him with a sword that lay concealed in the other. Judas, too, betrayed the Son of man with a kiss. But this is the wolf in sheep's clothing—hatred attired in the guise of love. 2 Sam. 3: 27, 20: 9; Luke 22: 47, 48.

The apostolic precept requires "love unfeigned," and forbids the profession of affection without a corresponding feeling in the heart. It is in direct opposition to those hollow compliments which abound in the world, and which it is to be feared are but too common

in the church. Let us instance a few cases: When public speakers, for example, laud each other to the skies on the platform, but slight or despise the objects of their adulation in private circles, this is *hypocritical* love; but when they avoid flattery on the platform, and endeavor to uphold each other's reputation in their private intercourse with the world, that is love *without dissimulation*. When parties endeavor to upset the authority of a ruler, civil or sacred, by worming themselves into the favor of the people by "good words and fair speeches," as Absalom did, this is *hypocritical* love; but when they maintain the prerogatives of lawfully constituted authority, though it should be at the expense of making themselves unpopular, when these prerogatives are invaded, that is love *without dissimulation*. When the members of a congregation profess great affection for a minister who is about to leave, but whom they are in reality glad to get rid of; or when a retiring minister lavishes praises on the people of the charge which he is about to resign, though he knows he had but little comfort among them—merely to save appearances, this is *hypocritical* love; but when kindly feeling is cherished and manifested on both sides, in the event of the dissolution of the pastoral relation, that is love *without dissimulation*. To say to a brother or sister who is "naked and destitute of daily food, depart in peace, be ye warmed and filled, notwithstanding give them not those things which are needful to the body," this is *hypocritical* love; but to visit the sick, feed the hungry, and clothe the naked, that is love *without dissimulation*. To go between parties that are at variance, and profess to sympathize with each in the absence of the other, this is *hypocritical* love; but to "drive away" the "back-biting tongue" with an "angry look," to make as many allowances for the absent party as truth will admit, to speak of one's faults to his face, and of his virtues to those who bear him ill-will, that is love *without dissimulation*.

True Christian love is distinguished by *sincerity*. Hence it is called "love unfeigned," and "love out of a pure heart." "And this I pray," says Paul to the Philippians, "that your love may abound yet more and more in knowledge, in all judgement; that ye may approve things that are excellent; that ye may be *sincere* and without offence till the day of Christ." Sincere love is expressed more by deeds than by words. The actions speak louder than the voice. Thus Jesus proved the sincerity of his love by dying for his people, and he is our pattern as well as our propitiation. "Hereby perceive we the love of God, because he laid down his life for us: *and we ought to lay down our lives for the brethren.*" 1 John 3: 16.

TOTAL ABSTINENCE A DUTY.

THERE are hopeful signs of revival in the Temperance Reform. The question of total abstinence as a moral duty is pressed upon the conscience with strong arguments by earnest men. The press is appealing to Christian people to look at this question in the light of

moral obligation. It is desired that the church fairly look at this question and faithfully act on it. The church is a divine institution for moral reform, and can accomplish where legislatures, courts and voluntary associations fail, if she will use the means. The church is organized and in the field, but she has not fairly met the enemy, and the victory is on the side of intemperance. The sons of the church are staggering in the streets. It has happened, that the head of a Christian family has been too drunk to lead in the devotions of the family altar. Elders have been known to discuss points of church order and questions of testimony-bearing, with their brains muddled with alcohol, and their breath foul with the odors of the pot-house. There are few sessions that have not this record, "suspended for drunkenness." Perhaps no congregation that is not troubled with intemperance, no pastor's heart that is not pained at the evidence of the misery and ruin of this vice among the people of his charge. This evil has not been squarely faced and ordered out of the sanctuary. We have no rule of discipline to apply to it. Intemperance will not listen to moral suasion. You can't coax this evil spirit out. It will not be persuaded to leave. You can drive it out, but lower courts want an order for this. We have a law against drunkenness, but it applies too late to be of any benefit to the sufferer or any advantage to the church. The suspension may ease the conscience of the court and save the church from some disgrace, but not the sufferer from ruin. Total abstinence would have saved him, but the church has no such rule, and does not uniformly teach this truth.

Science says, total abstinence from all alcoholic intoxicants as a beverage is a duty. It proves alcohol to be virulent poison, that it contains no nutritive property, and that it deranges and destroys the digestive organs of the body. *Experience* says, total abstinence is a duty. Alcohol creates a morbid condition of the body, wastes vitality, enfeebles the action of the muscles and brain, and at last, in delirium tremens and mania potu, "bites like a serpent and stings like an adder." The *Word of God*, fairly interpreted in its spirit and letter, declares total abstinence to be a duty. The spirit of this book is summed up in the words of Christ, "let a man deny himself." There is a direct precept to be found in such a passage as this, "*Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright.*" And in this, "be sober." God has written his law of total abstinence in the body and the book, and the one cannot contradict the other.

The church *does not* say, that total abstinence is a duty. Science says, the use of alcoholic intoxicants as a beverage is *wrong*. Experience says it is *wrong*. The word of God says it is *wrong*. The church merely says, "be moderate or careful in your use of them. If you get drunk and we can find any body to prove it, we will suspend you." Why not admit the truth and faithfully apply it: Total abstinence is a Christian duty and shall be a term of Christian fellowship.

This evil is to go on desolating society and this reform is postponed

until the church recognizes the obligation to quit the use of it. There is hope for the salvation of men, if the church applies the means. There is only one remedy for intemperance—total abstinence.

J. H. BOGGS.

THE BOOK OF PSALMS.

THE late Joseph Addison Alexander, of Princeton, in the preface to his explanation of the Psalms, gives the following general characteristics of the collection :

“The most miscellaneous of the sacred books, containing a hundred and fifty compositions, each complete in itself, and varying in length from two sentences, Ps. 117, to a hundred and seventy-six, Ps. 119 as well as in subject, style and tone ; the work of many authors and of different ages : so that a superficial reader might be tempted to regard it as a random or fortuitous collection of unconnected and incongruous materials.

A closer inspection shows, however, that this heterogeneous mass is not without a bond of union ; that these hundred and fifty independent pieces, different as they are, have this in common, that they are all *poetical* ; not merely imaginative and expressive of feeling, but stamped externally with that peculiar character of parallelism, which distinguishes the higher style of Hebrew composition from ordinary prose.

A still more marked resemblance is, that they are all not only poetical but *lyrical*, i. e. songs—poems intended to be sung, and with a musical accompaniment.

Thirdly, they are all *religious* lyrics ; even those which seem at first sight the most secular in theme and spirit, are all found on inquiry to be strongly expressive of religious feeling.

In the fourth place, they are all *ecclesiastical* lyrics—psalms or hymns, intended to be permanently used in public worship ; not excepting those which bear the clearest impress of original connexion with the social, domestic or personal relations and experiences of the writers. The book being thus invested with a certain unity of spirit of form, and of purpose.” * * *

A few considerations in relation to this extract are worthy of remark.

1. It is pleasing to see how persons, living under an imperfect system, can be led to see so much of the truth, and to appreciate so highly the beauty of that truth.

2. Our author has no scruple in calling all the hundred and fifty by the names of “songs,” “psalms” or “hymns.” In this he discovers his scholarship—these names all belong to the collection.

3. He evades an offensive inaccuracy, which is worming its course into the psalm-singing churches ; that is, putting a very emphatic *one* before *hundred* in announcing the psalm to be sung. We are not yet accustomed to it, and I hope never will ; but we do hear occasionally such announcements as the *one* hundred and twenty-fifth, or the *one* hundred and forty-third psalm. Now this, to say the least, is base.

all truths, those pertaining to the relation of God to man, are here presented to view, in order to serve as a guide to man in his striving after happiness, and as motives to sanctification. Even granting, what however, is not to be granted, that these truths can be reached by philosophic deduction alone, yet this method is not to be followed by the orator; for, although knowledge indeed might be imparted in this way, yet all the practical benefits of knowledge would be lost, or at best would be but scantily reaped. Furthermore, neither the authority of the hearer, nor that of any man whatever, is a sufficient foundation upon which to base truths of such importance, and which lie entirely beyond the ordinary field of view. They need therefore, a divine authority, when they are employed in public discourse, to promote the sanctification and blessedness of men. It was for this reason, that among the ancients, who were destitute of a positive revelation, not even a purely moral eloquence could be developed along with political eloquence, notwithstanding the high degree of excellence which characterizes their ethical systems, and that a religio-moral eloquence did not appear until Christianity appeared. This species of eloquence rises and sets according as faith in a divine revelation grows stronger or weaker, and from the very nature of the case, in proportion as the sacred orator loses the conviction of the divine authority of the Bible, his eloquence also, must lose in power and dignity. Let one imagine to himself a pulpit orator endowed with the finest talents, but who places his own individual reason not beneath, but above revelation, and who, consequently, in determining the relations which God sustains to man, and which men should sustain to each other, can appeal to no higher divine authority. If the predominant bent of his mind is philosophic, he will make it his principal business to exhibit, to explain, and, as far as possible, to demonstrate the principles of his religious and ethical systems. Now, passing over the objection to such an undertaking, that it is ordinarily not suited to the average degree of culture in a promiscuous assembly, I ask, what, at most, can be the result, even supposing that the hearer rightly apprehends all the views of the speaker? Scientific culture, indeed; but the improvement of the heart and life of the hearer, and not scientific culture, was the design of the orator, and he must miss of this, since his whole time has been taken up in the endeavor to establish certain truths, and none is left to connect them with the higher practical ideas of the hearer. He will, perhaps, attempt to do this in the conclusion; but if the whole of the oration up to the conclusion, has not been planned with the design to awaken moral interest, the orator will in vain labor after this in the application of his discourse.

Furthermore, it seems to me that one can never have so firm and unshaken confidences in the religious and practical views which he derives from a human system, be it his own or another's, as on those truths, which having acknowledged a revelation, he receives on its authority. Hence there will always be in the minds of pulpit orators who are sceptical respecting a revelation, a certain embarrassment scarcely perceived by themselves, which will betray itself in their presentation of truth, now by a cold indifferent tone, now by unnatural

effort and distorted zeal; and thus the truths presented by them, however excellent they may be, will never acquire the influence over the feelings and the will which a calmer, more powerful emphasis would have imparted.

But what carries this embarrassment to the highest pitch, and must, in the utmost degree, weaken the rhetorical power of a pulpit orator in the exhibition of truth, is the obscure feeling which will certainly press upon him, that considering the relation which he sustains to his hearer, there is something contrary to uprightness in such a way of thinking; and this not merely because he is acting contrary to the designs of the state and the church, who have appointed him to proclaim, not his own individual and human opinions, but divine truth, although this seems to me to be a very well founded scruple, but principally because his office invests him with a dignity and respect which must appear as unwarrantable assumption in the case of every one who does not found his teaching on divine authority. It is true, indeed, that when a man appears before other men, in order to prosecute the guilty, or defend the innocent, or to propose measures for the common weal, he needs no impulse from above, and no divine authority, in order to do this. But it is difficult to understand how a man with no basis but his own strength alone, and not regarding himself as the ambassador of a higher being, can dare to point out to his fellow-man, this as the road to salvation, and that as the road to perdition, and now to urge them on by the prospect of the punishment and retributions of a future world, and now, to hold them back. He can acquire the right to do this only through a wisdom and virtue higher than human; and who will venture to ascribe these perfections to himself? The higher the degree in which he does really possess them, the greater it seems to me, must be his dread of being made vain, even in his feelings, by appearing in public. Moreover, he sees among his hearers persons who are his equals in moral and scientific culture, or, it may be, his superiors. Feeling as if, in this case, it would be unbecoming to seize with a strong grasp upon their minds, he seeks to say to his little public only what is pathetic, agreeable and entertaining; and if he describes a vice, he gives them to understand that he does not suspect any one of his hearers, but has in his eye certain other persons who are out of their circle. Emotion is everything for him, and the awakening of a feeling that comes to nothing; he seeks to be brilliant by means of external attractions and an ornamental style; and thus his discourses are deprived of power and usefulness by his scepticism.

Let one, on the contrary, imagine to himself a sacred orator of less talent, but who to a sincere will to do good, joins an unshaken belief in the truths of the Christian religion; and let him see what a higher elevation and sweep his discourses will receive from this single circumstance, while he derives the sublimest truths from the holy Scriptures, where they are given to him, in the clearest, most popular form, he is at the same time, through the divine authority of the Bible, raised above all prolix developments and arguments, and without

troubling himself about them, can apply his whole power to directly impressing the minds of his hearers. The truths exhibited by him will be the more readily believed, since he himself speaks, only because he believes, and since his firm inward conviction gives an equally calm and moving emphasis to his tone, before which all doubt must disappear. With all the humility produced by a sense of the weakness of the human reason, as well as of his own moral deficiencies, he yet feels that, without assumption, he may address instruction, rebuke and exhortation to his equals, nay, to those better and wiser than himself, since he speaks to them, not in his own, but in God's name; and since as an ambassador of the Highest, he is raised above every one, be he who he may. Since, therefore, the design of the sacred orator to lead to virtue and happiness through the knowledge of the truth, is to be attained, only through his belief in revelation; and since without this, the relation which he sustains to his hearers has not even a moral validity, it is plain that belief in revelation in his case, must not only be regarded as a religious characteristic, but as a moral excellence also, and should be strictly required in him. It is in this connection the more mournful to notice that so many, from a groundless fear of giving displeasure by recognizing a divine authority, either conceal their belief in it altogether, or else give only timid utterances to it, and thereby deprive their discourses of power, dignity, usefulness, and consequently in the end, of the approbation of the public also.

To him who is animated by the lofty desire of rivalling the political eloquence of the Greeks, and speaking from the pulpit with Demosthenian power, I would say, "Science, learning, style, delivery, these all render easier the practice of eloquence, but do not make the orator. Demosthenes became an orator through the greatness and solidity of his character, and these qualities are indispensable to you, too, in order to the attainment of your aim; but they are not all you need. Though the greatest perfection attainable here were yours, yet you are not free from human weakness, and who gives you the right to proclaim salvation or damnation to your brethren, who are not worse than yourself? This difficulty you will feel; you will not venture to speak to them with power; you will be compelled to content yourself with exciting their emotions, enriching their stores of information with new views; you will, perhaps, for a time, be listened to with applause by a mixed assembly; but the abiding, eternal renown, the salutary, ever-onward rolling influence of your efforts is gone. You are weak and fearful so long as you would rest upon yourself; dare to regard yourself as the organ of a higher being, and you are all power and all courage. Faith plants you firm and sure; your teaching is no longer that of the Pharisees, unmeaning sound, and useless hair-splitting. You teach with power, like Jesus himself, for he spake the words of his Father and you speak his. Appropriate each and every one of his words, as well as those which his spirit gave to his apostles; but take them in the very sense in which they take them. You do not believe it now, but your own experience will soon teach you, that in the doctrines of our religion lies hidden all the power of sacred eloquence."

Would that many might understand me, and through eloquence be led to Christianity! A great honor for eloquence and a glorious gain for Christianity! For were it not as well and fitting to attain to Christian faith through eloquence, as by the ordinary way of adversity and suffering?

HAPPINESS IN DEATH.

THE Rev. William Jay, in a sermon on the requisites for a happy death, says: "It requires that you should obtain and preserve the evidences of pardon; without these you cannot be fearless and tranquil in the near views of eternity, since, 'after death is the judgment.' It requires you to keep a conscience void of offence towards God and towards man. Is he in a condition to die, who has lived in the practice of some known sin, and in the omission of some known duty? Is he in a condition to die, who has worn the mask of hypocrisy, which will now drop off and expose him in his true character? Is he in a condition to die, who, by artifice, unfair dealing, grinding the faces of the poor, has amassed gain which will dishonor him if restored, and damn him if retained? It requires us to live in the exercise of brotherly kindness and charity. Of all we do for Him, nothing pleases him more than this; this we know he will acknowledge in the day of judgment, and why not in the day of death? 'Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.' 'The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.' Many are praying for him, the widows and the fatherless cry, and their cry entereth 'the ears of the Lord of Sabaoth.'

It requires an attention to religion in your families. I pity that father who will be surrounded, when he dies, with children whose minds he never informed, whose dispositions he never curbed, whose manners he never guarded; who sees one an infidel, another a profligate, and all irreligious. I know that you are not answerable for the conversion of your offspring, but you are responsible for the use of all proper means. And if these have been neglected, you will plant your dying pillow with thorns; whereas, if you have seriously and perseveringly attended to them, your dying repose shall not be disturbed by want of success; but you shall be able to say, 'Although my house be not so with God, yet hath he made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire, although he make it not to grow.'

Through the mercy of God, and the grace of his dear Son, may we be enabled so to live in the discharge of duty, that our 'dying beds shall feel soft as downy pillows are.' Amen."

SPIRITUAL ALCHEMY.—A Christian, like a bee, makes honey from every flower, suffers no action or event to slip by without a question. All objects to a meditating man are like wings to raise his thoughts to heaven. A mean scaffold may seem to raise up a goodly building; we may, by the dwarfish pleasures of earth guess at the high and noble joys of heaven.

MISSIONARY.

COLONY IN COLORADO.

ST. LOUIS Colony, located on the 15th of March, 1871, at Evans, the county seat of Weld county, Colorado, on the Denver Pacific Railroad, at the point of intersection of the proposed railroad from Pine Bluffs to the mining regions, and also the St. Joe and Hannibal and Denver Railroad.

The town site of Evans is on the north side of the South Platte river, about midway between Denver and Cheyenne, on a beautiful rolling prairie, with a southeastern exposure, commanding a magnificent view of mountain and plain and river, surrounded by a prosperous farming population, and on the borders of the great stock-raising region.

The old settlers in and for a considerable distance around Evans, appreciating the advantages of the location, have generously donated large quantities of land, and have joined the colony, thus uniting their energies with us to make the town of Evans a complete success. The outlying lands were chosen by the Denver Pacific Land Association, when the whole country was before them, as the natural point for a town, and they were held out of market for a considerable time back for such an organization as the St. Louis Western Colony. The lands are easily susceptible of irrigation from both the Platte and Big Thompson, being near the confluence of these two rivers, and comprising the finest body of agricultural lands in the Territory. Evans is the natural centre of the rich and already populous valleys of the Platte, the St. Vrain, the Big Thompson, and the Cache la Poudre, and is in the midst of an abundant coal region, and of easy access to stone and all other building materials. The Big Thompson is a beautiful mountain stream, abounding in trout and other fish. Its waters are remarkably soft and pure, and will never be contaminated (as some of the rivers of Colorado are and others will be) by mining operations in the mountains. The well-water at Evans is obtained at a distance of from eight to twenty feet from the surface, and is the only place in the Territory where *all* the water is soft. In the town of Evans there are already some fifty houses, together with a good passenger and freight depot and telegraph office.

In searching for a location, and in all the preliminary arrangements, we have been associated with a committee of the Boston Colony; and on the day of location these two colonies were happily united into one.

The colony has obtained, by donation and purchase, complete control of the town site of Evans, embracing about 4,000 lots; and, in addition to this, we have secured some 60,000 acres, in a compact body, of the choicest lands, on each side of the railroad and the Platte river, and immediately adjoining the town site. If necessary, this amount of land can be increased to 100,000 acres. It is all of the best quality for farming purposes, and capable of cheap irrigation. These lands can be obtained by members, as provided for in the basis of co-operation.

We have already a membership of about four hundred, with room for some six hundred more. We will be ready to receive colonists on the ground by about the 1st of April. Of the arrangements for reduced passage and freight members will be notified by letter.

For further information either of the following Board of Trustees may be addressed: Rev. A. C. Todd, 515 Chestnut street, St. Louis, Mo.; Hon. J. H. Pinkerton, Evans, Colorado; Hon. J. M. McCutcheon, Sparta, Illinois; C. F. Hartman, Richview, Illinois; Dr. C. C. Bradbury, 121 Washington street, Boston, Mass.; J. L. Brush (Sheriff of Weld county), Greeley, Colorado.

All persons of good, moral character may become members of the colony by remitting \$155, either by draft or money order, to the Treasurer, Hon. J. M. McCutcheon, Sparta, Illinois; or to either of the above named Board of Trustees.

ECCLESIASTICAL.

PITTSBURGH PRESBYTERY.

THIS Court met pursuant to adjournment, in Pittsburgh, April 11th, at 7½ o'clock P. M., 1871. The constituent members were all present, or subsequently appeared, except Revs. Elder, J. M. Johnston and Slater, the latter of whom was absent on account of sickness. The congregations were generally represented.

T. A. Sproull was chosen Moderator, J. A. Black, Clerk, and R. J. George, Assistant Clerk. In order to hear discourses from the students of theology under Presbytery's care, the customary sermon from the retiring Moderator was dispensed with.

J. R. Hill and S. J. Crowe, students of the third year, delivered trial pieces for licensure, and after the usual examination, were duly authorized to preach the gospel as probationers for the office of the ministry.

The licentiates, D. McFall, D. C. Martin, W. McFarland, T. P. Robb and T. C. Sproull, gave the remaining performances assigned them at Presbytery's previous meeting. These consisted of exercise and additions, Latin thesis, and historical essays. J. F. Crozier and W. O. Sproull delivered specimens of improvement, and, having spent two sessions in the Seminary, were taken on trial as candidates for licensure.

D. B. Willson was reported as ordained and installed in Allegheny congregation, and his name was enrolled as a constituent member of Presbytery.

The Commissions appointed to organize New Castle and Central Allegheny congregations, respectively reported that they had organized the same, and the names of these congregations were added to the list of those under the care of the Presbytery.

J. A. McKee, a licentiate in the United Presbyterian Church, pre-

sented a certificate from that church, and was on motion taken under the care of Presbytery.

The following calls were acted upon: A call from Garrison congregation, Lakes Presbytery, on T. P. Robb, licentiate, presented and accepted, and Mr. Robb dismissed and certified to Lakes Presbytery.

A call from Oil City congregation, on D. McFall, licentiate. Sustained, presented and accepted.

A call from Parnassus and Manchester congregation, on Rev. J. M. Johnston, sustained, and owing to Mr. Johnston's absence, laid on the table for the present.

A call from Central congregation, Allegheny, on Rev. J. W. Sproull, accompanied with a remonstrance from Monongahela congregation, and also one from Jas. Reynolds of said congregation. Messrs. D. Gregg and G. Alexander were heard in behalf of Central congregation, urging the call. The remonstrances were read, and Messrs. J. McConnel and I. J. McConnel were heard in behalf of Monongahela congregation, when a motion to present the call was made. After a lengthy discussion on the expediency of transporting Mr. Sproull, and the propriety of presenting the call, the motion was carried. The call was then presented to the candidate and accepted.

The pastoral relation existing between Monongahela congregation and Rev. J. W. Sproull, was dissolved, and Rev. J. Wallace appointed to preach at Elizabeth on the 4th Sabbath of April, and to declare the pulpit vacant.

A Commission consisting of Prof. Sproull and Revs. J. C. Smith, T. A. Sproull, Jos. Hunter and J. A. Black, with Elders Jno. Mc Jonnell, H. Miller and A. Adams, was appointed to meet in the R. P. church, (N. S.) Allegheny, April 24th, at 7½ P. M., to install Rev. J. W. Sproull in the Central congregation. Also a Commission consisting of Revs. A. M. Milligan, D. B. Willson and J. J. McClurkin, with Elders James Boggs and James Anderson, to meet in Oil City, on the 19th of May, at 11 A. M., to ordain and install Mr. McFall in Oil City congregation.

Rev. N. R. Johnston offered a series of resolutions, which were adopted, on intemperance, deploring its fearful growth in the community, and recommending Synod to appoint a standing committee on the subject of temperance.

Messrs. J. Beattie, of New Alexandria, R. Henry, of Clarksburg, W. T. Kennedy, of Slippery Rock, I. J. McConnel, of Monongahela, and J. Guthrie, of Poland and North Jackson congregation, were appointed arbitrators to determine how much in equity North Union congregation should pay to North Union Branch of South Union congregation, and directed to meet in North Union church, on the 1st Tuesday of May, at 11 A. M.

Presbytery agreed to donate the Westminster College property to Synod for the purchase or erection of a suitable building for the Theological Seminary, when such property shall have been secured within the neighborhood of the cities of Pittsburgh or Allegheny. J. W. Sproull, J. Hunter, and D. Euwer were appointed a committee to carry out the above action, and to co-operate with Synod's com-

mittee in securing funds for the same purpose, and in locating said building.

Presbytery adopted the following minutes in relation to the death of Dr. Dodds, missionary in Syria:

The providence of God in the removal of our beloved brother from his field of usefulness, is truly mysterious. To us it seems that he could not be spared. The divine blessing on his labors and of his co-workers, was about to reward them with encouraging results, but ere the first fruits were fully gathered he was taken away from his toil to enjoy rest and reward.

Missionary work was his delight, and for it he had most desirable qualifications. Possessed of talents of high order and cultured in the solid departments of literature, he laid all on the altar of the service of Christ, accounting it his greatest honor, as it was his highest enjoyment, to convey the light of divine truth into the minds of the benighted children of superstition and heathenism. His social qualities gave him access to the objects of his solicitude, and his love for souls led him to visit the abodes of wretchedness, however lowly, to tell them of Him who when on earth was a friend of publicans and sinners.

To the church this is a severe visitation—to us, his fellow presbyters, it is a warning voice—and to his bereaved wife and fatherless children a stroke of painful severity. May the Lord who comforts those who are cast down, comfort them with the consolations of his grace. May he who holds the winds in his fists send them a prosperous voyage, and bring our dear stricken sister and her children to the land of her birth, and cause her yet to see of the Lord's loving kindness in the land of the living.

T. SPROULL,
A. M. MILLIGAN,
R. McISAAC.

In view of the low condition of Presbytery's Domestic Mission Fund, congregations are urged to contribute to it with increased liberality, and directed to take up collections for the same on the second Sabbath of June. They are also directed to raise their full quota of 30 cents per member for Synod's Travelling Fund.

Presbytery adjourned to meet in New Alexandria church, on the 1st Tuesday of September, 1871, at 2 P. M.

J. A. BLACK,
Clerk.

THE man who can sit down in a leaky boat and fold his arms, thinking that if it is the Lord's will that he should be saved, he *will* be saved, will find that God's great will will be done, and that it is his will that he should go to the bottom; because God has no better use for such a man. And the churches which undertake to let the Lord do all their work are the churches whose work will never—no, never be done.

INSTALLATION OF REV. J. W. SPROULL.

ON Monday evening, April 24th, at 7½ o'clock, the Commission, consisting of Prof. Sproull, D. D., Revs. J. Hunter, J. C. Smith, T. A. Sproull and J. A. Black, with elders A. Adams, H. Miller and J. McConnell, appointed by Pittsburgh Presbytery to install Rev. J. W. Sproull, pastor of Central congregation, Allegheny, met in the First Reformed Presbyterian Church (N. S.), corner Sandusky street and Gay alley, and was constituted with prayer by the Convener, Prof. Sproull. J. A. Black was appointed clerk.

All the members of the Commission were present. Revs. J. Crozier and J. Wallace being present, were invited to sit with the Commission.

The installation sermon was preached by Rev. T. A. Sproull, from Acts 18, 9th and 10th verses: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city."

The "Formula of Queries" was proposed by J. A. Black, and the installation prayer was offered by Prof. Sproull. Rev. J. Hunter addressed the pastor, and Rev. J. C. Smith delivered the charge to the people.

A large audience was in attendance, and deep attention was manifested during the entire proceedings. The congregation is united and earnest, and their prospects are highly encouraging. Though still worshipping in the hall of the U. P. Seminary, they expect soon to have a house of their own, having purchased a suitable building on Sandusky street, which they intend to convert into a church.

The pastor has a wide field of usefulness before him, from which, with the blessing of Heaven on his labors, he may gather a rich harvest to the honor and glory of our divine Master.

CLERK OF COM.

MONTHLY RECORD.

THE following clear statement of *The New Reformation*, as the present opposition to the dogma of Papal Infallibility is termed, its supporters and prospects, is taken from the *New York Independent*. It will be read with interest:

"A prelate leads the battle against priestcraft. The most eminent Roman Catholic scholar in the world turns the whole battery of his great learning against the blasphemous dogma of the Papal Infallibility. The white-haired Von Döllinger, provost of Munich, has become the rallying point of a new reformation.

Döllinger is not a Luther. He lacks the youth, the *elan*, the fiery eloquence of the Dr. Martin who bearded Charles V. and Leo X. And he is free from the weaknesses, the impetuosity, the imprudence of Luther. A venerable scholar, of the loftiest purity of character and of the highest courage, he is braver than Erasmus and wiser than

Luther. The old Munich doctor in the nineteenth century has a very different task set before him than that given to the young Wittenberg doctor in the sixteenth. God finds a captain fitted to the battle, and for the battle of to-day it is the aged Dr. Döllinger. He declares that he will not descend into the grave with a lie on his lips, even though the church commands it.

This is not a voice that can be silenced by a bull of excommunication. The Archbishop of Munich has already tried that. All the professors of the University of Munich, save three, have resolved to stand or fall with their great leader, and have presented to him an address ringing with courage and patriotism. Dr. Friederich, another eminent Bavarian scholar, is already launching a book of formidable disclosures in regard to the manner in which the Council was robbed of its freedom. Upon him, too, the harmless thunder of excommunication has already fallen. Three eminent professors at Bonn—Hilgers, Langen and Reusch—have been suspended from priestly functions on account of their opposition to the dogma. Bishop Von Hefele, of Mayence, has been deprived of his "quinquennial faculties" as a punishment for his loyalty to the truth, and is about to issue a pastoral address on the subject. The King of Bavaria utterly disregards the excommunication of Döllinger, attends pontifical high mass celebrated by the excommunicated prelate, and even delegates to him the office always hitherto exercised by the king, that of performing the ancient Holy Thursday ceremony of washing the feet of twelve poor men. The king thus marks his appreciation of the resemblance between the persecuted doctor and his Master against whom also the chief priests conspired. Not only has the Bavarian Government forbidden the proclamation of the dogma in that country, but the influential portion of the laity in Bavaria and throughout Germany have sent to Dr. Döllinger a constant stream of sympathizing addresses, letters and telegrams. The old national spirit of the Germans is aroused, and the Ultramontanes will find Germany as unconquerable now as ever. The Municipal Council of Vienna has expressed its gratitude to the Munich doctor almost unanimously. The movement is spreading throughout Austria, even among the clergy; and we may fairly say that Catholic Germany is in revolt. Switzerland, too, hears the voice of a new Zwingli in a priest by the name of Egli. He, too, is supported by the government of Luzerne, as Zwingli was by that of Zurich. And France waits only for tranquility to hear the eloquent tongue of Hyacinthe, to whom she listened so attentively when he spoke so bravely and so well in Notre Dame. But the most startling voice of all is the clear utterance of forty-four professors of the Roman University, who, from under the eaves of the palace in which the fraud was perpetrated, send an address to Döllinger, accepting his views without qualification. The first word that enfranchised Rome has been able to utter for liberty has been a word against the Papal superstition. There is the old Roman courage and eloquence in the words of these professors.

The whole Catholic world of the Continent is shaken by this revolt. Only English and American Catholics are so abject that they have no voice for human freedom in its trying hour. Newman and Manning are silent. Kenrick and Purcell have not a single word.

This, then, is a veritable movement. Prelates, professors and priests, princes and people, resist the arrogance of Rome. We shall have, if not a new Protestantism, what is better, perhaps, a new Catholicism. Behold the fruit of the Vatican Council!

It is a famous saying that 'the Bourbons never learn anything and never forget anything.' It is ten times truer of the Jesuits, who, unable to learn the nineteenth, or to forget the sixteenth century, are driving the Roman Catholic hierarchy upon the rocks."

The "utterance" to which reference is made in the above extract, closes as follows:

"For these reasons we hail your utterances with great hope, and offer our best wishes for the triumph of your cause, which is also ours, and that of the whole Christian civilization. And this we say to you publicly, in order that in your free and just judgment you may in the future separate all responsibility of the Italian people from that of the Italian Episcopacy.

The Episcopacy inhabiting our land is without country, and has nothing in common with the Italian people. The Syllabus, the Infallibility, Papal autocracy, all these negations of human and divine reason, form a system without the slightest connection with the Roman character and thought. The servitude of intellect, abhorred by the Germanic race, is equally abhorred by the Roman, that is, Italian race. Italian morality is no longer what it was in the sixteenth century, and now we know that the hour is come when the cause of reform should be fought and won by the two united nations—the Italians and the Germans."

IN EUROPE great changes are taking place in the religious world. M. D. Conway in a late issue of the *New York World* gives an account of the increase of rationalism in the established church of England. Professor Jowett, for about a quarter of a century Professor of Greek at Balliol, the great college of Oxford, indeed of England, well known as one of the authors of "Essays and Reviews," and generally regarded as sustaining to the rationalistic party in the church the same relation Dr. Pusey does to the high church party, was recently appointed master—president it would be called in America—of Balliol College, and now occupies the most prominent educational position in Great Britain. A banquet was given on the occasion of the appointment, at which the leading "anti-sectarians," as they are styled, were present. In giving an account of this banquet Mr. Conway writes as follows:

"The mastership of Balliol in the possession of the rationalists really means the sending of preachers of that type into hundreds of pulpits, schools and editorial rooms; it is really a far greater victory for the broad church than if the Lord Chancellor, instead of expelling Mr. Voysey, had made him an archbishop. The radicalism of this banquet was of the most profound religious type, and at it both Voysey and Colenso were named with honor. And the significance of it was heightened not only by the presence of five or six peers, several cabinet ministers and a dozen members of parliament, but also by the fact, that it was the occasion of the first appearance in London of Dr.

Temple since he had been made bishop of Exeter. That a bishop should not only receive heretics and eat with them, but also make a capital speech, as this bishop did, attributing the shaping of all his life that he most valued to the liberalism of Balliol, was a phenomenon. But, next to Jowett, the hero of the evening was Stanley; for he came fresh from having won the greatest ecclesiastical victory in English history. After the bishops in convocation had expelled Dr. Vance Smith, the Unitarian, from the Bible revision committee, their act was sent to the lower house of convocation, made up of deans. This lower house had never ventured to resist the house of bishops; but Dean Stanley now arose, and with a prophetic solemnity and power so arraigned the act that the lower house sent the act back to the bishops not agreed to. The bishops actually had to succumb. So the bishop of St. David's, who had resigned, resumed his place on the Bible revision committee again, with the Socinian by his side.

And in this London banquet, at the top of the table, sat Dean Stanley, who presided. He wore his red badges on his breast, determined to invest the heretical occasion with all the official dignity that belonged to Westminster Abbey. He opened with a charming speech, in which he told over the days of sorrow and seeking, when rationalism first struggled into the church of England. He told also the story of Balliol College, which was founded by a Scotch woman. He said that the old college had waited for many generations, until the right man came to make it powerful, and now that man had arrived. To the dean's right appeared the thin, eager, nervous visage of Mr. Cardwell, the secretary of war; and, in odd contrast, by his side, the ruddy, round, jolly face of Lord Westbury. Lord Westbury is one of the ablest and most learned men in England, but he is an arch-heretic. It was a master stroke, the evangelicals say, of the adversary, that Westbury was lord chancellor of England when the writers of the 'Essays and Reviews' were prosecuted for heresy. Instigated thereto, no doubt, by the unmentionable character already alluded to, Lord Westbury decided that clergymen were not required to believe in eternal damnation. The barristers of Lincoln's Inn have already prepared Westbury's epitaph, which is in these words, 'He dismissed hell with costs.' Lord Westbury made the very finest after dinner-speech I ever heard. He had been at Balliol, he believed, certain years before Jowett's time; but it started his imagination to think what he might have derived from his residence there, had he for a master a man with such an ideal of a college as Dr. Jewett had sketched. However, he feared that it would be some time before the new master would be able to realize the ideal, for the grasp of sectarianism was heavy. The universities, he said, were meant to represent the general intelligence of the country, not to be the property of a sect. Lord Westbury calling the church of England a sect, and that too, with a voice of thunder! And the tables thundered it back in plaudits. Napkins were waved, theologians of the broad church roared "hear, hear," and I saw several men of science, Huxley among them, pounding the table with both hands, until both hands and faces were red."

This is only one of many signs, indicative of the great change that

is now taking place in the established church of England. Unless some reaction takes place, of which now there is no appearance, there will soon be no place in it for the evangelical party. Indeed, there will only be two parties—Puseysists and Rationalists.”

THE *New York Herald*, in an editorial entitled “The New Era of Peace,” points to some of the good results that will likely flow from the late war. “For fifty years to come, at least, it says, Europe cannot have a war, or a prospect of war, on the question of the Rhine boundaries. In the deep and numerous grave around Sedan, where many Frenchmen sleep the long sleep, the Rhine boundary folly found its quietus. France and Germany cannot soon go to war. Russia no longer pretends to war with Turkey. The disaffected provinces of the Turkish empire have been plainly told that so far as outside influence is concerned, they cannot do better than accept the situation at present, and, as we think, of the old story of the sick man, for many years to come. Austria, which is at the mercy of Russia and Germany, has been just as plainly made to understand, that in carrying out her policy of war with autonomy, she will not be disturbed by Russia, Great Britain, Italy or Spain. The lesser nations, one and all included, each is anxious to be left alone, and to have a fair chance to carry domestic reforms from the North Sea to the Mediterranean, and from the Atlantic to the Bosphorus. All the European nations see and admit the folly of war, and feel the necessity and yield to the desire for peace and internal development. If ever a peace era dawned upon the so-called Christian nations, that era has dawned upon them now. No more self-destruction; that is the feeling of the moment.”

THE trial of Rev. Mr. Cheney, of Chicago, for omitting in the church service certain words which taught Baptismal Regeneration, and which has excited so much interest throughout the entire country, has at last come to a close. The court has agreed upon the following verdict:

“That the said Rev. Charles Edward Cheney is guilty of all the charges and specifications contained in the presentment, and while, as presbyters sitting in judgment on the conduct of another presbyter, we find our duty an exceedingly painful one, we feel obliged to state that, in our opinion, the canonical and ecclesiastical sentence of degradation from the ministry of the church of God should be pronounced upon him.” The Court then adjourned *sine die*.

Bishop Whitehouse has not as yet pronounced the sentence of deposition.

THE trial of the Broad Street Church case, Philadelphia, about which a great deal has appeared both in the secular and religious press, was concluded on the 7th of April, having lasted four weeks. The two parties really were, the R. P. Synod, N. S., on the one side, and those members of the congregation who sympathized with Dr. Wylie and Geo. H. Stuart, on the other. Judge Williams presided. It was he before whom the suit for the recovery of the Liberty street property, entered by the Pittsburgh and Allegheny congregation some years

ago, was tried. His charge was in favor of the defendants. The jury was unable to agree. Eleven were in favor of a verdict for the relators—the Synod party—and one for the defendants. The former have published a statement, giving their reasons for their course. As the matter now stands, the G. H. Stuart party retain possession of the church.

OBITUARY.

DIED, of consumption, near New Alexandria, Pa., Jan. 10., 1871, EMMA, daughter of David Brown, in the twenty-eighth year of her age. Deceased was a member of the Reformed Presbyterian congregation of New Alexandria, &c. During a long illness, putting her trust in Christ and in the precious promises of his word, she was enabled to bear up under her sufferings with patience and resignation. On her death-bed she was wonderfully supported by her Saviour, and gave the strongest evidences of her interest in him. After an affectionate distribution of certain mementoes of her love to friends, she exclaimed: "O death, where is thy sting? O grave, where is thy victory? Brothers and sisters, farewell. Fear not, only be faithful..... God is calling me and I am going home to part no more. Oh, Jesus comes!..... I will soon be gone and covered in the grave. Oh, grave thou hast lost thy terror and thy sting, and love to Christ has triumphed." After taking leave of the different members of the family, telling them again to be faithful to the end and they would receive a crown of life, without a struggle she gently passed to the other shore.

T. A. S.

THE following resolutions were passed by Old Bethel Session on the death of Thomas Donnelly:

WHEREAS, Mr. Thomas Donnelly, ruling elder in this congregation, and for many years clerk of this session, was on the 4th of February, 1871, removed by death; therefore,

Resolved, That we feel deeply the loss to this session and congregation, of a true friend and wise counsellor.

Resolved, That in his death we recognize the warning voice, "watch, for ye know not at what hour your Lord cometh;" and we hereby express our sympathy with the bereaved family and friends.

Resolved, That these resolutions be recorded in the minutes of session, and that a copy of them be sent to the bereaved family, and also to the *Reformed Presbyterian and Covenanter* for publication.

WM. J. S. CATHCART, *Clerk of Session*.

RESOLUTIONS of Bethel Session in relation to the death of John Hunter, who departed this life Oct. 5th, 1870:

WHEREAS, it has pleased our Lord and Master to remove from his earthly pilgrimage, John Hunter, a member of this session since 1840; and whereas, it becomes us to mark the event by an appropriate tribute to his memory; therefore,

Resolved, 1. That in this dispensation we desire to see the hand of the Master, and to bow with submission to his will.

2. That we desire to record his virtues, that we may esteem his memory and follow his example.

3. That in his character we note the following traits: He was prompt and

attentive to business. His word was as good as his oath. His promises were faithfully kept. He had a good mind well stored with solid information, though he was not ready of speech. Thoroughly imbued with the principle of honor, he could not but despise anything mean or dishonorable. He was sound in the faith, wise in judgment, firm in principle, and steady in conduct. Strict and impartial in the administration of discipline, he truly "neither did acknowledge his brethren nor know his own children." His place in the sanctuary and in the session was seldom vacant. He was sincere and simple in his manners, hospitable and generous without ostentation. Inflexible in his adherence to the truth, he was entirely free from a factious disposition. He was a wise counsellor and a true and faithful friend.

4. That in his death the congregation and session have lost a member, whose personal and official merits are rarely excelled; but we rejoice in the victory that he has gained over the world and over death, having departed in the full assurance of a glorious immortality.

5. That these resolutions be recorded in the session-book, and published in the *Reformed Presbyterian and Covenanter*.

By order of Session,

D. S. FARIS, *Moderator*.

THOMAS DONNELLY was born November 30th, 1814, near Rocky Creek, Chester District, South Carolina. He was the fourth son of Rev. Thomas and Agnes Donnelly. He took his privileges in the church early under the ministry of his father. He moved to the State of Illinois in the year 1849, connected with the congregation of Old Bethel, then under the care of Rev. J. Wallace, and became a ruling elder in 1850, which office he filled with capacity and zeal until his death, which occurred Saturday evening at 8 o'clock, February 4th, 1871. His disease was dyspepsia. He was a member of the Synod in Iowa, from which he returned unwell and never fully recovered his wonted health. After this he was sometimes better, sometimes worse, until the Synod in New York, in 1870, from which he returned fatigued by the journey and the tedious sessions of the court, and thenceforward rapidly declined. His last sickness was brief, being simply an aggravation of symptoms previously felt.

Mr. Donnelly was an elder of ability and integrity; a man of principle; liberal far beyond his means. A Covenanter made under the strict teachings of his father, he knew no compromise. As an elder his judgment was clear and sound, though during the last year his mind was evidently yielding to the ravages of disease. As a man he was truthful, honest and reliable, though his worldly business never prospered. It was owing to the weakness of mind, resulting from disease, that his pecuniary affairs latterly became so badly deranged. His integrity was unimpeachable. His piety was fervent and sincere. He had great conversational powers, and his speech was always seasoned with grace. At the sick bed his counsels were much valued. He ruled well his own spirit. Naturally impatient and irascible, he seldom showed any temper. He did not appear to be aware his end was so near, though it was quite apparent to his neighbors that death was approaching. He often spoke on religious experience, and talked about death. He believed that he was ready to die, but on account of the condition of his family and estate wished to live, yet qualified his wish by saying, that he was willing for whatever was the will of God, for whatever would glorify him. He could not remember when he was not a Christian. He could remember going out to the woods, when a child, and giving himself away to Christ.

He was much concerned about the condition of the congregation recently made vacant by the defection of the pastor. Reproof, when called for, was

given to minister or layman, without respect of person, with calmness and judgment. He gave a solemn warning, that affected many to tears, when the late pastor took his leave of the congregation.

He has left a devoted wife and five children to remember his virtues and mourn his loss. May the memory of his example, now that he is gone, speak more powerfully to their hearts than his living voice, so that they may all rise up and walk in his steps. May God take the children instead of the father to fill his place in society and in the church.

BOOK NOTICES.

TALES OF THE PERSECUTED. Presbyterian Board of Publication, 821 Chestnut St., Philadelphia, and Third avenue, Pittsburgh.

The following account of the Female Martyrs of Wigtown, which will be interesting to our readers, will serve as a specimen of the "Tales" in this volume.

The following touching episode in the martyrology of Scotland reflects a lurid light on the times in which it happened. It took place on the 11th of May, in the year 1685, during the reign of James the Second. While that unhappy monarch was prosecuting his tyrannical career in England, and his chief justice, the merciless Jeffreys, was engaged in his terrible circuits, shedding the best blood of England on the scaffold, under the forms of law, similar scenes of unrelenting persecution were being enacted in Scotland. In both ends of the island the ultimate object of James was the same—namely, the restoration of the Romish religion through the establishment of an arbitrary and all-absorbing despotism. The form, however, in which oppression manifested itself in the two countries differed considerably. In England the martyrs suffered more directly in the cause of civil liberty; while in the north the blow was aimed at the same cause through the side of religious freedom. An attempt was made to coerce the Scottish Presbyterians, by military force and judicial executions, into a renunciation of their principles. Blood-thirsty edicts were passed against all who frequented "conventicles," as they termed those religious assemblages which were held in the bleak moors or the mountain gorges, to which the Covenanters were driven to worship the God of their fathers according to the dictates of their consciences. Spies and informers were sent to these meetings, who, under the mask of deep piety, betrayed to the government the names of those whom they saw present on such occasions; and many were thus, for no other crime, dragged to the scaffold or shot in the open field.

Driven to madness by these violent measures, a small party of the persecuted issued a Declaration, in which, more for the sake of intimidation than from any feeling of revenge, they threatened to take reprisals on all such "intelligencers" or spies, and such as made it their business to hunt them to the death. "Call to remembrance," they said, in the energy and eloquence of despair, "all that is in peril is not lost, and all that is delayed is not forgiven." This rash declaration only incensed the fury of the government, and involved many an innocent person in destruction. A new oath was enacted, entitled the "Oath of Abjuration," renouncing the above declaration, disclaiming with abhorrence the party that issued it, and binding the person never to take up arms against the government on any pretext whatsoever. This oath might be administered by any one bearing his majesty's commission,

even by a common sentinel, to any whom he might choose to suspect on the king's highway, and whom, if he showed the least hesitation to take the oath, he was empowered to shoot dead on the spot. Many were thus massacred in cold blood who had no participation in the offensive placard, and whose sole offence was that they had been present, or perhaps only given shelter or food to those who had been present at "conventicles." Such and no more was the extent of the offence of the two women whose fate we are now about to record.

Margaret Wilson was the daughter of Gilbert Wilson, a farmer at Glenvernock, in the shire of Wigtown, who lived in easy circumstances, and against whom, as he regularly attended the ministrations of the curate, no charge could be brought. Margaret, however, who was only eighteen years of age, with her younger sister Agnes, who was a mere child of thirteen, had been in the habit of attending the obnoxious conventicles. Betrayed by a young man, an acquaintance whom they took to have been a friend, these two young women were thrown into prison. Gilbert, alarmed for the safety of his children, posted into Edinburgh, and by paying a heavy ransom obtained the liberation of his younger daughter, who had actually been condemned by her judges at thirteen to pay the penalty of death for refusing to swear that she would never take up arms against his majesty! But his efforts for the release of Margaret were unavailing. She, along with an old woman named Margaret McLachlan, between seventy and eighty years of age, who was charged with the same offence, was condemned to be drowned, by being tied to stakes within water-mark on the shore near the town of Wigtown. The two women received their sentence with cheerful composure. During her imprisonment Margaret wrote a long letter to her relatives, full of trust in God and resignation to his will; but vindicating her non-conformity and her refusal to take the oath of abjuration, which involved, in her opinion, a virtual condemnation of all who had suffered in the cause of opposition to the attempt by the popish-hearted Stuarts to overthrow the ancient Kirk of Scotland.

On the morning of the 11th of May, 1685, the day fixed for the execution of this extraordinary sentence, these two poor women, charged with refusing to swear an oath never to take up arms against his majesty, but in reality for their non-conformity to the system of religion then imposed by force of arms upon Scotland, were led down to the shore under a guard of soldiers, commanded by Major Windram, attended by Grierson of Lagg and other officials—men notorious alike for their profligacy of manners and their bitter hatred of the Covenanters, and prepared to act fully up to the spirit and beyond the letter of the laws against them. The old woman's stake was fixed a considerable way farther in beyond the other, so that the sight of her dying struggles might induce the younger sufferer to yield compliance. In this manœuvre, however, the persecutors were disappointed. Calmly did Margaret watch the water overflowing her fellow-martyr; and some one having asked what she thought of her now, she replied, "What do I see but Christ wrestling there? Think you that we are the sufferers? No: it is Christ in us; for he sends none a warfare upon their own charges." While the tide was approaching her she sang the twenty-fifth Psalm, beginning with the words of the metrical version used in Scotland:

"Let not the errors of my youth,
Nor sins, remembered be:
In mercy, for thy goodness' sake,
O Lord, remember me."

She then recited with a cheerful voice the eighth chapter of the Epistle to the

Romans, ending with the sublime sentence: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." She then prayed, and while thus engaged, the water, which had been gradually swelling around her, covered her head. But ere she was quite gone they pulled her up, by orders of Major Windram, and asked her if she would pray for the king. The object of this ensnaring question was to afford a pretext for alleging that these fanatics, as they called them, might have escaped had they simply said, "God save the king!" not reflecting that if this was a poor cause for suffering, it was an equally paltry cause for inflicting it, unless, indeed, it implied under the peculiar circumstances more than it expressed. The poor girl, thus summoned back from the gates of death, replied, "she wished the salvation of all men and the damnation of none."

"Dear Margaret," cried one of the bystanders, in a piteous tone, "say, 'God save the king!'"

"God save him, if he will," she answered, "for it is his salvation I desire."

"Sir," cried the spectators, "she has said it—she has said it."

On hearing this, the ruthless major offered her *the abjuration oath*; and the hapless girl, shrinking from the odious test, which she regarded as implying a recantation of her whole testimony, firmly refused to swear it, saying, "I am one of Christ's children; let me go." Upon which, by the major's orders, she was again thrust into the water and drowned.

Thus perished these two women, ostensibly for refusing to swear that they would never rise in arms against the government which persecuted them, and that they "abhorred, renounced and disowned" all who had done or might do so! What possible danger the government could apprehend from old women of eighty or girls of eighteen, it is hard to say. As the sympathizing crowd carried ashore the pale, dripping corpses to their last resting-places, many a tear would drop over them, and many a curse, perhaps not loud but deep, would follow the retiring footsteps of their executioners. And even to this day, so incredibly base does the transaction appear, that an attempt has been made to throw discredit upon the veracity of the story. But its authenticity rests upon contemporary documents, and the facts have been attested by the records of the kirk sessions composed of the ministers and elders of the parishes to which the sufferers belonged, and who lived at the time when the tragedy occurred; by the testimony of Margaret's brother, who survived to attest the truthfulness of Wodrow's narrative, as well as by the uniform, unvarying and uncontradicted tradition of the district, where a monument was erected shortly after the Revolution to commemorate the heroism of the two women-martyrs and the cruelty of their executioners.

It is vain to deny that, though political objects formed the ostensible grounds, a hatred of evangelical truth and religious freedom was in reality at the bottom of the cruel persecutions of these times. The leading persecutors were men notorious for their profaneness and debaucheries; while the sufferers, whatever may be thought of their peculiar opinions on the polemical questions of the day, were unquestionably blameless in their lives and sincerely devout followers of Christ.

How well is it for us that we live in times when such barbarous intolerance is so utterly repugnant to our sense of justice and all our feelings of humanity that it is with difficulty we can believe it possible that such a scene could have been enacted in Scotland, or that men could have stood by and permitted it to be enacted before them!

—Below are given some extracts from an address on Calvinism by the historian Froude, delivered to the students of St. Andrew's, Scotland, and re-published by Charles Scribner & Co., N. Y. The little volume, in which the address is published, will well repay a careful perusal. It is encouraging in these times, when it is the fashion to ridicule and decry everything that appears even to favor Calvinism, to read the testimony to its worth of one so competent to judge.

"How came it to pass," he asked, "that if Calvinism was indeed the hard and unreasonable creed of professed modern enlightenment, it has possessed such marvellous attraction to the best and ablest men that ever lived? Of William the Silent, and of Luther—for on the points on which I am speaking Luther was one with Calvin—of your own Knox and Andrew Melville, and the Regent Marray, of Coligny, of our English Cromwell, of Milton, of John Bunyan. These were men possessed of all the qualities which give ability and grandeur to human nature—men whose lives were as upright as their intellect was commanding, and their public aims untainted with selfishness, unalterably just, where duty required them to be stern, but with the tenderness of a woman in their hearts; frank, true, cheerful humorists—as unlike sour fanatics as it is possible to imagine any one, and able in some way to sound the key-note, to which every brave and faithful heart in Europe instinctively vibrated. This is the problem:—grapes do not grow on bramble bushes, illustrious natures do not form themselves upon narrow and cruel theories.

* * * * *

"You all know to what condition the Catholic church had sunk at the beginning of the sixteenth century. An insolent hierarchy, with an army of priests behind them, dominated every country in Europe. The church was like a hard nutshell around a shrivelled kernel. The priests, in parting with their sincerity, had lost the control over their own appetites, which only sincerity can give. Profligate in their own lives, they extended to the laity the same easy latitude which they asserted for their own conduct. Religious duty no longer consisted in leading a virtuous life, but in purchasing immunity for self-indulgence by one of the thousand remedies which the church officials were ever ready to dispense at an adequate price.

"The pleasant arrangement came to an end—a sudden and terrible one. Christianity had not been upon the earth for nothing. The spiritual organization of the church was corrupt to the core; but in the general awakening of Europe it was impossible to conceal the contrast between the doctrines taught in the Catholic pulpits and the creed of which they were the counterfeit. Again and again the gathering indignation sputtered out, to be savagely repressed. At last it pleased Pope Leo, who wanted money to finish St Peter's, to send about spiritual hawkers with wares which were called indulgences—notes to be presented at the gates of purgatory as passports to the easiest places there—and then Luther spoke, and the whirlwind burst.

"I can but glance at the Reformation in Germany. Luther himself was one of the grandest men that ever lived on earth. Never was any one more loyal to the light that was in him, braver, truer, or wider-minded in the noblest sense of the word. The share of the work which fell to him Luther accomplished most perfectly. But he was unexceptionally fortunate in one way, that in Saxony he had his sovereign on his side, and the enemy, however furious, could not reach him with fleshly weapons, and could but grind his teeth and curse. Other nations who had caught Luther's spirit, had to win their liberty on harder terms, and the Catholic church men were able to add to their other crimes the cruelty of fiends. Princes and politicians, who had state reasons

for disliking popular outburst, sided with the established spiritual authorities. Heresy was assailed with fire and sword, and a spirit harsher than Luther's was needed to steel the converts' hearts for the trials which came upon them. Lutheranism, when Luther himself was gone, and the thing which we in England know as Anglicanism, were inclined to temporizing and half-measures. The Lutheran congregations were but half emancipated from superstition, and shrank from pressing the struggle to extremities; and half-measures mean half-heartedness, convictions which were but half-convictions, and truth with an alloy of falsehood. Half measures, however, would not quench the bonfire of Philip of Spain, or raise men in France or Scotland, who would meet crest to crest the princes of the house of Lorraine. The Reformers required a position more sharply defined, and a sterner leader, and that leader they found in John Calvin.

"There is no occasion to say much of Calvin's personal history. His name is now associated only with gloom and austerity. Suppose it is true that he rarely laughed. He had none of Luther's genial and sunny humor. Could they have exchanged conditions, Luther's temper might have been somewhat grimmer, but he would never have been entirely like Calvin. Nevertheless, for hard times hard men are needed, and intellects which can pierce to the roots where truth and lies part company. It fares ill with the soldiers of religion when 'the accursed thing' is in their camp. And this is to be said of Calvin, that so far as the state of knowledge permitted, no eye could have detected more keenly the unsound spots in the received creed of the church, nor was there a reformer in Europe so resolute to excise, tear out, and destroy what was distinctly seen to be false—so resolute to establish what was true in its place, and make truth to the last fibre of it the rule of practical life.

"Calvinism as it existed at Geneva, and as it endeavored to be wherever it took root for a century and a half after him, was not a system of opinion, but an attempt to make the will of God, as revealed in the Bible, an authoritative guide for social, as well as personal direction. Men wonder why the Calvinists being so doctrinal, yet seemed to dwell so much and so emphatically on the Old Testament. It was because in the Old Testament they found, or thought they found, a divine example of national government, a distinct indication of the laws which men were ordered to follow, visible and immediate punishments attached to disobedience. At Geneva, as for a time in Scotland, moral sins were treated after the example of the Mosaic law, as crimes to be punished by the magistrate. 'Elsewhere,' said Knox, speaking of Geneva, 'the Word of God is taught as purely, but never any where have I seen God obeyed as faithfully.'

"If it was a dream, it was at least a noble one. The Calvinists have been called intolerant. Intolerance of an enemy who is trying to kill you seems to me a pardonable state of mind. It is no easy matter to tolerate lies clearly convicted of being lies under any circumstances; specially it is not easy to tolerate lies which strut about in the name of religion; but there is not reason to suppose that the Calvinists, at the beginning, would have thought of meddling with the church, if they had been themselves let alone. They would have formed communities apart. Like the Israelites, whom they wished to resemble, they would have withdrawn into the wilderness—the Pilgrim Fathers actually did so withdraw into the wilderness of New England—to worship the God of their fathers, and would have left argument and example to work their natural effect. Norman Leslie did not kill Cardinal Beaton, down in the castle yonder, because he was a Catholic, but because he was a murderer. The Catholics chose to add to their already incredible creed a fresh article, that they were entitled to hang and burn those who differed

from them; and in this quarrel the Calvinists, Bible in hand, appealed to the God of battles. They grew harsher, fiercer—if you please, more fanatical. It was extremely natural that they should. They dwelt, as pious men are apt to dwell in suffering and sorrow, on the all-disposing power of Providence. Their burden grew lighter as they considered that God had so determined that they must bear it. But they attracted to their ranks almost every man in Western Europe that 'hated a lie.' They were crushed down, but they rose again. They were splintered and torn, but no power could bend or melt them. They had many faults; let him that is without sin cast a stone at them. They abhorred as no body of men ever more abhorred all conscious mendacity, all impurity, all moral wrong of every kind, so far as they could recognize it. Whatever exists at this moment in England and Scotland of conscientious fear of doing evil is the remnant of the convictions which were handed by the Calvinists into the people's hearts. Though they failed to destroy Romanism, though it survives and may survive long as an opinion, they drew its fangs; they forced it to abandon that detestable principle, that it was entitled to murder those who dissented from it. Nay, it may be said that by having shamed Romanism out of its practical corruption the Calvinists enabled it to revive.

"Calvinism was the spirit which, as I have shown you, has appeared and reappeared, and in due time will appear again, unless God be a dream and man be but as beasts that perish. The moral law is inherent in eternity. The law is the expression of the will of the Spirit of the Universe. * * What the thing is which we call ourselves we know not. The intellectual spirit, being an essence, we believe to be an imperishable something, engendered in us from a higher source. As Wordsworth says:

"Our birth is but a sleep and a forgetting;
The soul that rises in us, our life star,
Hath elsewhere had its setting,
And cometh from afar;
Not in entire forgetfulness,
Not in utter nakedness,
But trailing clouds of glory do we come
From heaven, which is our home.*"

A DISCOURSE AGAINST INSTRUMENTAL MUSIC IN PUBLIC WORSHIP, by Rev. R. Johnson, A. M., Pastor of the Reformed Presbyterian Church, Kossuth, Iowa.

The subject of instrumental music as an accompaniment of vocal praise in the worship of God has of late enlisted some attention in the churches distinguished as psalm-singing churches. Until recently the opinion seemed pretty general, that such an accompaniment was so incongruous with the use of the inspired psalms, as to secure the churches, that used them exclusively, from any change in that respect. And facts seemed to furnish sufficient foundation for that opinion; for every close observer knows that the churches, that have been most earnest in advocating a human psalmody, have been the first and the most active in introducing instrumental music into divine worship. Any advocacy of this innovation by the professed friends of the psalms of inspiration, is calculated to raise a doubt in regard to their soundness on the psalm question. *Obsta principis*, a good rule always, is wisdom in this case.

Mr. Johnson has undertaken a needed work and has done it well. The subject may be said to have received exhaustive treatment at his

hands. We think, in elucidating his two main positions, he has left the practice in question without any warrant from the use of instruments in the Old Testament church, and the absence of any thing either of precept or practice in its favor in the days of Christ and the apostles is an unanswerable presumptive argument against it. And as confirmatory proof the practice of the primitive church is brought forward with damaging effect on the claims of instrumental music in divine worship.

We do not think, however, that any doubt should have been raised, as is done p. 44, as to David having a divine warrant to introduce instruments into the worship of God as established in the temple. It weakens rather than strengthens the cause advocated; for it may be alleged that, if David of his own will did this, others may do likewise. That God accepted it as a part of the temple service, cannot be questioned. And besides we are satisfied, after examining the text quoted, 2 Chron. 29:25, in the original, that it will not admit the rendering given as that of the Syriac and Arabic versions. We give a literal translation of the verse. "He set the Levites in the house of the Lord, with cymbals, with psalteries, with harps, by the commandment of David, and of Gad the king's seer, and of Nathan the prophet; for by the hand of the Lord was the commandment by the hand of his prophets."

The author has done a good work. We hope the entire edition will be speedily bought up. Let those of our people, who do not need it themselves, buy it and lend it to their neighbors, who may need some light on this subject.

We believe that the sermon will be in the hands of some person for sale at the meeting of Synod. The price is twenty-five cents, certainly cheap enough for a pamphlet of 72 pages, containing an able advocacy of truth on an important subject. T. S.

Several books on hand—among others, Dr. McCosh's valuable lectures, entitled "Christianity and Positivism"—will be noticed immediately after the publication of the Minutes of Synod.

MESSRS. EDITORS:—In compliance with an invitation to visit some members of our church, near Fremont, Dodge county, Nebraska, I spent the first and second Sabbaths of March in that vicinity. I preached the first Sabbath in Fremont, and the second in Wahoo, Sanders county, about eighteen miles south of Fremont. The members of our church are from Rev. Cathcart's congregation, Ireland. There are thirteen persons there, who are, or will be members of our church as soon as an opportunity is offered. Many more are expected during the summer. The Union Pacific, and the Burlington and Missouri R. R. have lands in the vicinity, which they offer to sell at reasonable terms and long credits.

Any person desiring further information, can obtain it by writing to Mr. James M. Lee, Wahoo, Sanders county, Nebraska, or to Mr. Thomas Lee, Fremont, Nebraska. D. M'KEE.

ACKNOWLEDGEMENTS.

In order to publish all the moneys received by the Treasurers of the different Funds before the meeting of Synod, we are compelled to insert the following in the body of the magazine :

AGED MINISTERS' FUND.

1871.		
Jan. 3.	Rev Thomas Sproull, D. D.....	\$50 00
Feb. 8.	Mary Stevenson, East Cambridge, Mass.....	5 00
Mar. 28.	St. Louis cong.....	16 00
" 24.	Third cong Philadelphia.....	25 75
Apr. 5.	North Jackson cong.....	35 80
19.	Second cong. Philadelphia.....	50 00
Total.....		\$182 55
J. WIGGINS, <i>Treasurer.</i>		

**FUND FOR BENEFIT OF THE FAMILY OF THE LATE REV. R. J. DODDS,
D. D., MISSIONARY TO SYRIA.**

1871.		
Feb. 28.	Mrs. C. K. Snively, of Shady Grove, Pa.....	\$ 5 00
" "	North Jackson and Poland cong., Pa., per Rev. R. J. George,	74 50
Mar. 4.	Coulterville cong., Ill., per Rev. D. S. Faris.....	16 00
" "	Bethel cong., Ill., " " " " " " " " " " " "	16 05
" 8.	Bethesda cong., Ind., per T. A. Faris.....	50 00
" 9.	Miller's Run cong., Pa., per T. P. Robb.....	13 67
" 11.	Staunton cong., Ill., per Thos. Dripps.....	11 15
" "	Topsham cong., Vt., per Samuel Miller.....	15 00
" "	Mrs. Emily Taggart, of Washington, D. C., per Saml. Miller,	5 00
" 16.	Princeton, Ind., cong., per Wm. Lawson.....	22 50
" "	Second cong., Newburgh, N. Y., per Rev. J. R. Thompson,.	50 00

The following sums have been received, with instructions from the donors that they be paid over to Mrs. Dodds on her arrival home :

1871.		
Feb. 25.	St. Louis cong., per Rev. J. McCracken.....	\$60 00
Mar. 3.	Maquoketa cong., per Rev. D. H. Coulter.....	21 50
" "	Clarinda cong., Iowa, per Alex. McKeown.....	25 00
" 6.	Londonderry cong., Ohio, per T. J. Blackwood.....	8 15
" 8.	Clarksburg, Pa., per John Caldwell.....	26 40
" 9.	East Craftsbury cong., Vt., per Rev. A. W. Johnston.....	30 00
" "	Utica cong., Ohio, per Wm Stevenson.....	38 00
" 10.	Old Bethel cong., Ill., per R. W. Lyon.....	29 00
WILLIAM BROWN, <i>Treasurer.</i>		

RECEIPTS FOR SOUTHERN MISSION.

1871.		
Mar. 9.	Olathe and Pleasant Ridge congregation, Kansas, per R. N. Redpath,	\$6 75
Apr. 3.	New Wilmington, per Rev. J. J. M'Clurkin.....	7 00
D. EUWER, <i>Treasurer.</i>		

Acknowledgments.

RECEIPTS FOR FOREIGN MISSION.

1871.

Feb.	22.	Kortright cong., N. Y.....	\$ 32 00
"	23.	New Alexandria cong., Pa.....	\$31 75
"	"	Mrs. Allsworth, New Alexandria.....	5 00
"	"	Jennie Laughlin.....	50
		Total per Rev. T. A. Sproull.....	37 25
"	"	Pine Creek cong., Rev. T. A. Sproull.....	10 00
"	25.	St. Louis, Mo., cong., per Rev. J. McCracken.....	50 00
"	27.	Society at Five Creeks, Kansas, per W Law.....	1 75
"	"	Staunton cong., Ill., per Thos. Driggs.....	31 50
"	"	Southfield cong., Mich., per Rev. J. S. T. Milligan.....	\$25 02
"	"	Mrs. Woodburn, of Dubuque, Iowa, per do. ..	5 00
"	"	Less on above two amounts Express charge, 32 cents,	29 65
Mar.	2.	Utica cong., per Adam Orr.....	15 00
"	"	Sharon cong., Iowa, Sabbath School per J. T. Montgomery.....	25 00
"	9.	Elizabeth H. Trotter, of Forest, Illinois.....	10 00
"	14.	Cincinnati, O., cong., per Jas. Y. Thomson.....	162 21
"	16.	Greenville cong., Pa. per Rev. J. J. McClurkin.....	\$15 00
"	"	Sandy " " " " " "	8 00
			23 00
"	"	City of Philad'a, as premium on interest paid last July.....	56
"	17.	Kossuth cong., Iowa, per Wm. O. Jamison.....	17 75

WILLIAM BROWN,
Treasurer, 1635 Locust Street.

FUND FOR THE FAMILY OF THE LATE REV. J. S. BUCK.

1871.

Mar.	11.	Members of 2d Miami, per T. J. Allen.....	\$36 25
	14.	Jackson, O., no name.....	5 00
	15.	Beaver, in all, per J. M'Anlis.....	55 50
Apr.	2.	New Castle.....	19 18
	18.	Rehoboth, Iowa, per Wm. Martin.....	22 40
	24.	Greensburg, Mrs. M. J. Lindsay.....	2 00
	"	" Mrs. Lowry.....	1 00
	"	A. Dodds.....	9 45

R. SPEER, Box 478, New Castle, Pa.

RECEIPTS FOR DOMESTIC MISSIONS.

1871.

Mar. 27.	Muskingum and Tomica, per Rev. J. C. K. Faris, ..	\$15 00
" 28.	Middle Wheeling, per Alex M. Orr,	10 00
Apr. 4.	David Gregg,	100 00
" 11.	Salt Creek cong., per J M'Cartney.	11 50
" "	New Alexandria, per Rev. T. A. Sproull,	17 25
" 12.	Samuel Robinson, Sharon, Iowa, per Geo. Cunningham,	3 00
" 14.	Ist. premium from Phila., July, 1st, '70, by Wm. Brown,	5 05
" 17.	Olathe Branch, Kansas, per Rev. W. W. M'Millen,	5 50
" "	Thos. Dunn, Rehoboth, Iowa,	5 00
" "	Rochester, N. Y., per T. S. Lynn,	16 40

\$188 70

D. EUWER, Treasurer.

ALLEGHENY, April 18, 1871.

RECEIPTS FOR DOMESTIC MISSION.

1871.			
Apr. 19,	First Miami cong., per Rev. S. P. Johnston,	\$ 19	59
" "	Brookland, per Rev. R. Reed,	7	00
" 22,	Deerfield, per Prof. Thos. Sproull,	5	00
" 26,	East Craftsbury, Rev. A. W. Johnston,	23	00
May 8,	Monongahela cong., R. Thompson,	5	00
" "	Rehoboth cong., per Rev. J. W. Sproull,	9	50
" 4,	Central Allegheny cong., per Wm. Anderson,	14	81
" 6,	Allegheny cong., per Wm. Martin,	28	75
" 13,	Kortright cong., per A. S. Gilchrist,	15	00
" 15,	Parnassus and Manchester cong., per K. C. Hill,	10	00

\$187 65

DANIEL EUWER, *Treasurer.*

1871.			
April 17,	Cong. of Pittsburgh, per J. Arthur, additional,	\$ 5	00
" 18,	Wm. T. Dodds of Rehoboth, Iowa, per W. Martin,	5	00
" 20,	Brookland, &c. cong., per Rev. Robert Reid,	6	00
" 22,	Anonymous, mailed at Republican City, Kansas,	5	00
" 24,	Deerfield, per Rev. T. Sproull, D. D.,	5	00
May 2,	Cong. of Lake Eliza, Ind., Rev. R. M. C. Thompson,	10	00
" 3,	Monongahela cong., addt'n'l., per Rev. J. W. Sproull,	14	00
" "	S. T. Sherrard, Cambridge, Ill., per do.,	5	00
" "	Rehoboth Branch, B. R. & R. cong., per do.,	8	85
" "	Mrs. Cranston, Canada, per do.,	1	08
" 10,	Roberts Cairns. in gold \$12; prem. \$1.25; per W. T. Miller,	18	26
" 14,	Ladies' Miss. Society of Monongahela cong., Miss R. Elliott, Treasurer, per Rev. J. W. Sproull,	40	00

WILLIAM BROWN, *Treasurer,*
1635 Locust Street.

RECEIPTS FOR LITERARY FUND.

April 17,	Walter T. Miller, for 100 copies of the last edition of the Testimony,	\$50	00
May 15,	Parnassus and Manchester cong. per R. Hill,	2	23

W. BROWN.

1870.			
Sept. 8,	Received from Kortright cong., per A. S. Gilchrist,	\$12	00
17,	" Sterling N. Y., cong., per J. Hunter,	16	00
21,	" Ryegate and Barnet cong., per J. Macklam, Treas,	17	00
Oct. 1,	" Salem cong., Sandy Branch, per W. McFarland,	12	80
" "	" Salem cong., Warsaw Branch, per W. McFarland,	8	20
8,	" Salt Creek cong., per Jas McCartney,	6	50
" "	" Springfield cong., per Rev. J. J. McClurkin,	4	10
8,	" 2d Miami cong., per D. Boyd,	11	00
" "	" Conococheague cong., per Rev. W. P. Johnston,	9	00
24,	" Muskingum cong., per J. C. K. Faris,	9	00
" "	" Tomika cong., per J. C. K. Faris,	2	20
26,	" 2d R. P. church, N. Y., per F. L. Walker, Treas,	442	54
" "	" Rushsylvania cong., W. Wright,	4	56
Nov. 16,	" Monongahela cong., per Rev. J. W. Sproull,	12	00
Dec. 20,	" Rochester cong., per J. S. Lynn, Treas,	27	00
27,	" Parnassus and Manchester cong., per K. C. Hill,	20	00
80,	" White Lake cong., per W. O. Fraser, Treas,	10	00
81,	" Southfield cong., per S. Bell,	\$16	80
	Less paid Express,	25	

1871.			
March 2,	" Baltimore cong., per D. Jas. Cummings,	16	00
April 4,	" 1st R. P. Church, Newburgh, per J. McCullough,	82	47

W. T. MILLER, *Treasurer,*
Box 553, New York.

**FUND FOR THE WIDOW AND CHILDREN OF THE LATE
REV. R. J. DODDS.**

1871.			
April	18,	Rehoboth cong., Iowa, per Rev. Wm. Martin,.....	\$ 36 7
"	24,	Deerfield, per Rev. T. Sproull, D. D.,	5 0
"	26,	Olathe cong., Kansas, per Rev. W. W. M'Millan,.....	12 7
"	28,	Middle Wheeling cong., per Alex. M. Orr,.....	10 0
"	"	First cong., N. Y., additional, per Jas. Spence,.....	5 0
May	2,	Walnut City cong., Iowa, per Joseph Manners,.....	11 0
"	10,	First cong., New York City: Wm. Fleming, \$10 00 13 other persons of same cong., in various amounts,.....	27 00
		Total per Walter T. Miller,.....	37 0
"	"	Second cong., New York, per W. T. Miller: Henry O'Neil,.....	\$100 00
		A Friend, per Mr. O'Neill,.....	15 00
		S. T. Williams,.....	2 00
			117 0
"	"	Third cong., New York City, as follows: Walter T. Miller \$150; William Neely \$100; Geo. Silver \$100; John M'William \$100; Andrew Bowden \$50; Wm. King \$25; Mrs. Hamilton Big- gam \$25; Alexander Dougan \$25; Miss Jane Thomson \$20; M. M. A. Colwell \$10; Mrs. Martha Bell \$10; Wm. R. Eccles \$10; Andrew Knox \$10; James C. Knox \$10; J. G. Laird \$10; James M'Bride \$10; Alex. Bowden \$10; Mrs. M'Clin- tock \$10; Miss Hannah Bell \$10; 17 other persons of same cong. in various amounts \$63; Total from Third cong., N. Y., per W. T. Miller,.....	758 0
"	"	Jonathan's Creek cong., Ohio, per W. T. Miller,.....	8 0
THE FOLLOWING SUMS DESIGNATED FOR MRS. DODDS.			
April	20,	Brookland, &c. cong., Pa., per Rev. Robert Reid,...	\$ 44 5
May	3,	S. T. Sherrard, Cambridge, per Rev. J. W. Sproull,	2 2
"	"	Mrs. Rowan, Sparta, per do.,.....	2
"	8,	Isaiah Reid, of Salem, Ind., \$5; Matthew Marks \$1,	6 0
"	11,	Elizabeth Br'ch, Monongahela cong., \$59; M'Kees- port Branch, do., \$52.25; Miss Gemmill's S. S. Class, do., \$6; Millin Branch, do., \$12; Red Stone Br., do., \$6. Total per Rev. J. W. Sproull,.....	185 2
WILLIAM BROWN, <i>Treasurer</i> .			

RECEIPTS FOR THEOLOGICAL SEMINARY.

1871.		CURRENT EXPENSES.	
Apr.	12.	Samuel and Jane Henning, interest, each,.....	\$ 3 0
"	21.	Mrs. Cowdry, interest,.....	6 0
"	29.	Topsham cong.	9 0
May	2.	Interest on U. S. Bonds,.....	195 0
"	"	Premium " " 11 per cent.	21 4
"	19.	John Caldwell, per Rev. S. O. Wylie, interest,.....	12 00
STUDENTS' FUND.			
May	9.	Estate of Mary White, per James Campbell, Ro- chester, N. Y., per J. S. Brown, Phila.	\$129 21
"	17.	Interest and Bonus for six months on \$5,000 bond and mortgage,.....	200 00
D. GREGG, <i>Treasurer</i> , No. 99 Wood Street, Pittsburgh, Pa.			

☞ Synod meets in the Reformed Presbyterian Church, Pittsburgh,
8th Street, Wednesday, May 24th, 7½ P. M. The Covenant will be
taken on the Saturday immediately following, i. e. May 27th.

THE

Reformed Presbyterian

AND

Covenanter.

JULY AND AUGUST, 1871.

CONTENTS.

MINUTES OF THE REFORMED PRESBYTERIAN CHURCH.

	Page.
Names of Members.....	193
Standing Committee.....	197
Report of Committee on Covenanting.....	197
Taking the Covenant Oath.....	198
Report of Committee on Unfinished Business.....	199
" Devotional Exercises.....	200
" Board of Church Extension.....	202
" Committee on Notice of death of Dr. Doble.....	202
" " to prepare a Minute on death of Dr. S. H.	203
" Fiscal Board.....	204
" Synod's Board of Trustees.....	205
" Committee on the Travelling Fund.....	207
Reasons of Dissent from Resolution adopting the Form of Covenant.....	208
Report of Committee on Missions.....	209
" Board of Foreign Missions.....	211
" Central Board of Domestic Missions.....	215
" Committee on Theological Seminary.....	216
" Board of Superintendents for the Theological Seminary.....	216
" Committee on Communication from Presbyterian H. Central Synod.....	218
" " Covenanting in Congregations.....	218
" Board of Education.....	219
" Committee on Foreign Correspondence.....	222
" Letter from the Irish Synod.....	222
" " to the Irish Synod.....	222
" " from Synod of Scotland.....	227
" " to Synod of Scotland.....	227
" Committee on Presbyterial Discipline.....	229
" Reports of Presbyteries.....	229
" Committee to prepare a Minute on death of Rev. J. S. P.	229
" " on Finance.....	228
" " on Discipline.....	232
Committee on the Seminary Building.....	232
Report of Committee on National Reform.....	232
" " on Signs of the Times.....	232
" " to confer with Missionary Society.....	232
Statistics.....	237
Statistical statement.....	237
Reports of Synod's Treasurers.....	237

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

"Ye should earnestly contend for the faith which was once delivered unto the saints."—Jude.

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain.

Communications should be sent to the Editors' Address, 250 North Avenue, Allegheny City, Pa.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT ST.

Received from a lady of the Pittsburgh Reformed Presbyterian congregation, for National Reform work, \$25.00.

H. H. GEORGE.

REV. B. M'CULLOUGH intends to visit the Old World this summer. He expects to sail from New York the last of June.

REV. D. B. WILLSON will have in a short time a number of copies of "Willson on Civil Government" for disposal. The price is 50 cents per copy. Any who desire to obtain a copy, can do so by addressing Mr. Willson at Allegheny, Pa.

ALLEGHENY, April 19, 1870.

Received of Mrs. Nancy Wright, First Miami congregation, Ohio, through Rev. J. L. M'Cartney, one hundred and fifty dollars, for Domestic Missions.

DANIEL EUWER, *Treasurer*.

STUDENTS under care of Pittsburgh Presbytery, who have not received subjects for specimens of improvement, or trials for licensure, can obtain them by applying to any of the members of the Committee on Supplies.

WE acknowledge our indebtedness to our publishers, Messrs. Bakewell & Marthens, for the early issue of this number. Synod adjourned on the evening of June 1st. On the 22d of June the magazine will be mailed to our subscribers. Never before has so short a time elapsed between the adjournment of Synod and the publication of the Minutes.

SUBSCRIBERS will please look at the credit given this month. All moneys received up to June 14th, are acknowledged on the tab on the cover. In any case, if proper credit has not been given, *notify us at once*. Delinquent subscribers are again reminded of their indebtedness. There is now no excuse for longer neglect, as a bill has been sent to each, stating the amount due us.

COVENANTERS in Canada, who desire to have preaching stations started, or missionary fields explored, should write to Rev. R. D. Sproull, 126 Alexander street, Rochester, N. Y., Rev. R. Shields, Ramsey, C. W., or Rev. Jno. Crozier, Toronto, Ontario. Mr. Crozier has been appointed to labor during the month of July in that city, and will gladly visit any locality at a convenient distance, where it is thought there is a prospect for establishing a mission station.

THE Minutes of the late meeting of Synod are of greater length than ever before. The reports of the Treasurers of the Board of Church Extension, and of the National Reform and the M'Kinney Funds, crowded out of this number, will appear in our next. As our entire space is occupied, we are prevented from making any remarks, and must refer, without comment, our readers to the minutes for an account of what was done. We regret this, as the last meeting of Synod was, in many respects, the most important ever held in this country.

THE Reformed Presbyterian and Covenanter.

VOL. IX. JULY AND AUGUST, 1871. Nos. 7 & 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XLII.

PITTSBURGH REF. PRES. CHURCH.

WEDNESDAY, May 24th, 1871, 7½ P. M.

THE Synod of the Reformed Presbyterian Church met according to adjournment, and was constituted with prayer by the Moderator, after a sermon by him from Isa. 60: 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

Synod adjourned with prayer to meet to-morrow at 9 A. M.

Same Place, May 25th, 9 A. M.

Synod met and was constituted with prayer. Members were ascertained as follows :

NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. K. Milligan,	John Crothers,	First New York.
A. Stevenson, D. D.	Melanc'n W. Bartley,	Second "
D. Gregg,	William Neely,	Third "
James Kennedy,	Robert Leishman,	Fourth "
J. H. Boggs,	Wm. F. Bell,	Brooklyn.
S. Carlisle,	Wm. Hilton,	First Newburgh.
J. R. Thompson,	R. M. McAllister,	Second "
J. W. Shaw,	Wm. J. Shaw,	Coldenham.
J. B. Williams,		White Lake.
J. O. Bayles,	A. S. Gilchrist,	Kortright.
Joshua Kennedy,		Bovina.
D. McAllister,	D. G. McDonald,	Walton.
Wm. Graham,		Boston.
J. M. Beattie,	James Maclam,	Ryegate and Barnet.
A. W. Johnston,		Craftsbury.
James M. Faris,		Topsham.
R. Z. Willson, Missionary in the city of New York.		

PHILADELPHIA PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
T. P. Stevenson,	Robert Patton,	First Philadelphia.
S. O. Wylie,	Wm. Walker,*	Second "
R. J. Sharpe,*	Robert Forsyth,	Third "
W. P. Johnston,	D. J. Cummings,	Baltimore.
	R. A. Renfrew,	Conococheague.

ROCHESTER PRESBYTERY.

R. D. Sproull,	Robert Wilson,	Rochester.
S. Bowden,	James Cullings,	York.
R. Shields,		Ramsey.
J. M. Armour,	Wm. J. Park,	Syracuse.
Wm. McFarland,†	John Hargrave,	Lisbon.
S. R. Galbraith,†	H. Crockett,	Stirling.
M. Wilkin.		

PITTSBURGH PRESBYTERY.

D. B. Willson,†	James B. McKee,	Allegheny.
J. W. Sproull,	Wm. Anderson,	Central Allegheny.
A. M. Milligan,	S. A. Sterrett, M. D.	Pittsburgh,
	Wm. Finney,	Monongahela.
J. Galbraith,	John Forsyth,	{ South Union.
	John Magee,	{ North Union.
Joseph Hunter,	Samuel Henning,	Wilkinsburg.
J. C. Smith,	Joseph Kennedy,	Slippery Rock, &c.
A. J. McFarland,	Joseph McGiffin,	Salem.
J. J. McClurkin,	James McClelland,	Springfield, &c.
N. M. Johnston,	John Acheson,	Little Beaver.
J. A. Black,	M. P. Thompson,	Clarksburgh.
	James Scott,	Miller's Run.
T. A. Sproull,*	John Beatty,*	New Alexandria, &c.
D. Reid,	Wm. Steele,	Oil Creek.
R. J. George,	John Guthrie,	N. Jackson and Poland.
D. McFall,†	Wm. Magee,	Oil City.
R. Reed,*	Samuel McCrum,	Brookland, &c.
	Hugh Miller,	Pine Creek.
	James Graham,	Bear Run & Mahoning.†
	David Pattison,	New Castle.†
	John Reid,	Manch'r & Parnassus.†

T. Sproull, D. D., Professor of Theology.

J. R. W. Sloane, D. D., Professor of Theology.

N. R. Johnston,

J. M. Johnston.

John McAuley,

John Wallace,

T. M. Elder,*

J. Crozier.

* Not present at the organization of Synod.

† Ordained since last meeting.

‡ Organized since last meeting.

OHIO PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. Boyd,	James Watson,	Utica.
A. McFarland,	Alexander Orr,	{ Jonathan's Creek.
J. A. Thompson,*	Francis Moffett,*	{ Middle Wheeling.
	David Wallace,	Londonderry.
	Wm. Reynolds,	Salt Creek.
		Sandusky.

LAKES PRESBYTERY.

J. L. McCartney,	M. D. Willson, M. D.	First Miami.
Wm. Milroy,	James Keers,	Second "
	Wm. McDonald,	Southfield.
P. H. Wylie,	Francis Halliday,*	{ Rushsylvania.
		{ Macedon.
H. H. George,	John Gray,	Cincinnati.
S. Sterrett,		Cedarville.
R. M. C. Thompson,	Robert Davidson,	Lake Eliza.
J. French,	Samuel Jameson,	Cedar Lake.
T. P. Robb,†	Josiah Gamble,	Garrison.
Boyd McCullough,		
J. S. T. Milligan.		

ILLINOIS PRESBYTERY.

	Samuel McCloy,	Elkhorn.
	John G. Miller,	Church Hill.
J. McCracken,	John P. Montgomery,	St. Louis.
	Wm. Weir,	Old Bethel.
D. S. Faris,	Joseph Patton,	Bethel.
	Charles McCaughan,	Bethesda.†
	Daniel Williamson,	Stanton.
W. W. McMillan,	Thomas M. Hutcheson,	Olathe & Pleas't Ridge.
James Wallace,		
W. F. George.		

IOWA PRESBYTERY.

J. M. McDonald, D.D.,	Samuel McIlhenny,	Sharon.
	Wm. Martin,	Rehoboth.
C. D. Trumbull,	Wm. MacClement,	Lind Grove.
	W. L. Wright,	Vernon.
D. McKee,	W. J. Connery,	Clarinda.
J. Dodds,		Winchester.
J. Love,	Wm. Houston,	Albia.
R. Johnston,*		Kossuth.
S. M. Stevenson,	John P. Kirkpatrick,	Washington.
	David Love,	Ainsworth.
Isaiah Faris,		Walnut City.
R. B. Cannon, D. D.,		
R. Hutcheson.		

* Not present at organization of Synod.

† Ordained since last meeting.

‡ Formerly Bloomington.

The certificates of the elders from Allegheny, Pine Creek, North Jackson and Poland, and Elkhorn, being either not present, or irregular, the delegates were, on motion, admitted to seats.

J. R. Hill, D. G. Thompson, T. C. Sproull, J. A. McKee, and D. C. Martin, licentiates, were present during the sessions of Synod.

Absentees—Wm. Slater,* J. C. K. Faris, H. P. McClurkan, D. J. Shaw, J. Middleton,* A. C. Todd, D. H. Coulter,* J. Neill,* and Joseph Beattie, Missionary in Syria.

CONGREGATIONS NOT REPRESENTED.

New York Presbytery—West Hebron.

Rochester Presbytery—Lochiel.

Pittsburgh Presbytery—Rehoboth.

Ohio Presbytery—Brownsville, Muskingum and Tomika.

Lakes Presbytery—Novi.

Iowa Presbytery—Elliotta, Lake Reno and Maquoketa.

The rule requiring the election of Moderator and Clerk by ballot, was suspended, and H. H. George was chosen Moderator, R. Z. Willson was continued Clerk, and J. W. Sproull was chosen Assistant Clerk.

James M. Faris, N. R. Johnston, W. F. George, J. Love and S. M. Stevenson assigned satisfactory reasons for absence from the last meeting of Synod.

Presbyteries had leave to sit during the sessions of Synod.

It was announced that Revs. D. Scott, R. J. Dodds, D. D., Missionary in Syria, and J. S. Buck, had died since the last meeting of Synod.

R. D. Sproull, S. Bowden and M. D. Willson, M. D., were appointed to prepare a minute respecting the decease of Rev. D. Scott.

T. Sproull, D. D., J. R. W. Solane D. D., and S. A. Sterrett, M. D., were appointed to prepare a minute respecting the decease of Rev. R. J. Dodds, D. D.

R. J. Sharpe, J. McCracken and James Keers were appointed to prepare a minute respecting the decease of J. S. Buck.

J. W. Sproull and R. Z. Willson were appointed a Committee on Unfinished Business.

The Clerk reported that the overture on Covenanting had been approved by all the Presbyteries, and by the sessions of seventy-nine congregations under the care of Synod.

J. A. Thompson and Francis Moffett appeared.

A special Committee was appointed to receive and consider any papers in relation to the Form of Covenant, and to hear and remove, if possible, any objections which may be made to the Bond. Said committee consists of J. R. W. Sloane, D. D., S. O. Wylie, James Kennedy, Wm. Milroy and Wm. Neely.

Synod adjourned with prayer, to meet at 2 P. M.

Same Place, 2 P. M.

Synod met, and was constituted with prayer. Calling of the roll and reading of the minutes were omitted.

The Moderator appointed the following Standing Committees :

* Absent by indisposition.

On Presbyterial Reports—D. McAllister, J. C. Smith, James Watson. *On Discipline*—T. Sproull, D. D., A. Stevenson, D. D., J. B. McKee. *On Missions*—A. M. Milligan, Wm. Milroy, D. Wallace. *On Theological Seminary*—T. P. Stevenson, R. B. Cannon, D. D., J. Gray. *On Foreign Correspondence*—J. C. K. Milligan, P. H. Wylie, A. S. Gilchrist. *On the Signs of the Times*—J. McCracken, S. Bowden, D. J. Cummings. *On Finance*—S. Bowden, J. S. T. Milligan, Wm. Neely. *On the Travelling Fund*—R. D. Sproull, J. L. McCartney, M. W. Bartley.

On Presbyterial Records—New York Presbytery: D. S. Faris, J. A. Black, S. Jameson. Philadelphia Presbytery: J. O. Bayles, J. French, S. McIlhenny. Rochester Presbytery: R. Hutcheson, J. A. Thompson, W. McDonald. Pittsburgh Presbytery: J. R. Thompson, Wm. Graham, R. Patton. Ohio Presbytery: T. P. Robb, W. W. McMillan, J. P. Montgomery. Lakes Presbytery: W. F. George. J. C. Boyd, Joseph Kennedy. Illinois Presbytery: S. Sterrett, M. D., I. Faris, H. Miller. Iowa Presbytery: W. P. Johnston, R. M. C. Thompson, James Keers.

Papers were received. No. 1. Letter from the Ref. Pres. Synod of Scotland. No. 2. Letter from the Ref. Pres. Synod of Ireland. No. 3. Petition from Princeton for extracts of minutes of Synod in the case of J. Stott. No. 4. Petition of J. Stott. No. 5. Appeal of Allegheny congregation against a decision of the Pittsburgh Presbytery.

No. 1. Read and referred to the Committee on Foreign Correspondence. No. 2. Read and referred to the same committee.

T. A. Sproull, J. Beatty, R. J. Sharpe and R. Johnston appeared.

The special Committee in reference to the Form of Covenant reported. The report was accepted and, after full discussion, was adopted. It is as follows:

The Committee on Covenanting present the following report:

1st. That we cannot make any change in the body of the Covenant already overtured by the church. 2d. That we may make any change in the Confession of Sins which may be calculated to promote harmony in the great work of Covenanting. The committee therefore recommend the following amendment to the last clause of the Confession of Sins: "We, 'in obedience to the command of God, conformably to the practice of the godly in former times, and recognizing all that is moral in the Covenants of our worthy religious progenitors of the Second Reformation,' do hereby give ourselves, &c."

J. R. W. SLOANE, *Chairman*.

While a motion to proceed with Covenanting according to the published programme, was under discussion, Synod had recess until 7½ P. M.

Same Place, 7½ P. M.

After recess Synod came to order. The reading of the minutes was postponed until the next regular session.

After spending half an hour in devotional exercises, the discussion interrupted by the recess was resumed. It was

Resolved, 1. That Synod will proceed in Covenanting according to the

programme drawn up by the committee appointed at last meeting of Synod and published in the magazine.

Resolved, 2. That all the members of our church, who desire to do so, be invited to participate with us in the celebration of the Lord's Supper.

Synod directed the Clerks, in connection with Dr. W. R. Hamilton, to have the Confession of Sins and the Covenant correctly engrossed upon parchment.

Synod adjourned with prayer, to meet on the 27th inst., at 9 A.M.

Same Place, Saturday, May 27th, 9 A. M.

Synod met and was constituted with prayer. Calling the roll and reading the minutes were omitted.

R. Reed appeared.

The licentiates who are present were invited to join with Synod in taking the Covenant. It was

Resolved, That in order to satisfy the scruples of some members of Synod, we understand that the expression "Covenants of the Second Reformation" includes the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms.

After sermon by Rev. A. Stevenson, D. D., on Covenanting, Synod had recess for three-quarters of an hour.

After recess Synod came to order. The Covenant was read by Rev. J. M. Beattie. An address on "The spirit in which we should Covenant" was delivered by Rev. J. R. W. Sloane, D. D. Prayer was offered by Rev. T. Sproull, D. D., and, after a few moments for silent prayer, the Covenant-oath was taken by the members of Synod and others, who joined with them.

The Covenant was then read, section by section, by Rev. T. Sproull, D. D., and at the close of each section all responded "Amen." At the close of the last section all repeated in concert Ex. 24 : 7 : "All that the Lord hath said will we do, and be obedient." The Covenant was then subscribed by 74 ministers and 70 elders, members of Synod, and by 5 licentiates, 4 students of theology and 19 elders. An address on "Covenant-Keeping" was delivered by Rev. Wm. Milroy, and the service was closed by singing Ps. 72 : 17-19.

The Terms of Communion were read and tokens of admission to the Lord's Supper were dispensed by Rev. J. Crozier.

Synod adjourned with prayer, to meet on Monday, 29th inst., at 9 A. M.

Same Place, Monday, May 29th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Gregg, Joseph Kennedy, Martin, M'Cloy, W. J. Shaw and J. A. Thompson, who soon appeared. The minutes were read, amended and approved.

J. W. Shaw, in his own name, and of those who may join with him, dissented from the action of Synod in proceeding to covenant under the present bond.

Papers received. No. 6. Report of the Treasurer of Domestic and Southern Missions. No. 7. Report of the Treasurer of the M'Kinney

Fund. No. 8. Report of the Treasurer of the Superannuated Ministers' Fund. No. 9. Communication from the Presbyterian Historical Society. No. 10. Report of the Treasurer of the Theological Seminary. No. 11. Report of the Treasurer of the National Reform Fund. No. 12. Report of the Treasurer of Foreign Missions. No. 13. Report upon the Alex. Wright Bequest. No. 14. Report of the Board of Trustees of the Reformed Presbyterian Church.

Resolutions, presented by T. P. Stevenson, were read and laid on the table for the present.

Synod ordered one hundred copies of the Bond of the Covenant on parchment.

A committee, consisting of J. W. Sproull and T. P. Stevenson, was appointed to inquire as to the advisability of publishing a volume as a memorial of our act of Covenanting.

Dr. W. R. Hamilton, through the Clerk, presented to Synod the pen with which the Covenant was subscribed. It was

Resolved, That the hearty and unanimous thanks of Synod be presented to Dr Wm. R. Hamilton for his zealous and unremitting care in securing the engrossment of the Covenant.

Resolved, That the copy of the Covenant subscribed by the Synod, together with the pen which was used, be committed to the care of the stated Clerk.

J. Kirkpatrick, who had received notice of the illness of his wife, had leave of absence, the Synod expressing its sympathy with him in his affliction.

The Assistant Clerk was directed to draw an order in favor of the Clerk, for \$50, the same to be charged to the Literary Fund.

One hundred dollars were laid on the table by J. G. Miller, from "a Covenanter, to be devoted exclusively for the support of the girls' school in Syria." Synod directed that it be placed in the hands of the Treasurer of that fund.

J. C. Boyd laid on the table one hundred and twenty-three dollars and fifty cents from "G. B.," to be disposed of as Synod may direct. Referred to the Committee on Finance.

Also, one hundred dollars, bequest of Nancy Stitt, of Muskingum Co., Ohio, for the Foreign Mission. Synod directed that it be placed in the hands of the Treasurer of that fund.

Prof. Sloane stated that Rev. G. P. Hays, President of Washington and Jefferson College, was in the city and desired to address the Synod. Synod resolved that it will hear Mr. Hays immediately after the hearing of Presbyterian Reports.

The Committee on Unfinished Business reported. It was accepted and laid on the table for the present. As adopted, it is as follows:

The Committee on Unfinished Business report: We have examined the MS. Minutes of Synod, and find that they have been accurately transcribed. The following are the only items of Unfinished Business:

1. "Rules of Order," laid on the table, see printed Minutes, p. 226.
2. Paragraph No. 2 of report of Committee on Discipline, see *ib.* Minutes of 1870, p. 245; Minutes of 1869, p. 210.

J. W. SPROULL, *Chairman.*

The Board of Foreign Missions reported. The report was read and referred to the Committee on Missions, except so much as relates to Finance, which was referred to the committee on that subject.

The Central Board of Domestic Missions reported. The report was read and referred to the Committee on Missions.

James Wallace, J. C. Smith, T. M. Hutcheson were appointed a Committee on Devotional Exercises.

The report of the Committee on Unfinished Business was taken up, and considered item by item for adoption.

Item 1. The report on "Rules of Order" was referred to S. O. Wylie and D. McAllister, to amend the rules and report at next meeting.

Item 2. Paragraph No. 2 of the report of the Committee on Discipline of 1869 was adopted.

The Board of Education reported, accompanied by the report of the Treasurer of the Board. The report of the Board was read and laid on the table for the present. The report of the Treasurer was referred to the Committee on Finance.

Synod had recess until 2 P. M.

Same Place, 2 P. M.

After recess Synod came to order. All the members present except Acheson, Gregg and James Kennedy, who soon appeared.

Papers received. No. 15. Memorial of A. L. McCurdy. Referred without reading to the Committee on Discipline. No. 16. Complaint of certain members of the Southfield congregation. Referred without reading to the Committee on Discipline. No. 17. Letter from Rev. J. Neill. Read in part and referred to the Committee on Discipline. No. 18. Memorial of J. Russell. Read and referred to a special committee, consisting of J. L. McCartney, D. McAllister, D. Wallace.

The Committee on Devotional Exercises reported. The report was read and adopted. It is as follows:

The Committee on Devotional Exercises respectfully report:

That Synod engage in these exercises for half an hour every morning, by singing, reading a short passage of Scripture, and prayer, and that members follow in singing and prayer, invited by the chairman. And that Rev. Robert Shields preside on Tuesday morning (to-morrow), elder Watson Wednesday, and Rev. W. W. McMillan on Thursday morning.

Respectfully submitted, JAMES WALLACE, *Chairman*.

The Board of Superintendents of the Theological Seminary reported. The report was read and referred to the Committee on the Theological Seminary.

Synod proceeded to the order of the day, the hearing of Presbyterial Reports:

The report of New York Presbytery was read, and referred to the Committee on Presbyterial Reports.

The report of Philadelphia Presbytery was read, and referred to the Committee on Presbyterial Reports.

The report of Rochester Presbytery was read, and referred to the Committee on Presbyterial Reports, except so much as relates to missions, which was referred to the Committee on Missions.

The report of Pittsburgh Presbytery was read, and referred to the

Committee on Presbyterian Reports, except so much as relates to temperance, which was laid on the table for the present, except, also, what relates to trials for licensure, which was referred to the Committee on the Theological Seminary.

The report of Ohio Presbytery was read, and referred to the Committee on Presbyterian Reports.

The report of Lakes Presbytery was read, and referred to the Committee on Presbyterian Reports.

The report of Illinois Presbytery was read, and referred to the Committee on Presbyterian Reports.

Rev. G. P. Hays, President of Washington and Jefferson College, addressed the Synod. It was

Resolved, That we have heard with great interest the statements now made respecting the college and its work, and express our warmest sympathy with the institution, and our earnest desire for its success.

The resolutions laid on the table in the forenoon, were taken up and considered seriatim for adoption.

Rev. John Newell, D. D., late of our sister Synod in Ireland, being present, was cordially invited to sit as a consultative member of Synod.

After the adoption of the first resolution and while an amendment to the second was under consideration, Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Tuesday, May 30th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Crockett, Davidson, Finney, McCartney, J. M. McDonald, D. D., M. P. Thompson and John Wallace, who soon appeared, except Jos. Kennedy, absent by sickness. T. M. Elder appeared. The minutes were read, amended and approved.

The following resolutions were presented and adopted :

WHEREAS, It is desirable that the superior judicatory of the church should be a delegated body ; and

Whereas, The labor and expense of all the ministers, composing the constituent members of this court, together with an elder from each session, coming up annually from the different parts of our wide country, is a burden that should be avoided, if possible ; and

Whereas, By the blessing of her divine Head, our church has become sufficiently large, and our Presbyteries numerous enough, to admit of the organization of three subordinate Synods ; therefore

Resolved, That a special committee be appointed to report at next meeting of Synod a plan for the organization of these Synods, defining their boundaries and jurisdiction ; and for the meeting of the superior court of the church, hereafter, by delegation.

The committee consists of R. B. Cannon, D. D., J. C. Boyd and D. Wallace.

The Board of Church Extension reported, accompanied by the Treasurer's report. The report of the Treasurer was referred to the Committee on Finance, and the report of the Board was adopted. It is as follows :

REPORT OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension, in presenting their sixth annual report, desire again to record with gratitude the Lord's goodness. The Treasurer's report, herewith submitted, shows that at the beginning of the year, there was a balance on hand of \$1,748.09; that *forty-four* congregations and three individuals contributed during the year \$1,582.96; that \$3,050.00 were appropriated to six congregations, and that a balance of \$281.05 remains in the treasury.

The distributions were as follows: To Winchester, Kansas, a second appropriation of \$300; to Lake Reno, Minn., \$500; to Olathe and Pleasant Ridge, Kansas, \$700; to Walnut City, Iowa, \$700; to Parnassus, Penn., \$700; to West Hebron, N. Y., \$150. This last was for the repair of an old church; all the others were to new congregations for new houses of worship.

The contributions were made by *ten* congregations in the New York Presbytery to the amount of \$888.10, *ten* in Pittsburgh Presbytery to the amount of \$222.98, *four* in Philadelphia Presbytery \$131.87, *four* in Illinois Presbytery \$76.10, *three* in Rochester Presbytery \$83.10, *six* in Lakes Presbytery \$83.04, *five* in Ohio Presbytery \$54.77, *two* in Iowa Presbytery \$31.00; individuals \$12.00.

The work steadily grows on our hands, and, while we have not been able fully to meet the requisitions made on us, yet in every case we have given such substantial aid, that buildings have been erected and no burdensome debt remains upon any. There is need of more general liberality. If by any means *every* congregation could be induced to make even a small contribution, it would swell the aggregate, gain the prayers of all God's people, and give unity and power to the church.

We ask the attention of pastors, sessions and congregations to the following features of our work:

1st. Most of the congregations aided could not and would not have attempted to build but in the hope of aid from this Board; others, in great need of houses of worship, are doing nothing, because sufficient aid cannot be expected to enable them to undertake it.

2d. The whole amount contributed by the church goes without diminution to the aid of weak congregations.

3d. No pastor's time is squandered in collecting funds, and no congregation incurs the expense of a travelling agent, in order to erect a house of worship.

4th. With the small balance on hands, early and liberal collections must be sent us, or those congregations looking to us for help, will be delayed, if not disappointed.

We need for the year at least \$3,000, and if we had \$5,000 could appropriate it with advantage to the cause of church extension. We have confidence that such a response will be given by the church that those seeking aid will say: "I have all and abound; I am full, having received the things which were sent from you, an odor of a sweet smell, a sacrifice, acceptable, well pleasing to God."

JAMES WIGGINS, *President*.

J. C. K. MILLIGAN, *Secretary*.

The Committee appointed to prepare a minute in reference to the death of Rev. R. J. Dodds, D. D., reported the following, which was unanimously adopted:

REPORT OF THE COMMITTEE ON NOTICE OF THE DEATH OF DR. DODDS.

Synod records with sadness the removal of Rev. R. J. Dodds, D. D., by death, from his position of usefulness in our foreign mission field. For nearly

fifteen years he labored in the work to which he had devoted himself, with an earnestness that showed how deep in his heart lay the desire to save the souls of those who were perishing for lack of knowledge. In the midst of privations and difficulties he cheerfully endured hardness, as a good soldier of Jesus Christ. What he, along with his fellow-laborer, Rev. J. Beattie, suffered, first at Zaleh, whence they were driven by infuriated priests, then at Latakiyeh before they succeeded in obtaining a resting place, is known fully to Him alone who called them into his service.

To extend the mission and increase its usefulness, Dr. Dodds accepted the charge of the mission station at Aleppo. This separated him from his brethren, and required of him additional self-denial. There and at Idlib he labored amidst many discouragements, until released by his Master Dec. 11th, 1870, to enter into his rest and receive his reward.

The intelligence of this event, as it was spread through the church, was to our people like the death-knell of a dearly beloved friend. The church felt that God had sorely visited her. A prince and a great man had fallen in Israel. How hath the Lord covered with a cloud the daughter of Zion?

This visitation seems to us the more mysterious, as Dr. Dodds at the time of his death had made considerable progress in translating some works into the Arabic language. In this way he had scattered among the Catholic population the answer of the two Assemblies to the Pope's encyclical letter. He had also translated the Shorter Catechism, and was preparing to proceed with the "Sum of Saving Knowledge."

To his stricken widow and fatherless children Synod tenders the deepest sympathy, and our prayer to God is that he would, according to his promise, be a father to the fatherless and a judge of the widow in his holy habitation.

Respectfully submitted,

T. SPROULL, *Chairman.*

The Committee appointed, at last meeting of Synod, to report on the memorial of the session of the Second congregation of New York, reported. The report was read and laid on the table until the next meeting of Synod.

The Committee on Missions reported in part. The report was read, and while a motion to amend was pending, Synod had recess until 1.30 P. M.

Same Place, 1.30 P. M.

After recess Synod came to order. The calling of the roll and the reading of the minutes were, on motion, omitted.

The discussion, interrupted by the recess, was resumed. The report of the committee was amended so that Synod determined to send out two missionaries, and was then returned to the committee for completion.

Five persons, two ministers and three licentiates, were nominated, and it was, after discussion,

Resolved, That the choice of missionaries be by ballot, and that it be made the order of the day to-morrow morning immediately after devotional exercises.

The Committee appointed to prepare a minute in reference to the death of Rev. D. Scott, reported the following, which was unanimously adopted :

The Committee to prepare a minute on the death of Rev. D. Scott, would respectfully report :

With a deep sense of our bereavement, we record the death of our highly esteemed and venerated father, Rev. D. Scott. For nearly forty years a member of this court, he is now, for the first time, absent from its meetings.

Mr. Scott was born in the city of Glasgow, in the year 1794. He came to the United States as a licentiate in the year 1829. In 1832 he was ordained to the office of the ministry as an evangelist. In 1836 he was installed as pastor of the congregation of Albany, where he remained until 1843. In 1844 he was installed pastor of the Rochester congregation, where he labored until 1861, when he demitted his charge. From then until the time of his decease, he supplied the vacancies of his own Presbytery, with the exception of one winter, during which he labored as temporary professor in the Theological Seminary. He died March 29th, 1871, in his seventy-seventh year.

Mr. Scott took an active part in the discussions connected with the division of 1833; and to him the church is largely indebted for the purity of her testimony, and the position she occupies to-day.

Mr. Scott was a close student, an able theologian, a thorough Bible scholar, an accurate and instructive preacher, and an excellent presbyter. Dignified in his demeanor, independent in his actions, careful in his conversation, consistent in his life, and steadfast in his testimony for the truth, he was a pattern of a Christian bishop, a good man full of faith and of the Holy Ghost.

Mr. Scott leaves behind him an afflicted and desolate widow, in feeble health, to whom, in her sorrow and loneliness, we tender our sympathies.

R. D. SPROULL, *Chairman*

The Fiscal Board reported. The report was read and adopted. It is as follows:

The Fiscal Board appointed to secure a building for the Theological Seminary, respectfully report, that they have not accomplished the purpose of their appointment. The Fourth Ward school house in Allegheny City being for sale, the Board thought it advisable to offer the sum of fourteen thousand one hundred dollars for the said property. They were not successful, however, as the property sold for fourteen thousand five hundred dollars. The Board have labored under the difficulty that they have had no financial basis upon which to proceed. Their efforts, for this reason, have not been so earnest as they would have been, had they been supported by any plan for the securing of the money which they might have found it necessary to expend. The Board, therefore, request, if possible, some definite action in this particular.

All of which is respectfully submitted. WM. WILLS, *Chairman*.

The consideration of the resolutions under discussion at adjournment last evening, was resumed. The resolutions were amended and adopted. They are as follows:

Resolved, 1. That in view of the evident tokens of the divine presence and favor vouchsafed to us since we assembled here, we record our devout thankfulness to God.

2. That we call on all our congregations to ratify the covenant into which this Synod has entered, and in connection with the observance of this ordinance, and by the more diligent use of the ordinary means of grace, we will labor faithfully and hopefully for a genuine, abiding and thorough revival of religion.

3. That it is the duty of the church to signalize this year by special

thank-offerings, as well as by an increase of systematic liberality. Therefore, while we hope that every interest of the church will share in the fruits of our renewed consecration of ourselves to the Lord, we propose an earnest and united effort to raise the sum of 20,000 dollars for the erection of a Theological Seminary building, as a permanent memorial of this year of Covenant Renovation.

4. *Resolved*, That a committee be appointed to prepare and issue a pastoral letter, giving needful directions to congregations in the work of Covenanting, and urging the above mentioned duties on the church.

The committee consists of S. O. Wylie, James Kennedy, T. P. Stevenson and Wm. Neely.

The report of the Board of Trustees was taken up and adopted. It is as follows :

REPORT OF SYNOD'S BOARD OF TRUSTEES.

The Trustees of the Synod of the Reformed Presbyterian Church of North America, viz.: David Gregg, Daniel Euwer, Daniel Chesnut, William Wills, Dr. S. A. Sterrett, and John A. McKee, having been appointed by Synod at its meeting in May of last year, with instructions "to take immediate measures to obtain a charter of incorporation," beg leave to report :

That in pursuance of instructions, your Board met June 27, 1870, and after duly considering the subject, appointed a committee to employ legal assistance, and to get such a charter as would suit the present requirements of the church, and such as would, without alteration, most likely be adapted to such increased business requirements as the prospective growth and enlargement of the church and Synod's correspondingly increased wants would likely demand.

There were found to be two ways of procuring a Charter of Incorporation : one through the court, under the general law, by which your Board could obtain one with comparatively little labor, which, though lacking certain desirable features, might have suited the immediate present wants of the church, yet, sooner or later would be found inadequate to the requirements of Synod. The other way was found to be through act of the Legislature, generally much more difficult to obtain, and when applied for, and vigorously followed up, not always successful ; but, when so secured, usually more reliable, being drawn independent of the circumscribed and limited powers governing court charters, and with ample powers specifically suited to the corporations.

Your Board, desirous to secure by special enactment of the Legislature for the church certain privileges, among which are legal powers to invest Synod's funds in bonds, mortgages, securities or other property, at more than legal interest ; to borrow money on bond, mortgage, or otherwise, at not exceeding ten per cent.—when ordered by Synod—for support or use of Theological Seminary, Foreign or Domestic Missions, or for the purchase or erection of buildings for religious or educational purposes ; to provide that no misnomer of the church or corporation, where the intent of the donor is apparent, shall defeat or annul any gift, will, or other written document conveying to the church any interest in any real or personal property ; and to secure Synod full protection, by placing the members and officers of the Board more fully under the control, management and direction of Synod.

The Board, with legal advice, promise of assistance from members of the Legislature, desirous of obtaining a charter with these special provisions, concluded to attempt to procure one direct from the Legislature of Pennsylvania, and accordingly had the provisions stated, with such others as were deemed necessary, embodied in an Act of Incorporation, which having been

first approved by your Board, was transmitted to the Legislature, finally passed and became a law March 10, 1871.

The Board met, received certified copy of Act from the Secretary of the Commonwealth, and, on motion, accepted the charter, and organized thereunder, March 21, 1871; and have elected the following officers for the year ending June 15, 1871, viz.: David Gregg, President; John A. McKee, Vice President; Daniel Chesnut, Secretary; and Daniel Euwer, Treasurer.

We remind Synod that by terms of the charter, Synod have power to elect from the members of the Board a Treasurer, and at any time to require him to enter into an official bond; but that in absence, or omission of Synod to choose a Treasurer, the Board have power to choose one, as in the case of the other officers, from among their own number.

The Board make the following recommendations:

1st. That the Act of Incorporation be printed in the *Reformed Presbyterian and Covenanter*, for use of the members of Board and the church.

2d. That Synod elect by ballot, according to the charter, two Trustees, to serve for three years, from June 15, 1871.

3d. That all parties having any bonds, notes, securities, deeds, or any other real or personal property, for the permanent or funded investments of the church, deliver the same to the Treasurer of this Board.

4th. That the Board shall keep any bonds, securities, or other property deemed by them of sufficient value, in the Safe Deposit Company of Pittsburgh, and that their bank accounts and deposits be confined exclusively to National Banks.

Respectfully submitted,

DANIEL CHESNUT, *Secretary*.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Wednesday, May 31st, 9 A. M.

Synod met, and was constituted with prayer. All the members present except Dodds, Finney, S. R. Galbraith, Hargrave, Jameson, A. W. Johnston, Keers, James Kennedy, Joseph Kennedy, D. Love, H. Miller, Scott, S. A. Sterrett, M. D., and Wright, who soon appeared, except Joseph Kennedy, still indisposed. Minutes read and approved.

The Committee on Discipline reported. The report was read and laid on the table for the present.

Prof. Sproull stated that the delegate from the Reformed Presbyterian General Synod (N. S.) was present. The hearing of the delegate was made the order of the day immediately after recess.

Synod proceeded to the order of the day—the election of Missionaries.

On the first ballot, R. J. George and S. R. Galbraith were chosen, and the choice was declared unanimous.

S. Carlisle, J. C. K. Milligan and Dr. Sterrett were appointed to confer with the missionaries elect.

The Committee on Missions reported in full. The report was read. While the report was under discussion, Synod had recess until 1.30 P. M.

Same Place, 1.30 P. M.

After recess Synod came to order. On motion the calling of the roll and reading of the minutes were omitted.

The Committee on the Travelling Fund reported. The report was read and adopted. It is as follows:

The Committee on the Travelling Fund present the following statement :

The total amount contributed to this fund is \$2,353.01. The total expenses reported are \$2,520.05. According to Synod's apportionment the amount should have been \$2,573.10. In accordance with the instructions of Synod at its last meeting, we have distributed the fund on this basis, deducting from each Presbytery its own deficiency. The rate per cent. is 1.02 $\frac{1}{10}$. The following is a full exhibit of the present condition of this fund :

Presbyteries.	Assessment at 30 cts. per member.	Amount received.	Deficit.	Expenses.	Amount at 1.02 $\frac{1}{10}$.	Less Deficit.
New York, -	\$689.70	\$685.40	\$ 4.30	\$608.58	\$621.88	\$617.08
Philadelphia, -	214.80	211.50	3.30	129.06	181.79	128.49
Rochester, -	158.70	119.80	38.90	248.22	258.45	214.05
Pittsburgh, -	579.90	551.71	28.19	124.59	127.22	99.08
Ohio, -	150.00	128.35	21.65	65.50	66.89	48.24
Lakes, -	218.40	180.20	38.20	243.80	248.93	210.73
Illinois, -	279.00	233.40	45.60	484.45	494.64	449.04
Iowa, -	252.60	245.15	7.45	615.85	628.80	591.35
Total, -	\$2,573.10	\$2,353.01	\$220.09	\$2,520.05	\$2,573.10	\$2,353.01

It will be seen from the above that, although the rate per cent. is 1.02 $\frac{1}{10}$, that owing to deficiencies in their contributions, no Presbytery receives the full amount of its expenses, except New York, which receives a small surplus. Had all Presbyteries done as well in making up their quotas as New York, all would have received a surplus. It will be observed, that, while we have more delegates than at any previous meeting of Synod, the rate of distribution is higher than ever before, owing, *first*, to our central place of meeting, and *second*, to the plan adopted last year of charging each Presbytery with its own deficiency.

R. D. SPROULL, *Chairman.*

The Committee on the advisability of publishing a memorial volume on the act of Covenanting, reported. The report was read and adopted. It is as follows :

The Committee appointed to inquire as to the advisability of publishing a volume as a memorial of our act of Covenanting, would respectfully report :

In regard to the advisability, we think there can be no doubt. Synod should, in our opinion, make arrangements for the publication of such a volume at as early a day as practicable. We do not think, however, it advisable to publish in full all the sermons preached, as the volume in that case would be too large and the expense too great ; but simply a history of the transaction with such a synopsis of the proceedings as may be deemed expedient. In regard to the cost, we cannot make any very definite report. From such data as we have obtained, we feel confident that an octavo volume of 150 pages, paper of superior quality, bound in cloth, can be printed at a cost of about 50 cents per copy. The same, bound in Turkey morocco, would cost from 75 cents to \$1.00 more per copy.

We recommend that Synod appoint a committee of three, with power to prepare and have published at as early a day as possible, a history of the taking of the Covenant, with such a synopsis of the proceedings as they may deem expedient.

J. W. SPROULL,
T. P. STEVENSON.

The committee contemplated in the report is J. R. W. Sloane, D. D., J. W. Sproull, Dr. S. A. Sterrett.

The reasons of dissent, by J. W. Shaw, against the action of Synod in covenanting, were received. They are as follows :

REASONS OF DISSENT FROM THE RESOLUTION OF SYNOD ADOPTING THE
FORM OF COVENANTING.

1. By the resolution Synod adopts a new Covenant, entirely distinct from and a substitute for our present Covenants, the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms of Scotland, England and Ireland, which Covenants, National and Solemn League, we acknowledge to be binding on us and on our posterity and on all represented in the taking of them, in all things moral and scriptural, and must bind, until their great and Christ-honoring ends have been attained. Ministers, ruling elders and deacons, at their ordination, have solemnly pledged themselves to these Covenants, by name, as have also all the members of the Reformed Presbyterian Church, when they professed her faith, and every time they have come to the Lord's table, as is most evident from the fourth term of our ecclesiastical communion. To renew these Covenants in a Bond adapted to the times and circumstances of the Covenanters, and not to substitute another in their stead, is proper and dutiful according to the Word of God, according to the practice of the church in all ages, and especially prominent in the practice of our fathers in the Second Reformation, in their renewal of the National Covenant of Scotland and of the Solemn League and Covenant—a practice in which they have been closely followed by their faithful descendants *to this day*, as in the renovation of these Covenants at Auchinsburgh, Crawford-John, and, a few years ago at Dervock, by our brethren in Ireland. "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

2. Because Synod refuses to admit into the new Covenant the names of these God-approved and time-honored Covenants, the National and Solemn League, to which we are so solemnly bound, notwithstanding these Covenants gave the Reformed Presbyterian Church in America her existence, her name, prominence and strength, and *ought not* to be effaced from her hallowed escutcheon or cease to hold their place on the blood-stained banner of our martyred fathers, on which is inscribed, "FOR CHRIST'S CROWN AND COVENANT."

3. Because the adoption of the new Covenant, into which the names of the Covenants, National and Solemn League, are not admitted, tends to and eventually will necessitate the obliteration of their names from the vows, which are now imposed on ministers, ruling elders and deacons at their ordination, and from our Terms of Communion, and consequently change our relation to those honored Covenants and to our covenanted brethren in the British Isles.

4. Because Synod in the final adjustment of the preliminaries to covenanting concedes the need of inserting the names of these Covenants in the Form, when it asserts, in explaining the expression "the Covenants of the Second Reformation," that it includes the National and Solemn League.

JAMES W. SHAW, } *Ministers.*
JOHN MCAULEY, }

JOHN ACHESON, *Ruling Elder.*

The delegate from the General Synod of the Ref. Presbyterian Church (N. S.) addressed the Synod. The Moderator replied, and the following resolution was passed:

Resolved, 1. That Synod has heard with satisfaction the address of the delegate, and tenders its brotherly salutations to the body which he represents. And, in the spirit of brotherly love, we earnestly desire that they should be not only almost, but altogether as we are in reference to all parts of our testimony for the truth.

2. That T. P. Stevenson, A. Stevenson, D. D., and Wm. Neely, be a committee to confer with the committee already appointed on the part of the Ref. Pres. General Synod.

The consideration of the report of the Committee on Missions was resumed, and after discussion, it was adopted, and is as follows :

The Committee on Missions respectfully report :

That we have examined the report of the Board of Foreign Missions, and find in it much to encourage the church to go forward in the work ; but connected with a mysterious and painful providence, that fills us with sorrow and sadness—the death, in the midst of his days and of his usefulness, of our senior missionary, Rev. R. J. Dodds, D. D.

This Board ask Synod to reinforce that Mission by the appointment of two additional missionaries and one female teacher.

We recommend that Synod select at once two suitable persons, and send them as early as possible to that field, and direct the Board to select and send a suitable lady-teacher as soon as practicable.

The report of the Board of Domestic Missions presents a very encouraging prospect in the West. Seven mission stations are established and in successful operation, with great promise that with proper culture they will speedily become self supporting congregations. Other places, not yet occupied, are continually presenting themselves ; the only limit to the successful planting of the great West with societies and congregations, is money and men. The Presbytery of Rochester ask that a mission be established in Toronto, Canada, and propose to co-operate with the Board in its establishment and prosecution. There are great numbers of our people already scattered over California and Oregon, and many more are flocking thither. Your committee recommend, that \$5,000 be appropriated to the fund of this Board, to meet the expenses of the current year.

We recommend that a mission be established in Toronto and \$400 appropriated to its support, and the Board directed to secure as soon as possible a suitable person to cultivate that field.

We recommend that the Board be directed to send an agent to explore California and Oregon, and ascertain the prospects of establishing mission stations on the Pacific coast, and that \$1,000 be appropriated to this work.

The Freedmen's Mission at Washington has been discontinued and the buildings disposed off. There are funds left to Synod for the prosecution of this work among the freedmen, which must be used in such manner as will correspond with the will of the donors. There are also two young men who have been educated for this field, who are nearly ready to enter upon their work, and others coming forward. We therefore recommend that the Board be directed to resume this work at the earliest possible period, and that an appropriation of \$ be made for its prosecution.

Respectfully submitted,

A. M. MILLIGAN, *Chairman.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The past year has been an eventful one to our Syrian Mission. The divine providences toward it have been very marked, and of a character which calls for both humiliation and gratitude on the part of the church. The presence of the One who is wonderful in counsel and excellent in working, and who accomplishes his purposes in ways inscrutable to man, has been conspicuous in the changes through which it has recently passed, and in the events which have fallen out in connection with it.

A great calamity has overtaken the Mission in the death of Rev. Robert James Dodd, D. D. The sad event occurred in Aleppo on Sabbath, December

11th, 1870, after an illness from typhus fever, of about ten days' continuance. The call, though sudden, did not find him unprepared or unwilling to leave his chosen field, and enter into another and higher sphere of service. While expressing great solicitude for the future of the mission-work, he recognised the call as indicating the "Father's time" for his retirement from service, and resting in the infinite wisdom and goodness, resigned himself with full submission to the will of God. He died rejoicing in hope of the crown of everlasting life. Mr. Dodds was selected by Synod for service in its foreign mission in 1856, and in the autumn of that year went to Syria, and for fourteen years labored with unremitting and patient toil in making known the gospel of the grace of God. He was endowed by the Master with rare gifts, and was fitted in far more than ordinary measure for the special work of the missionary. Gifted with a great natural aptitude for the acquisition of language and with power of intense and persevering application, he had mastered the Arabic tongue as few succeed in doing, and had fairly commenced turning his knowledge of it to good account in creating an accurate and valuable Arabic religious literature. He had finished the translation of the Shorter Catechism, which is highly spoken of for its accuracy and elegance, and was engaged in other works intended for the use of the mission, when death interrupted his labors. The removal of Mr. Dodds seems to our view a dark dispensation, and greatly discouraging to the mission. In this, however, as in all other matters, we must walk by faith and not by sight. The Lord has done it in wisdom, in goodness and love, and however inexplicable to us, we know and must believe, that it is part of the providence which is working out the accomplishment of the purposes of mercy. For one thing, it is doubtless intended for the trial of the church's faith, and if she faint in the day of adversity, it will be sad proof that her strength is small.

Mr. Dodds has left behind him a large and dependent family—a widow with seven children, without the least provision, so far as we know, for their support. As the husband and father obeyed the call of the church and removed to a land of strangers, and in so doing sacrificed whatever prospects he may have had for acquiring a future competence for his family, his children are in a special sense the wards of the church, and have a right to look to her for the means of education and support. Taking this view of the case, the Board felt it to be their duty to issue an appeal in their interest, which, we are glad to say, has been met by a generous response from the people. The amount received thus far is about \$4,000, and it is hoped and believed that the sum will be considerably augmented.

Of this amount \$300, by the direction of the donors, are to be paid to Mrs. Dodds, to be used under her own discretion. The whole matter, touching the disposition of the fund, how it should be invested so as best to carry out the wishes of the donors, and to secure the support of Mrs. Dodds and her family, we submit to the wisdom of Synod. Mrs. Dodds with her family is now on her way to this country, and is expected to arrive in June.

The year just closed has been marked by more than the usual amount of sickness in the mission. Dr. Metheney has suffered from feeble health, and his family has been greatly afflicted. Mrs. Beattie continues infirm, and of late Miss Crawford has suffered a severe and prolonged attack of inflammatory rheumatism, by which she has been disabled from work in the school. Dr. Metheney regards Miss Crawford's attack as due largely, if not wholly, to over-work. We have been forewarned for some time, that her strength was almost certain to give way under the burden of her responsibility and labors. The church is fortunate in having Miss Crawford in the mission. One better fitted for the position, or a more hearty and enthusiastic worker, could with difficulty be found, and it will be a great loss, if by sickness she is permanently laid aside. An assistant in her department is greatly needed.

The death of Mr. Dodds brought with it the disorganization of the Aleppo branch of the mission. We had no one to take his place, and the distance from Latakiyeh is too great to attempt running it as a subordinate station. Practically no supervision could be exercised over it, and the difficulty would be still greater in the case of Idlib, owing to the fact of its being less accessible than even Aleppo. Under these circumstances the Board could see no way open, but to relinquish operations in that distant quarter. As teachers, however, had been engaged, and funds remitted for supporting the schools until the 1st of July proximo, we directed Mr. Beattie to carry on the schools as he might best be able until that time. In the meanwhile we informed the American Board in Boston, who have a Turkish mission in Aleppo under their control, of our purpose to withdraw, that they might, if they saw fit, take charge of and carry on our Arabic schools. No definite reply as yet, has been made to our communications.

The progress and state of the mission in Aleppo and its out-station at Idlib were satisfactory at the time of Mr. Dodds' death. After the opening in autumn, the school in Aleppo was larger and upon the whole more encouraging than at any time during the previous year. The attendance upon the preaching of the word continued about the same, small and irregular, and without any visible result. The servant of God had constant occasion to utter the complaint: "Lord, who hath believed our report? and to whom is the arm of the Lord revealed?" His eyes were not permitted to see, nor his hands to reap the harvest of his own sowing, but the word 'still remaineth true, "One soweth and another reapeth, that both he that soweth and he that reapeth may rejoice together." While Mr. Dodds was not sanguine by any means, in regard to the immediate prospects in Aleppo (he had better hopes of Idlib), he was firmly of the opinion that a great change was going on in the convictions and feelings of the people, and considered it not at all unlikely that a great moral revolution was nearer at hand than visible appearances would seem to indicate. Who knows but it may be part of the incomprehensible plan of Providence to hasten this great result by the death which we have all so deeply deplored. His purposes are accomplished by the death not less than by the life of his servants.

The operations in and around Latakiyeh have been more striking and encouraging in their results than during any previous year in the history of the mission. Divine truth, like the leaven hid in the measures of meal, has been silently and invisibly at work, permeating the ignorance and the prejudice of the people, until at length the blessed fruits of its operation begin to appear. The schools opened in the autumn with quite an unexpected increase in the attendance. The girls' school, under the direction of Miss Crawford, more than doubled its number of pupils. Sixty-five were admitted, and others applied that could not be received. A most interesting feature in the case is the large number of Fellaheen children who have sought admission to the school. Less than twelve months ago it was seriously apprehended that all attempts to induce these wild mountaineers to leave home and submit to the restraint and discipline of a boarding school, would be, for the present at least, without result. Local causes, set in operation by the providence of God, have disappointed these fears. At the present time there are eighteen of the Ansariyeh under instruction in the school, six boys and twelve girls. The Fellaheen, thought to be the descendants of the remnant of the ancient Canaanites, are the real objective point of the mission, and the only actually pagan people in Syria. Their condition, physically, morally and spiritually, is every way deplorable. Their ignorance is as nearly absolute as it can be, and they inherit all the vices and immoralities of those who know not God. With all their disadvantages, the progress of the children is hopeful and

encouraging. They have proved tractable and obedient; have learned the use of the needle, and are acquiring the habits of Christian civilization. They are beginning to read, are becoming familiar with Bible stories and incidents, have learned the commandments, and many verses of Scripture and Brown's Child's Catechism, and have a general understanding of their meaning. The boys' school, under the direction of B'shara, assisted by Ibrahim, numbers about twenty-five, making in all about ninety pupils in the Latakiyeh school.

At the present time there are five schools in operation in the mountains, and with prospects that additional ones will be opened. The attendance upon these schools, and the progress of the scholars, are noted with satisfaction by the missionaries, and they speak of awakened interest among the mountaineers in regard to the education of their children. With secular instruction religious teaching is united, and by this means the good seed is sown, which it is hoped may yield plentifully in due time. It has been found necessary for the accommodation of the teachers to build some houses in the mountains. The dwellings of the natives are so filthy and wretched, that the teachers are scarcely willing to enter them and far less to live in them. In two instances a small plot of ground has been purchased, at a nominal price, and cheap structures with two rooms, placed upon it, for the better accommodation of the teachers. The most interesting of the mountain schools perhaps is B'hamra. It was here that the late Rev. Samuel Lyde had secured some acres of ground, which, by his direction, came into the possession of our mission. It is hoped that ere long a boarding school may be established here, directly at the doors of the Fellaheen, where their children may be educated free from the pernicious influences of their wretched homes.

Preaching on the Sabbath, as heretofore, has been regularly conducted by Mr. Beattie in the chapel of the mission-house in Latakiyeh. The attendance has been larger and more constant and uniform than during any previous year. The average number waiting upon the ordinance of preaching has been from thirty-five to fifty persons. There are two services on the Sabbath, both in Arabic—a lecture or sermon, with the usual devotional accompaniments, in the forenoon, and in the afternoon a meeting for prayer, conference and reading the Scriptures, in which the native members take part. The marked event of the year in the Latakiyeh department, was the dispensation of the Lord's Supper on the first Sabbath in January. It was an occasion of extraordinary interest, and attended with such manifest tokens of the presence and power of the Spirit of God in turning back the bondage of Zion, that our brethren were as men that dreamed. So long accustomed to see only the day of small things, and scarcely believing what the Lord had wrought, they wondered with great joy. Thirty persons, of whom twenty-four were natives of Syria, rejoicing together in the common salvation, joined in commemorating the death and love of Jesus, in the presence of nearly a hundred and fifty spectators, among whom were some of the leading families in Latakiyeh. Twelve were admitted by examination, five of the members being of the Fellaheen, and three by baptism. The services were conducted according to the law of the house, as received and practiced among ourselves. The preparatory days, debarring and inviting, were duly observed, and also the Monday service. The attendance on all the days was unusually large, so much so that it was found necessary to increase the capacity of the chapel by removing a partition wall, and all accounts state that a solemn impression pervaded the assembly. Two children of native members were baptized, and six more of Fellaheen parents in the mountains were kept away by the inclemency of the weather. The church in Latakiyeh consists of twenty-four native communicants, and including the members of the mission families, twenty-nine in all. Thus great success has come to the mission immediately

upon its sad bereavement and loss, as if the Lord would teach us that his consolations are equal to any sorrow, and that his work will go on in spite of all discouragements, and that he can send by the hand of one as well as another.

Excursions are made from time to time by the missionaries to the mountains, partly for the inspection of the schools, and partly to seek and improve opportunities for preaching the gospel. This is a most important arm of the service, and it is greatly to be regretted that, owing to our limited force, so little can be done at it. Since the commencement of the present year, Mr. Beattie has three times visited a Greek village fifty miles south from Latakiah, spending the Sabbath on one occasion and preaching in the open air to about fifty persons, who seemed to hear him with attention and interest. It is not unlikely that a school may be opened in this place in a short time.

The need of an Arabic versification of the book of Psalms is greatly felt, the one in use being so defective and faulty, that our missionaries do not feel at liberty to use it in the service of praise. A competent Arabic scholar has the work in hand, and four or five months ago had fifty of them completed. The printing, it is expected, will be done in Egypt, in the press of the United Presbyterian Mission, and the version will no doubt have the benefit of criticism and revision by the able and competent missionaries of that church. The work will involve an outlay of about three hundred and fifty or four hundred dollars.

The prospect for Syria has been at no time brighter or more encouraging than at the present. This is the case throughout the whole country, and to such an extent that Syria is now looked upon as one of the most hopeful and interesting missionary fields in the world. A powerful impulse has been communicated to Syrian thought by the late war between France and Prussia. The stagnant waters for once have been put into motion. The stupendous and successful efforts of Protestant Germany on the one side, and the utter weakness and humiliation of France on the other, have lifted Protestantism into a position of respect which it has not heretofore enjoyed. It is no longer considered a discredit to be a Protestant, and even the Catholic part of the population has in great measure lost its admiration for the French, and in so far its devotion to the Papacy is weakened. The feeling of estrangement from popery has been actively stimulated by the dissatisfaction so prevalent among the Eastern churches in reference to the late Ecumenical Council, and most of all its offensive dogma of infallibility, which they refuse to accept. The time is opportune for pressing the work, and the indications portend with increasing clearness and certainty the coming of the morning upon Syria as upon all the world.

We desire to impress upon Synod that the time has fully come when the reinforcement of the mission no longer can be delayed. The sudden removal of Mr. Dodds brings home to us in a painful way what should have been felt and realized years ago: the imminent danger of losing all that we have gained as the result of years of toil and labor by our missionaries abroad, and of great effort and sacrifice upon the part of the church at home. The whole interest of the mission, as it relates to preaching the word and dispensing sealing ordinances, now hangs upon a thread so slender as a single human life. The contingency of Mr. Beattie's death involves a calamity to the mission, not to be thought of without profound anxiety. With the possibility of such a result before us, we urge Synod to prompt and decisive measures. The hope that our Synod in Ireland would have been able before now to execute their purpose, to send out a missionary to Aleppo or Latakiah, restrained us from urging, as we would have heretofore done, the importance of increasing our force. As nothing definite has been done by them in this direction as yet,

we feel that it would be too great a risk for Synod to postpone action any longer. After a careful survey of the situation, the Board feel it to be their duty to advise Synod to send forthwith two ministers, and one female assistant for Miss Crawford, to be followed by a second as soon as the necessary arrangements can be completed. This is imperatively called for not only by the contingencies of the future, but by the present necessities of the mission, the demands of which in every department, ministerial, medical and educational, are beyond the ability of the present force to meet. Add to all this, that the field requiring cultivation is constantly enlarging, and the least that can satisfy the obligations arising out of favoring providences is to be in a position to take advantage of and improve new opportunities as they offer.

In closing this report with the usual financial statement for the past, and estimate for the current year, we would make grateful mention of the favor of God in moving the people to such large measure of sympathy and support. Financially the mission has never been in a better condition. A generous people, moved by love for Christ and pity for the souls of the perishing, have enabled us to meet every demand and invited to larger outlay in the future for the furtherance of the gospel in the regions beyond. The total receipts for the year ending March 31st are (\$7,482.05) seven thousand four hundred and eighty-two dollars and five cents. Total expenditure (\$6,447.38) six thousand four hundred and forty-seven dollars and eighty-eight cents. The latter sum includes salaries for the missionaries and \$545.12 for passage of Mrs. Dodds and family from Syria to this country; the remainder goes to general mission expense at Aleppo and Latakiah. The balance in treasury at close of fiscal year is \$5,098.48.

It gives us great pleasure to state, that the Reformed Presbyterian Synod in Ireland, as a testimony of brotherly feeling and of kindly interest in the mission, continues its annual remittance of £30. We would further say, that as the intelligence of the death of Mr. Dodds reached us about the time when we make a semi-annual remittance of salary, we forwarded to Mrs. Dodds the amount which would have been remitted to her husband, if he had been alive.

We submit the following as an approximate estimate of expense for the current year:

Salaries of missionaries now in the field,.....	\$ 2,400 00
Boarding school (if full),.....	2,000 00
Wages of from 17 to 20 native teachers in and around Latakiah,	1,800 00
Rent and other accommodations in out-stations,.....	500 00
Medicines,.....	500 00
Books, including Scriptures, &c., for circulation,.....	200 00
Versifying and printing Psalms,.....	350 00
Miscellaneous,.....	200 00
In case of reinforcement by two male and one female missionaries:	
Outfit for three,.....	650 00
Salary,	2,400 00
Passage from New York to Latakiah,.....	1,000 00
	<hr/>
	\$12,000 00

To meet this, we have from	
Medical department, probably,.....	\$500 00
Rent of mission building,.....	100 00
Collections, tuition fees, &c.,.....	150 00
	<hr/>
	750 00

\$11,250 00

Add 15 per cent. premium in gold and cost of exchange,.....	1,687 50
	<hr/>
	\$12,937 50
Less balance in treasury,.....	5,098 45
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Amount to be raised current year,.....	\$7,839 05

SAMUEL O. WYLIE, *Chn.*T. P. STEVENSON, *Sec.*

THE CENTRAL BOARD OF DOMESTIC MISSIONS

Reports: That the property held in connection with the late mission at Washington, D. C., has been disposed of, and the balance of the proceeds invested in Washington corporation bonds, payable in three years from their date (July, 1870), with 7 $\frac{3}{8}$ per cent. interest. It is not, however, by any means the design of the Board to abandon mission-work in the South. The work will be resumed so soon as means are furnished.

There are now seven stations under the care of the Board, viz.: Fremont, Dodge Co., Nebraska; Sylvania, Dade Co., Missouri; North Cedar, Jackson Co., Republican City, Clay Co., Kansas; Elliotta, Lake Reno and Round Prairie, Minnesota.

Fremont, to which Mr. P. P. Boyd, a student of the third year, has been sent, is a town of about three thousand inhabitants, situated on the Union Pacific railroad, in a fertile district, and likely to be a place of considerable importance. Our people there expect to contribute between one hundred and fifty and two hundred dollars to the support of the missionary. In a recent letter Mr. Boyd states, that he has divided his time equally between this station and Wahoo, a place seventeen miles distant, with good audiences in both. The members of our church at Fremont are few, but thoroughly alive, and want an organization as soon as it can be effected.

At Sylvania, Rev. James Wallace has been laboring successfully the past year; he reports the station in a prosperous condition. There are over thirty members and a Sabbath school of forty scholars. They expect to obtain an organization during the summer.

North Cedar, when the attention of the Board was first directed to it, had but ten families, to whom Rev. Josiah Dodds preached once a month, for about six months of 1870. In February last, at the request of the members there, Rev. J. S. T. Milligan was appointed. He reports forty-five members, a well-organized Sabbath school of six classes, composed of seventy-one scholars. The people have agreed to contribute one-tenth of their income for the support of the minister. This seems to be among the most promising stations in the West.

Republican City had, at last report from Rev. M. Wilkin (who was assigned there in September, 1870), twenty members, who subscribed one hundred and four dollars for six months' preaching. Owing to the miscarriage of a letter, there has no recent statistical report been received from this place.

Elliotta, since the decease of Rev. J. S. Buck, has been partly supplied by Revs. R. B. Cannon, D. D., and R. Hutcheson. There are twenty members, who contribute about three hundred dollars a year. The Sabbath school numbers about fifty scholars. The Board hopes to locate, very soon, some one there permanently, as this is indispensable to the success of the mission.

Mr. D. C. Faris has been laboring assiduously at both Lake Reno and Round Prairie. At the former place there are thirty-five members, three elders and two deacons, and a Sabbath school of twenty-nine scholars. Here an ordained minister is absolutely essential to the welfare of the congregation. The amount contributed to the support of Mr. Faris, during nine months, was one hundred and thirty-seven dollars and thirty-one cents, and for church

building, two hundred dollars. The first building erected was thrown down by a storm last July. In three weeks from that time public worship was held in the new one. At Round Prairie there is as yet no organization, only eleven members, and a Sabbath school which is rather irregularly attended. All that is needed to build up a congregation is the presence of an active, energetic preacher, who can give his whole time to the work.

It is utterly impossible for Mr. Faris to do justice to both places. He has been untiring in his labors, and his whole course shows one whose heart is in the work. In a recent letter he proposed to the Board to give one-half of his present salary towards supporting a missionary at Round Prairie, he to labor for the remainder at Lake Reno. The Board, however, expects to place an efficient man there, without requiring such a sacrifice. It should be borne in mind, that all of these stations are comparatively of recent settlement, and although the people are mostly poor, they are spirited and fully up to the standard of liberality in any other part of the church. To keep pace with the migrations of our people will require all the energy and resources of your Board; the past receipts were barely sufficient for the support of the present missions. If the Board is expected to widen its operations, the church must necessarily increase her liberality.

Respectfully submitted,

WILLIAM WILLS, *Sec.*

The Committee on Theological Seminary reported. The report was read and adopted. It is as follows:

The Committee on the Theological Seminary respectfully report:

That we have examined the report of the Board of Superintendents referred to us, and find in it great cause for thankfulness and encouragement. The increased number of students, and the improved condition of the treasury, are facts worthy of special and grateful mention. We would express our hope and confidence that the call from laborers, which we are to so large an extent unable to answer, and the provision for the increased usefulness of the Seminary, involved in action already taken by Synod, will induce a yet larger number to give themselves to the Lord in the work of the ministry.

In reference to the studies of the fourth year referred to in the report of the Board of Superintendents, we recommend that the rule making attendance during the fourth year of the course imperative, and prohibiting the students of this year from accepting appointments or invitations to preach during the session, be emphatically reaffirmed, and that the Professors be directed to report specifically to the Board, and the Board to report to Synod any violations of the rule.

We further recommend that the Fiscal Board of Synod be instructed to purchase a suitable building, or location for building, and to promote, by such measures as may seem to them best, contributions to the Memorial Building Fund.

We recommend that the suggestion of the Pittsburgh Presbytery concerning change in the pieces of trial now required in order to licensure, be referred to a special committee, to report at the next meeting of Synod.

The term of office of two members of the Board of Superintendents expires by limitation, at this session of Synod. We recommend that Synod proceed to fill the vacancies in the usual manner.

T. P. STEVENSON, *Chairman of Com.*

REPORT OF THE BOARD OF SUPERINTENDENTS FOR THE THEOLOGICAL SEMINARY.

The session of the Theological Seminary for 1870-71 commenced and closed under the arrangement ordered at last Synod. The Professors reported

to us the following students as in attendance during the session : *First year:* Henry Easson, E. G. Ellsey, Lewis Johnson, J. C. McPheeters, J. A. Speer, S. R. Wallace. *Second Year:* J. F. Crozier, W. O. Sproull, J. C. Taylor. *Third Year:* P. P. Boyd, S. J. Crowe, J. R. Hill, D. G. Thompson. *Fourth Year:* D. C. Martin, D. McFall, W. McFarland, T. P. Robb, T. C. Sproull. Two of the students entered about a month, and one about three months after the opening. J. F. Quarles and G. E. Stewart, of the second class, were not present this session.

The closing exercises extended over the greater part of three days, including two evening sittings of the Board. The examinations were thorough and satisfactory, and the specimen discourses delivered by the young men, of a character to awaken promise of their efficiency and usefulness in the office and work of the ministry. We mention, with great satisfaction, that the roll is the largest we have ever had—numbering eighteen in all.

Under the instructions given us at last Synod, Revs. Messrs. Galbraith and Milligan, and D. Gregg, elder, were present, as a committee of the Board, at the opening of the session. They were also directed to visit the Seminary during the session, conformably with the same instruction, but by some oversight, this part of their duty was not discharged.

The Board feels it to be its duty to call the attention of Synod to the fact that its requirement prohibiting fourth-year students from preaching during their attendance upon the studies of the Seminary, is not observed. The Professors have sought to prevent it, and we have seconded their efforts; but, we regret to say, to very little purpose. It is an evil in two respects: (1) As it interferes with the class duties of the Seminary; and (2) as it is a disregard of Synod's rule and order in the case, which cannot be salutary in its results, either to the success of the Seminary, or that respect for authority which all, and especially candidates for the ministry, should cherish and cultivate. If the present arrangement of licensing at the end of the third year, and requiring attendance on the fourth, be continued, Synod must either cancel its prohibition against preaching during the sessions, or adopt some further means of having it respected. We would suggest that it is worthy the consideration of Synod, whether licensure, with final dismissal at the end of three years, of a seven months' course, with privilege to return a fourth year, if desired, would not be preferable to making return imperative, with prohibition against taking appointments.

It is very desirable, and the interests of the Seminary require it, that additions should be made from time to time to the Library. In the present exhausted state of the Library Fund, nothing can be done. Two years ago Synod directed our congregations to make a collection for this purpose; and it appeared from the Treasurer's report at last Synod, that only three congregations in the whole church had carried out the direction. The order was renewed at last Synod, but nothing has been done. We state these facts, and leave it to Synod to say what should be done.

The Treasurer's book shows the receipts for the year to be \$5,501.86; expenses, \$5,501.86; leaving no balance in the Treasury.

Looking at the case in all its aspects, the church has great reason to thank God for the prosperous state of its Theological Seminary, and may find in it a strong motive to work for its support and furtherance in every way.

Two vacancies in the Board occur by the expiration of the term for which S. O. Wylie and D. Boyd were chosen.

SAMUEL O. WYLIE, *Chairman.*

DAVID MCCALLISTER, *Secretary.*

The Committee appointed to take into consideration the propriety of

changing the pieces of trial for licensure, consists of Wm. Milroy, J. R. Thompson and D. Boyd.

S. O. Wylie and D. Boyd were re-elected members of the Board of Superintendents.

T. Sproull, D. D., was made a member of the Seminary Building Committee, formerly called the Fiscal Board.

D. Gregg resigned his place in the above committee, and Isaac Taylor was appointed in his room. J. W. Sproull and D. B. Willson were appointed members of the Central Board of Domestic Missions.

Joseph Hunter stated that John Black, of Plum Township, Allegheny County, Pa., had deeded a lot of land of about three acres in said township, to the congregation there—October 1st, 1827—under the charge of Rev. Jonathan Gill, said deed being recorded in Allegheny County, Pa., in deed book 64, page 144½, on May 14th, 1842. It was

Resolved, That Samuel Henning, Robert Osborn, W. J. Dougherty, Daniel Osborn and Lebbeus T. Gill be appointed Trustees, to hold, manage, and, if necessary, sell said property, and appropriate the proceeds to the use of the Synod of the Reformed Presbyterian Church.

The Committee on the communication from the Presbyterian Historical Society reported. The report was read and adopted. It is as follows:

The Committee appointed to report on the communication from the Presbyterian Historical Society, deems the matter presented in the communication well deserving the consideration and notice of this Synod. The completion of the work and life of John Knox, in Scotland; the organization of the first Presbytery in England; and the martyrdoms of the day of St. Bartholomew in France, are events of great importance in the history of Presbyterianism, and deserve to be kept in perpetual remembrance. Your committee, therefore, recommends the appointment of a committee to prepare and publish opportunely a programme for a public commemoration meeting during the sessions of next Synod.

S. O. WYLIE,
J. R. W. SLOANE,
R. PATTON.

S. O. Wylie, T. P. Stevenson and R. J. Sharpe are the committee.

The Committee to prepare instructions for Covenanting by the congregations, reported. The report was read and adopted. It is as follows:

REPORT OF COMMITTEE ON COVENANTING IN CONGREGATIONS.

Synod having engaged in the solemn work of Covenanting at its present meeting, earnestly desires and expects the congregations under its care to follow its example at an early day. We make the following suggestions, hoping that they may be useful to congregations in essaying this important work.

1. That Synod causes to be printed 5,000 copies of the Confession of Sins and Bond of Covenant, and also of Pastoral Letter, to be prepared for circulation among the people in our different congregations and societies.

2. That pastors and sessions be charged to take measures forthwith to prepare the people, by adapting public ordinances in this direction; and, by meeting with the people in their societies, or in other meetings convened for the pur-

pose, ascertain by examination the knowledge and spirit of the people, giving explanations, answering objections, resolving doubts, and tendering to each such advice and counsel as his case may require.

3. That sessions arrange as to time and other necessary circumstances; and when two or more congregations are adjacent, we advise that they unite together in the service of Covenanting. It is entirely proper that this work be gone into on the Lord's day, and may be connected with the dispensation of the sacrament of the Supper, or otherwise, as the session may deem desirable.

4. That two ministers, at least, co-operate on such occasions, and that Covenanting be preceded by a sermon suitable to the time and work on hand.

5. That the subscription of names may be attended to either in the church or in the societies, as sessions may judge most convenient. Also, that persons hindered by indisposition, or other unavoidable cause, from swearing the Covenant, may be allowed to append their signatures.

6. That the act of Covenanting be preceded by the observance of a day of fasting and humiliation.

7. That the order in taking the Covenant be the same as observed by Synod—the pastor to preside, and in the case of vacant congregations and societies, some minister appointed by Presbytery.

S. O. WYLIE, *Chairman*,
JAS. KENNEDY,
T. P. STEVENSON,
W. NEELY.

It was stated that Rev. B. McCullough was about to visit the British Isles, and the Clerk was directed to give Mr. McCullough a travelling certificate. Mr. McCullough was authorized to present to the sister Synods the fraternal greetings of this Synod.

The report of the Board of Education was taken up, and after discussion was adopted. It is as follows :

The Board of Education would respectfully report :

That during the past year the institution under our care has been struggling under great disadvantages, and consequently has not accomplished all that we had desired; but, notwithstanding, we trust that some progress has been made, for which we would thank God and take courage.

The whole number of students enrolled during the winter term, was 53; number of males, 31; number of females, 22; of these, 6 are beneficiaries. Tuition for the term, \$459.50.

Prof. Wright, appointed at the last meeting of Synod as a member of the faculty, declined to accept the position, and the Board succeeded in securing the services of Prof. Crowe in his stead during the present year. To fill the vacant chair, we have elected Rev. N. R. Johnston and wife as permanent professors, each to exercise full power as a member of the faculty, and have elected Rev. Wm. Milroy as president of the faculty; so that, by this arrangement, we have a full faculty in working order, at the head of the institution.

When the present Board came into existence, they found the institution embarrassed with a debt of \$495.00, due to Prof. Crowe, which, in the condition of the college at that time, was a crushing weight, almost sufficient to ruin the whole enterprise. Our first great object was to liquidate the debt, and to run the school, if possible, on a self-supporting plan. Collections were asked from the church, (1) to pay the tuition of beneficiaries; (2) to support them; and (3) to pay the debt. To this call the church responded more

liberally than she had done at any time in the previous history of the college. The whole amount of collections during the year was \$1,075.91; out of this fund we in the first place paid off the debt.

Thus, we can now report the institution free of debt, running on a self-supporting basis, having a regular corps of teachers, with about as large an attendance as at any previous time, having a greater degree of the pecuniary patronage of the church, and we trust a proportionately greater degree of the confidence of the church.

After paying the debt hanging over the institution, there were remaining only \$580.91 of the collections. This sum has been applied to the benefit of the beneficiaries, in the manner designated in the Treasurer's report, herewith submitted. The Board did not think it advisable to increase the number of beneficiaries during the present year, owing to the embarrassed condition of affairs, and as much of the collections did not come into the treasury till nearly the end of the year. It was owing to this fact that a small surplus remains in the treasury. But, trusting to the liberality of the church, and hoping that it may be even greater in the future, having a small amount in the treasury, and the college clear of debt, it is our design to double the number of beneficiaries during the coming year. In this connection we would suggest that as there are incidental expenses necessary to the comfort of the beneficiaries, that are of general utility to this college, that the Board might be allowed discretionary power as to a small amount of the collections.

The principal objects of the institution may be embraced in three classes. The great importance of each of these will appear by a mere reference to them:

1st. The education of colored persons under a Christian influence, with a view to their laboring among the freedmen of the South, for their elevation in literature, morality and religion. Besides the degraded condition necessarily incident to four millions of people just emerged from a condition of slavery, we would add, as a stimulus to exertion in this department, that the Church of Rome has already several hundred missionaries, and some of the most prosperous seminaries that are in operation in the entire South. Is it not our duty to put on our strength, so that those who so lately were in bondage as to civil rights, may not now be reduced to the bondage of Catholicism? Besides, those who are brought under the influence of the church for a term of years, most generally become champions for the distinctive principles of the church. And the writer of this report has, in a number of instances, enjoyed the great satisfaction of witnessing the baptism of numbers of such persons by the pastors of those congregations adjacent to the college. It is for this department that the contributions of the church are solicited; and here we desire to call attention to the fact that there are some noble examples, of individuals and congregations, who have selected a beneficiary of their own, and contributed to his support. This we think to be one of the most efficient means of operation, as well as the most likely to give satisfaction in the end, as the benefactors themselves can make choice of a subject worthy of so noble an object; and it also tends to produce a peculiar feeling of responsibility in the mind of the beneficiary himself.

2d. The educating of young men of the church to occupy the very important positions opening in the providence of God, and which can be immensely better filled by persons educated under a moral and Christian influence, and especially under the influence of the great distinctive principles of the Reformed Presbyterian Church, the principles that underlie all that is noble and great in the government of this country, and to which we look for the salvation of the world; and particularly to educate men for the ministry under a healthful influence. This appears the more important, as the ranks of the

ministry are every year thinned by death, so that it becomes necessary that their places should be filled by others ; and to this also we are encouraged from the consideration that the more exertion is made to this end, the greater, in divine providence, is the demand for laborers.

3d. For the education of young ladies. The language of a late writer presents our views fully on this very important subject : " Female influence stands in especial connection with the interests of religion. Who knows not the power of a mother's influence, or a sister's, or even that of a female friend, and were that influence directed, in all cases, by intelligence and piety, how powerfully would it tell on the formation of character to virtue and religion ? The Bible regards woman as the foundation of the social fabric, and directs that corner-stone to be polished ; ' our daughters like unto corner-stones, polished after the similitude of a palace ; ' " and for this purpose Mrs. N. R. Johnston has been elected as co-ordinate professor, having a high reputation, and possessing qualifications of a rare order, both as governess and instructor.

The efficiency of the Board has been very much impaired by the death of one of its members, Mr. James Brown—one highly prized, both for the wisdom of his counsels, and the deep interest he took in the work ; and by the removal of the President, J. S. T. Milligan, to the far West, almost beyond the reach of active co-operation with the Board. We would, therefore, ask you to enlarge the Board ; by the addition of four members ; and would suggest the names of Revs. S. Sterrett and J. French, and elders David Boyd and Josiah Gamble.

We would recommend to Synod the acceptance in the institution, as beneficiary students, so far as tuition is concerned :

1. Such persons, without regard to sex or color, as any individual or congregation may select, and otherwise support, with a view to their usefulness in the church.

2. The children of pastors, recognizing the obligation of the church to provide for the education of the children of those who serve her with such meager support, and the importance of enlisting the interest of pastors and people in this school of the church. And to this end we would ask an interest in the collections of the church.

Respectfully submitted,

H. H. GEORGE, *Chairman of Board.*
P. H. WYLIE, *Sec. of Board.*

The report of the Committee on Discipline was taken up, and Synod entered upon the consideration of the appeal of Allegheny congregation against a decision of the Pittsburgh Presbytery. The parties were heard and removed. The appeal was sustained. From this decision Wm. Anderson dissented.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Thursday, June 1st, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Dodds, Finney, Gregg, Houston, Joseph Kennedy, J. Love, John Wallace, and Williams, who soon appeared, except Joseph Kennedy, still indisposed. The minutes were read, amended and approved.

McClelland had leave of absence.

Prof. Sproull, from the Board of Domestic Missions, nominated J. McCracken for the Southern Mission ; D. C. Martin for the exploration of California and Oregon ; D. G. Thompson for Toronto ; R. Hutche-

son for Elliotta; and James Wallace for Sylvania, Mo. The Synod approved the nominations.

D. Euwer and D. Gregg were chosen by ballot members of the Board of Trustees of the Reformed Presbyterian Church in North America, to serve for three years from June 15th, 1871.

The Committee appointed to examine the records of the Pittsburgh Presbytery report, that they "Find in them nothing contrary to the *law and order* of the church." The report was adopted.

The Committee to examine the records of Philadelphia Presbytery report, that they "Find nothing in them contrary to the *law and order* of the church." The report was adopted.

The Committee to examine the records of the New York Presbytery report, that the records have not been put into their hands.

The Committee to examine the records of the Lakes Presbytery report, "That they find in them nothing contrary to the *law and order* of the church." The report was adopted.

The Committee to examine the records of the Ohio Presbytery report, that they "Find in them nothing contrary to the *law and order* of the church, except, 1st. That the pages of the record are not numbered. 2d. At a Pro-re-nata meeting held August 30th, 1870, no mention is made of a resolution sustaining the Moderator in calling said meeting. 3. Presbytery adjourned to meet April 12th; no mention is made of the year. 4th. At the same meeting, the address of Rev. McFarland, of Cincinnati, is noticed, and the subsequent action of Presbytery recorded, after the signature of the Moderator and Clerk." The report was adopted.

The Committee to examine the records of the Illinois Presbytery report, that they "Find in them nothing contrary to the *law and order* of the church." The report was adopted.

The Committee to examine the records of the Iowa Presbytery report, that they "Find nothing in them contrary to the *law and order* of the church." The report was adopted.

The Committee on Foreign Correspondence reported letters to our Synods in Ireland and Scotland. The report was adopted. It is as follows:

The Committee on Foreign Correspondence report the following letters in reply to the communications from the Synod of Ireland and the Synod of Scotland:

LETTER FROM THE IRISH SYNOD.

To the Moderator and Members of the Synod of the Reformed Presbyterian Church in the United States of America:

DEAR BRETHREN—On behalf of the Synod of the Ref. Presb. Church in Ireland—one with you in the covenant and testimony of our common Lord and Saviour—we hereby transmit to you in Synod assembled, our most affectionate salutations; and earnestly wish to you, and to the whole church represented by you, grace, mercy and peace from God our Father and Jesus Christ our Lord.

Your last communication was read by us with special interest, not merely because of the spirit of unabated brotherly affection which it breathed throughout, and of the cheering intelligence concerning your zeal, harmony and success in the Lord's work which it conveyed, but because it announced that you had sent to us the Rev. Joseph Hunter, a beloved brother and faithful

minister in the Lord, as we can now testify from ample intercourse with him of the most refreshing character, who made known to us all your affairs and greatly comforted our hearts. That we are not able to send to you such living epistles of Christ, to be present occasionally at your annual meetings, is felt to be a source of grief and loss to ourselves. But all the more highly, on that account, do we appreciate the visits to our shores of such brethren beloved as have come to us from you, from time to time in the past; and our earnest desire is, that such intercourse may be often renewed in the future, as the following resolution adopted by Synod at its last meeting will once more make known to you, namely: "That we welcome the Rev. Joseph Hunter amongst us, and express the unfeigned satisfaction with which we have listened to his most interesting address. It is, moreover, our earnest prayer that the Christian intercourse and fraternal relationship which have so long existed, without interruption, between the two churches, may continue, and their bonds be strengthened as the years advance, in the maintenance and diffusion of the principles of our Covenanted Reformation."

We have much satisfaction in informing you that no breach by death has been made in the circle of our ministerial members, during the past year. Two of our ministers have been laid aside from old age and infirmity, for some time; and the Rev. James Kennedy has been transferred to your ranks, on a call from one of your congregations. Deeply sensible as we are of the loss sustained by us in the removal of a minister so justly beloved and valued by us all, as well as by the removal, from year to year, of many of our most useful and promising members, we yet cannot allow ourselves to refer to such losses with any feeling of mere selfish regret. Though lost to us, we rejoice to know that they are not lost to the cause and testimony of Christ, which is also our cause wherever it is propagated over the wide earth. As you claim a full share in the precious heritage secured to us by the noble contendings and sufferings of the great army of martyrs, in these lands, and entailed upon their posterity forever in holy covenant made with and ratified by the unchanging Jehovah; so, in maintaining a constant sense of our living oneness and thrilling sympathy with you by the sending of our baptized youths, and occasionally of our trained and equipped ministers, to recruit your ranks, we would feel as if all your noble enterprises and persistent efforts to promote the moral elevation and national reform of the American people, by securing in the civil constitution an acknowledgment of the grand principle of the martyr's testimony, were our own; and we would hope in due time, to have some share in the victories and renown with which such efforts shall certainly be crowned. For such is the blessed unity of the body of Christ, though oceans for a time may roll between its increasing and outspreading membership, that "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We admire the zeal, boldness and fidelity which you evince in the cause of Christ; we thank God for the great door and effectual he has opened unto you, though there are many adversaries; we pray fervently for your continued success and prosperity as for our own; and in the name of God the Lord we wish you to be blessed.

But, dear brethren, while we would thus rejoice in your joy, how can we refrain from mingling our tears of sorrow and sympathy with yours, when we think of the great and sudden bereavement wherewith it has pleased God to visit you as a church? But last year your foreign mission report began with grateful acknowledgments of God's special goodness in preserving the lives and health of your mission band on the shores of Syria for so many years, and we heartily joined with you in those congratulations. We were hastening all our arrangements for placing, during the present summer,

one of our probationers, who has given himself to foreign mission work, for the necessary training and guidance under your senior missionary, whom we had come to know so well and to love so dearly, not only from the brief visit he made to us, but from his ordinary communications from the mission field. How suddenly have our hopefulness and joy been turned into sadness! When the news was so unexpectedly flashed to us that Dr. Dodds was dead, we could not but exclaim, "Know ye not that there is a prince and a great man fallen this day in Israel?" We felt his loss and mourned over it, as if it had been peculiarly our own. But, dear brethren, though this stroke may be felt to be very heavy and stunning by you, let it not be supposed for a moment that the work of God is to be retarded or arrested thereby. God changes his workmen and calls them to rest, one after another, but his work is honorable and glorious, and his righteousness endureth forever. Dr. Dodds, your honored and gifted missionary, having finished his life-work in Syria, has, in his death, taken possession of its soil in Christ's name and in yours, and it must never again be relinquished to the foe. We are happy at this moment to be able to intimate, that we hope, in a few months, to send an accomplished and promising young missionary to join the reduced and sorrowing staff of your mission at Latakiah. Mr. James Martin, who has been licensed for some time to preach the gospel, and has now completed his studies for obtaining a medical degree, has placed himself at the disposal of the church, and we trust will prove a valuable auxiliary to the agents of your mission.

It is with the highest satisfaction, dear brethren, we anticipate that, at your first meeting of Synod, you will enjoy the high privilege and honor of formally entering into solemn public covenant with God, and thereafter of sitting down together at the communion table, to commemorate the infinite love of God in Christ to you, and to feast together on the priceless blessings of the everlasting covenant, to which you will have so solemnly joined yourselves. We have marked with admiration the manner in which you have been led, in the all-wonderful providence of the church's Head, to engage in this distinguished duty—the spirit of wisdom, faithfulness and harmony displayed in the various steps of preparation thereto—and the general expectation that seems to pervade the whole church, with regard to the increased spiritual blessings arising from its right observance. This expectation we consider from our own experience, as well as from the testimony of the ages that are past and many assurances of God's word, to be well founded; and it is our earnest prayer and hope that, in your case, it may be amply and gloriously realized. As you stand before God, for the first time, in this solemn and most momentous transaction, so suggestive of a glorious future both for yourselves and for your country—as you lift up your hands with your hearts in open appeal and adjuration to God in the heavens—we shall not cease pleading for you, that that promise may be remarkably fulfilled, "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, the Lord is my God." As you sit down together on the Sabbath, in the breaking of bread, may you realize more than ever, that ye being many are one bread and one body, being all partakers of that one bread! And at the close of this most interesting service, may it be recorded of you, as of the elders of Israel after a similar act of public covenanting, "And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink!"

The stupendous changes that are taking place over the face of Europe, with their direct bearings on the future of Christ's kingdom and the predicted destinies of mankind, which are fast making the times which are now passing

over us among the most important and memorable in the annals of the world, are as well known to you as they are to us. Moreover, the many interesting phases and tendencies of public opinion and of national legislation which challenge attention in these lands, are substantially the same as those with which you have long been familiar. On the whole, we have much reason to thank God and take courage. The long-established evils against which our fathers testified are gradually passing away. The long-predicted ameliorations for which they so earnestly prayed and contended are gradually coming to be realized. "This is the Lord's doing, and it is marvellous in our eyes." In the midst of this glorious transition period, with what solemn interest should the witnesses for Christ hear the word's which so long ago were addressed to Daniel: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days."

JOSIAS A. CHANCELLOR, *Moderator.*

R. NEVIN, *Clerk.*

BELFAST, 8th May, 1871.

LETTER TO THE SYNOD OF IRELAND.

DEAR BRETHREN—Your communication of May 8th has been received and read before our Synod. We cordially reciprocate your fraternal salutations. May the blessing of God be upon you. We bless you in the name of the Lord.

As a Synod we have enjoyed unusual and signal blessings upon this occasion, for which we desire to attest our gratitude, and to say among all people, "The Lord hath done great things for us, whereof we are glad." You are aware that arrangements were made a year ago to carry out the long neglected duty of covenant renovation. Although this action was entirely unanimous, yet being contingent upon the approval of the Bond then sent down in overture, and various difficulties and objections having arisen in the minds of some, we gathered together from the various parts of the church with conflicting emotions and great uncertainty. During our discussions more than once it seemed certain that we must postpone our proposed renovation or go forward with many standing aloof. But God was wiser than we, and not only disappointed our fears, but made the very circumstances we deprecated and mourned, to promote our preparation for and our harmony in our solemn work. All the conflicting sentiments were by the Spirit's guidance removed and reconciled, except in the case of two ministers, only one of whom was a pastor, and one ruling elder. The rest of the Synod and a number of ruling elders who were present from various parts of the church, with nine candidates for the ministry, numbering in all 172 persons, with one heart and under a profound sense of the solemn circumstances in which God had placed us, stood up and with uplifted hand swore allegiance to our covenant Head, and pledged our faith to the moral obligations of the Covenants of the Second Reformation and the grand attainments in Doctrine, Discipline, Government and Worship which they were honored to make.

We have already realized the benefit of our covenant engagements in the large attendance upon Synod secured thereby, in the brotherly confidence which has been strengthened, and in the spirit and zeal with which every interest of the church has been prosecuted; and we hope to record a general, earnest and genuine revival of religion among all our people in connection with covenant renovation in the particular congregations. "Our God shall bless us, all ends of the earth shall fear him."

The year that is past has been marked by no prominent events among us, yet there is evident increase of devotion to the cause of Christ manifested in

enlarged contributions, in the increased number of our congregations, and the additions to our membership reported by the various sessions. Four new congregations have been organized, and five vacancies have been supplied with pastors. Nearly \$170,000 have been contributed for religious purposes in carrying forward our church work. Five hundred persons have been added to the church by profession of their faith. The Theological Seminary had eighteen students in attendance during the winter, of whom five have completed their course and entered upon the work of preaching the gospel, with a success greatly increased by our present plan of licensing at the end of the third year and requiring their attendance another session thereafter. Four students of the third year are thus licensed to exercise their gifts this summer. Steps have been taken for the erection of a suitable building for the Theological Seminary this year, as a memorial of our covenant renovation, and, from the hearty and enthusiastic spirit evinced by the members of Synod, will doubtless succeed at an early day.

Our Foreign Mission received a heavy blow in the death of our honored and beloved missionary, Dr. Dodds; and through the entire church there have been lamentation and sorrow. Still we see in this the hand of our glorious King, and hear his voice saying to a noble and devoted servant, "Come up higher;" and we bow to his wise and gracious dispensation.

The Synod has determined not only to supply the vacancy thus caused, but also to reinforce the Mission by one minister and one female teacher. Two choice young men have been chosen, and will doubtless accept and go forth at an early day. Your co-operation with us is hailed with delight by us all, and will not only increase the power of the Mission, but will tend to bind us more closely in the bonds of unity and love.

Death has also made inroads upon our ministerial force at home. Rev. J. S. Buck, a young man who labored with great zeal and success for three years in our Northwest Mission, has been taken from us to his reward. Rev. David Scott, our oldest minister, and one whose ministry extended beyond the date of our division of 1833, has been taken home like a shock of corn ripe in his season. May these providences awaken in us all higher devotion to the Master and greater diligence, while the day lasts, in doing his work.

It has afforded us no small gratification to welcome among us from your venerable Synod the Rev. James Kennedy, whom we had highly appreciated as a visitor two years ago, and who has now taken an honored place among us as a constituent member of our Synod. We heartily sympathize with you in the breach thus made in your ranks, and pray the Head of the church to more than fill up the number of your ministerial laborers and clothe them all with the spirit and power of our glorious Master. We, however, look upon his coming among us, as only a suitable complement to the other fact that scores of the sons and daughters of Ireland have come and are coming to our shores, many of whom, in our great lack of ministers, are scattered abroad as sheep without a shepherd. Our field of evangelizing labor is exceeding wide, and grows more rapidly than the number of candidates for the ministry; and, as never before, we need to cry mightily unto the Lord of the harvest to send us laborers because they are few.

We rejoice at the movements which from time to time are chronicled as being made in the Old World, recognizing in them as we do the operations of our exalted King, who is excellent in counsel and wonderful in working. We think we can plainly discern the near approach of that day when our King in vengeance, will go through the nations, smiting them with the rod of his wrath and avenging the afflictions and blood of his own children who have suffered untold sorrows from the kingdoms and dynasties of Europe. King Jesus will overturn and overturn until all power is given unto him; and we

ray that your covenanted kingdom, by repentance and return to him from whom it has so grievously departed, may be saved from the judgments threatened against guilty nations.

We are still laboring to avert from our land deserved destruction, and though many circumstances are unpropitious we are not wholly without hope, but by timely reformation our country may be spared such terrible scenes as are now transpiring in France, and which otherwise will justly come upon us.

Gladly, dear brethren, would we welcome any of you who may visit this country, and we hope ere long that some of your number may rejoice our synod by their presence. In any event we hope at least for an annual letter which shall bring us good tidings of your welfare. Brethren, "Peace be to you all, and love, with faith, from God the Father and the Lord Jesus Christ."

Yours in covenant bonds.

PITTSBURGH, PA., June 1st, 1871.

GLASGOW, 25th October, 1870.

To the Synod of the Reformed Presbyterian Church in America :

DEAR BRETHREN—We are assured on the highest authority, that it is good and pleasant for brethren to dwell together in unity. Regarding you as covenant brethren, one with us in the profession of the truth, and in the maintenance of our common testimony for "Christ's Crown and Covenant," we feel it to be equally our duty and privilege to unite our efforts with yours in "endeavoring to keep the unity of the spirit in the bond of peace" between us. Separated, as we are, by a wide expanse of ocean, it is but seldom that we are favored with personal intercourse, or the opportunity of presenting official greetings by the living voice. Under these circumstances, we regard it as both good and pleasant to keep up friendly intercourse by means of epistolary correspondence. Hence it affords us sincere pleasure to receive a letter from you, and to have the opportunity of presenting our cordial brotherly greetings in return.

Your last letter to us, dated Newburgh, 1st June, 1869, was duly received ; but time was not found to prepare a reply during the sitting of our Synod in June last.

Your "Resolutions" expressive of sympathy with us under the loss sustained in the removal by death of the Revs. Wm. Anderson, Peter Carmichael and Robert Thomson Martin, were also received, and afforded us much gratification. The expressions of sympathy that they contain help to animate and encourage us in the midst of much that is calculated to discourage and depress ; while the testimony borne in the "Resolutions" to the faithfulness of these men, is your endorsement of the principles by which they held fast, and the position they were honored to maintain "in a time of great trial and peril to the church." In that time of trial we were greatly strengthened and gladdened by the spontaneous expression of your sympathy with us in our trials, and your cordial approval of the course that, in faithfulness to the Head of the church, we then felt bound to take. We do not value less highly your sympathy and approval now ; and, therefore, we feel it to be due to both you and ourselves to give expression to our high appreciation of the manifestation of these elements contained in your "Resolutions."

Your letter puts us in possession of many cheering facts in regard to your labors for the maintenance and extension of a covenanted testimony, and the large measure of success attending these labors. We cordially rejoice with you in the increase in the number of your ministers and congregations, while it is gratifying to know that you are endeavoring to keep pace with the rapid settlement of new districts in your extensive country, by organizing congrega-

tions where at all practical. You have a large field to occupy, and though your resources, both in men and money, may be somewhat inadequate to the demand, yet we feel confident that you will use your utmost exertions to plant the covenanting standard upon every available spot, and to sow the seed of martyr testimony beside all waters. The mission with which you are entrusted is a noble one. To be instrumental in spreading Reformation principles throughout the large republic in which you dwell, leavening it with these principles, with a view to bringing it into subjection to Prince Messiah, is no small honor.

We are gratified to hear of the success of your Theological Seminary. We cherish the hope that, under the able guidance of your esteemed professors, a goodly band of devoted young men may be prepared to go forth, year after year, to carry on and extend the work of the church with zeal and earnestness, and with all fidelity to the church's principles.

In your missions and missionaries, both home and foreign, we feel, and ever have felt, a deep and lively interest. While it is our duty *faithfully to witness*, it is alike our duty *actively to work*. We are under obligations not only to conserve the truth, but also to propagate and extend it. We believe that no church can expect much prosperity that does not, according to its means and opportunities, labor for the spread of the gospel—the extension of Christ's kingdom. It is, therefore, specially gratifying to us to know that you are prosecuting missionary work with vigor. In conjunction with our brethren in Ireland, with whom our relations continue cordial, we have been making some preparation for sending out a missionary to some foreign field. The particular field for operations has not yet been definitely settled upon, but it is most likely that choice may be made of Syria—the field occupied by your foreign missionaries.

It affords us unmingled satisfaction to learn that you are preparing for the work of covenant renovation, and that you expect, at no distant day, to engage in that solemn and important duty. We also have been taking steps with a view to engaging in this duty, which has been too long delayed by the church in Scotland. Doubtless it has been too long deferred by you also. In now essaying the work, we trust that both you and we may be enabled fully, and in all faithfulness, to renew the National Covenant of Scotland, and the Solemn League and Covenant of the Three Kingdoms, in adaptation to the circumstances in which we, as branches of the same church, are respectively placed. We would pray for light and guidance to you, as well as to ourselves, in engaging in this high privilege and duty, in order that God may be glorified, Christ honored, and we ourselves quickened and enlarged, as the result of our act of covenanting.

In your letter you refer to your increased efforts and success in prosecuting the work of national reform; and, from time to time, we see in the pages of the *Covanter*, and the *Christian Statesman*, a record of your efforts in this sphere of activity. It is gratifying to find that the public ear is open, and that public attention can now be secured for the advocacy of scriptural views of civil government, and the claims of him who is Governor among the nations, and Prince of the kings of the earth. This, of itself, is a great advance made, and an important end gained. We cherish the hope that these labors in the direction of national reform may sap the foundation of infidel theories of civil government, elevate and purify the public sentiment in your country, and ultimately lead to the realization of your highest hopes and aspirations. We are sensible that in the prosecution of this work you will have many difficulties to contend against, and may even be in some danger of being brought into ensnaring connections. We hope, however, that you will conduct your operations in such a way as not to lower your testimony in

any respect, nor resile from that noble position which you have been so long honored to occupy.

Though we have not been favored with any regular deputation from you of late to our synodical meetings, yet almost every year we are privileged with having one or more of your respected ministers in our country, with whom we have pleasant intercourse, and from whom we learn more details of your labors and success in the work of the Lord than we could expect in a letter from you. This summer we have had with us the Rev. J. Hunter and the Rev. J. C. K. Milligan, brethren whom we have learned highly to esteem.

Since last you heard from us by letter, three of our vacant congregations, namely, Greenock, Wishaw and Lorn, have been supplied with stated pastors. Our covenant God has thus been giving us a little reviving in the midst of all our discouragements. Though we have only a little strength, the Head of the church has been setting before us an open door, and we are humbly endeavoring to occupy till the Master may come.

Our people in general are manifesting firm and devoted attachment to Reformation principles, and a praiseworthy degree of interest in all that relates to the church's efficiency.

Various important changes have taken place in these countries, and some are still pending, owing to legislative enactments, past or anticipated, in regard to ecclesiastical establishments and endowments, national education, and several other matters. Still, there is no indication of the nation or its rulers being prepared to take the supreme standard, the word of God, as the basis of all national legislation. Even in those cases where imperial legislation seems to be in the right direction, there is no evidence on the part of our rulers that it is conducted with any regard to the claims of the Bible, or the glory of the Redeemer, but seems to be regulated solely by a low political expediency.

In the various sections of the church, the tendency seems still to be strongly in a latitudinarian direction. Scriptural principle is, to a great extent, lost sight of, corruptions in doctrine and worship are prevalent where formerly they would not have been tolerated; while ecclesiastical discipline is almost a thing of the past. This, certainly, is not a time for covenanted witnesses to abandon their principles, or lay aside their testimony, on behalf even of the least attainment of the church.

We cannot close this letter without giving expression to our feelings in regard to the very cordial manner in which one of our number, the Rev. Robert Dunlop, was received among you, both by ministers and people, and for the liberal response made to his appeal throughout your church on behalf of the object of his mission to your shores. Taking what is done to one as done to all, we feel deeply grateful to you for the substantial evidence given of your interest in the Reformed Presbyterian Church of Scotland, by the way in which our brother was helped forward in his important enterprise by you. In conclusion, dear brethren, we pray that the Lord may "comfort your hearts, and stablish you in every good word and work."

Signed in name and by order of Synod.

JOHN McDONALD, *Moderator.*

DAVID HENDERSON, *Synod Clerk.*

LETTER TO SYNOD OF SCOTLAND.

DEAR BRETHREN — Your esteemed favor of the 25th October, 1870, is received. It gives us unfeigned satisfaction to hear of your welfare and prosperity in sustaining and extending the covenanted cause in Scotland, once so famous for noble deeds in behalf of our divine and exalted King, but now so fallen from its high estate. Alas, that not only there but every where the truth as it is in Jesus should find so little favor. We pray God to give you

many other faithful men to take part in the ministry of reconciliation, and aid you in gathering and finding the scattered remnant who adhere to all the attainments of their covenanted ancestry.

We congratulate you on the agitation growing out of recent parliamentary enactments and the union movement in Scotland. It cannot but redound to the advantage of truth, and open a door of usefulness to you in pleading for a scriptural magistracy and worship, and may be the occasion of your enlargement and of the rallying of all the friends of Christ's Crown and Covenant, for final conflict and certain victory. "When the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him."

The present attendance upon our Synod is *seventy-nine* ministers and *seventy-two* elders. Death has recently removed from us three greatly beloved and honored ministers: Rev. David Scott, after a long life spent in the Redeemer's service; Rev. R. J. Dodds, D. D., our senior Missionary in Syria, after fourteen years of devoted labor in that ancient land, and in the midst of usefulness for which he was qualified in an eminent degree; and Rev. J. S. Buck, a young man of rare piety and devotion, whose short ministry of three years was spent in our Northwest Mission. These each occupied a high place in the regard of the church, and to human sense their loss is irreparable.

But we know that our Redeemer liveth, and sits upon the throne of universal government, ordering all events, and we bow to his wise disposal, and say, "Good is the will of the Lord."

Notwithstanding this diminution, our roll of ministers is increased, four licentiates having been ordained and installed in pastoral charges, and Rev. James Kennedy having come to us from the Synod in Ireland, to take charge of the 4th congregation in the city of New York. God is thus fulfilling his promise, "I will give you pastors according to my heart."

The work of Christ is growing upon our hands. Four new congregations have been organized within the year. Seven mission stations are being cultivated by our Home Mission Board, in addition to the missionary work of the various Presbyteries. Besides these we have twenty-four vacant congregations, and from all these the Macedonian cry comes up, "Come over and help us." We need to pray most earnestly that God will raise up able and faithful men, endow them with his Spirit, and send them forth to gather in the ripening harvest.

Our Theological Seminary increases in the number of students, but is still inadequate to supply the great need. Eighteen students were in attendance last winter, of whom five have completed their course and are licensed to preach.

The Synod has determined to raise \$20,000, for the erection of a Seminary building, and to take earnest measures for the increase of students. Our congregations are increasing in liberality, and this year have contributed nearly \$170,000, or £34,000, and the work laid out for the ensuing year will doubtless call out still larger contributions.

The Foreign Mission, notwithstanding the sad bereavement which has fallen upon it, is in a most encouraging condition. Synod has made arrangements to send out two promising young ministers and one female teacher to reinforce the Mission, and as God is opening a great door and effectual, we expect a rich return for our labors.

In the kind providence of God we have been enabled to consummate the act of covenant renovation, to which so long our fathers and we have been looking forward. From the beginning the Bond met with general favor, yet there seemed to be much apathy and many misgivings. Discussion arose during the preparatory steps, which for a time appeared to render the going

forward impossible. But as events proved, God was awakening desires, arousing interest and preparing us for the solemn transaction. At length, by almost unanimous consent, we went forward according to the pre-arranged plan. One hundred and forty-four members of Synod, five licentiates, four students of theology and nineteen elders stood up together in the presence of God, and as the representatives of the whole church by a solemn oath, took the vows of God upon them. Though apparently far inferior to similar transactions recorded in the Scriptures and illustrious renovations witnessed in your covenanted land, still we feel assured that this solemn deed will be looked back to in future days as the beginning of a blessed and glorious era.

We have taken steps to have the Bond sworn at an early day in all our congregations, and we anticipate in connection therewith an outpouring of the Spirit and a revival of religion among us. Shall we not have your prayers united with ours for such a blessing upon God's ordinance here engaged in, that shall secure the turning unto the Lord in a holy covenant of all who profess his name throughout the world? Especially we hope and pray that your venerable church, following the example of brethren in Ireland and America, may at an early day renew the solemn deeds of covenant fathers, which still rest upon you and us in all their force in so far as they are unfulfilled and apply to our present circumstances. May the Spirit of God guide you in this most important duty, and in all your endeavors to glorify God and maintain his cause and truth.

Yours for the Crown and Covenant,

PITTSBURGH, PA., June 1st, 1871.

Respectfully submitted.

J. C. K. MILLIGAN, *Chairman.*

It was directed that the letters, signed by the Moderator and Clerk, should be transmitted to the respective Synods.

The Committee on the memorial of J. Russell reported. The report was read and laid on the table.

The Committee on Presbyterial Reports reported. The report was read and adopted. It is as follows:

The Committee on Presbyterial Reports respectfully report:

Reports and statistical tables from all the Presbyteries have been put into our hands. An examination of these, and a comparison of them with the reports of last year, afford encouraging evidence of the healthy condition of the church.

There has been during the past year an increase of four congregations, three ordained ministers, and two hundred and ninety-one members. No less than twenty-four vacant congregations urge their claims upon the church; and although there are twenty unsettled ministers, the time of but few of them is at the disposal of Synod for the supply of these vacancies. Besides these available unsettled ministers, Synod has at its disposal only two licentiates who have completed their Seminary course, and three others who have to return to the Seminary in September. Should the pastors appointed by this Synod to go to the Foreign Mission field, accept their appointment, two more congregations will be added to the already numerous vacancies. A large number of mission stations increases the urgency of the demand for laborers. Nothing more should be required in addition to this brief statement of the condition of the church, to enforce the claims of the Theological Seminary, from which the needed supplies must be drawn.

From the general statistical statement prepared and submitted with this report, it will be seen that the schemes of the church have been sustained

with wonted liberality, and that the aggregate of contributions is over \$20,000 in advance of that of last year, although the returns from some of the Presbyteries are defective. A number of congregations, including some important ones, present no financial report, whatever.

We present here the following summary :

Foreign Missions,.....	\$ 7,326 14
Home Missions,.....	3,303 83
Freedmen's Mission,.....	249 80
National Reform,...	2,270 20
Theological Seminary,...	3,113 09
Church Extension,.....	2,199 39
Educational Fund,.....	1,086 08
Pastors' Salaries,.....	64,129 68
All other objects,.....	85,678 43

Total,.....\$169,356 64

The growth of the church in liberality, as exhibited by this statement, may be regarded as good evidence that she is growing in other graces also.

Your committee recommend the following distribution of laborers for the ensuing year :

New York Presbytery—M. Wilkin, June and July ; T. C. Sproull, Nov. and Dec ; R. Z. Willson.

Rochester Presbytery—M. Wilkin, Aug. ; T. C. Sproull, Jan. and Feb.

Philadelphia Presbytery—D. G. Thompson, June ; J. Crozier, Aug. ; T. C. Sproull, October.

Pittsburgh Presbytery—S. J. Crowe, June and Sept. ; T. C. Sproull, June and Sept., March, April, May ; D. C. Martin, Oct. and Nov. ; Jno. Wallace, whole time except Oct. and Nov. ; J. McAuley, whole time except Sept. and Oct. ; J. Crozier, whole time except Aug. ; N. R. Johnston, T. M. Elder, J. A. McKee.

Ohio Presbytery—J. R. Hill, June ; J. McAuley, August ; D. C. Martin, Sept. and Dec.

Lakes Presbytery—D. G. Thompson, July ; J. R. Hill, Sept. ; D. C. Martin, August, Jan. ; M. Wilkin, Sept. and Oct. ; Jno. Wallace, Oct. and Nov. ; B. McCullough.

Illinois Presbytery—D. C. Martin, June, July, Feb. and March ; S. J. Crowe, July ; T. C. Sproull, August ; J. R. Hill, Aug. ; D. G. Thompson, Aug. and Sept. ; J. McAuley, Sept. and Oct. ; M. Wilkin, Nov. to May ; James Wallace.

Iowa Presbytery—J. R. Hill, July ; S. J. Crowe, Aug. ; T. C. Sproull, July ; D. C. Martin, April and May ; R. B. Cannon, D. D., R. Hutcheson, J. Neill.

In regard to the petition from the Ohio Presbytery for the enlargement of their bounds, we report that we can see no room for any action at present on the part of Synod.

The steady and rapid increase of the membership of the church in the distant west seems to require the organization of a new Presbytery. We therefore recommend that Synod organize the Presbytery of Kansas, with boundaries as described in the memorial placed in the hands of your committee.

We are constrained to inform Synod, that the statistical reports of some of the Presbyteries are exceedingly defective. They fail truly to represent the condition of the church. They do her injustice in the eyes of the public. Besides, a number of these reports are so tardily and inaccurately, as well as

incompletely prepared, that your committee are greatly embarrassed in their work. We therefore ask :

1. That Synod direct Presbyteries to require all reports from congregations under their care to be put into the hands of Clerks of Presbyteries before the middle of May ; and that Synod renew and emphasize its direction to Clerks of Presbyteries to have their statistical reports and tables prepared before coming to Synod.

2. That Clerks of Presbyteries be directed to make their reports both accurate and complete.

We recommend the publication of the accompanying statistical tables.

Respectfully submitted. D. McALLISTER, *Chairman.*

NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report, that they have held two regular meetings during the past year, both characterized by harmony and Christian fellowship.

Our statistical report will reveal a gradual increase in membership, and also an increase in contributions.

We have sixteen settled pastors, with Rev. R. Z. Willson in the New York City mission and Rev. Joseph Beattie in Syria. We have one vacant congregation, West Lebanon.

Rev. James Kennedy, of Ireland, was installed in the 4th congregation N. Y., Nov 13th.

Prof. Sloane has been dismissed at his own request to the Pittsburgh Presbytery.

All the sessions except Bovina have approved the covenant Bond.

Presbytery discussed at both of its meetings, with much interest, the subject of covenanting, and passed the following resolutions :

1st. *Resolved*, That Presbytery approves the covenant Bond.

2d. *Resolved*, That we ask Synod to preface the covenant Bond with a statement that we are already a covenanted church, that the obligations of the covenants of our fathers are still binding upon us in their moral and unaccomplished ends, and that the following Bond is a presentation of the principles of these covenants, in their special application to us in our present circumstances.

Presbytery asks the services of two laborers during the ensuing year. We herewith submit our statistical report.

Respectfully submitted. J. O. BAYLES, *Clerk.*

PHILADELPHIA PRESBYTERY.

The Philadelphia Presbytery would respectfully report :

That two regular meetings have been held since last meeting of Synod. We have four ministers and five congregations. Conococheague congregation being still vacant, has been supplied with preaching as liberally as possible during the past year. The days of fasting and thanksgiving have been observed by the congregations under our care, and the various schemes of the church have been sustained by our people with commendable liberality.

The sessions under our care reported on the overture on covenanting sent down by Synod, and their action was reported to the Clerk of Synod.

We would ask Synod the labor of one man for three months during the ensuing year.

Respectfully submitted. R. J. SHARPE, *Clerk.*

ROCHESTER PRESBYTERY.

The Rochester Presbytery would respectfully report :

That two regular and one special meeting, have been held since our last report. We have seven constituent members, six of whom are pastors.

Since your last meeting, Rev. David Scott, our oldest constituent member, and the oldest minister of the church in this country, has been called away from his labors among us and received to higher service in the upper sanctuary. "For he was a good man, and full of the Holy Ghost and of faith." Two names were added to the roll during the year—S. R. Galbraith, who was ordained to the office of the holy ministry and installed pastor of the Stirling congregation, July 7, 1870, and W. McFarland, who was likewise ordained and installed pastor of the Lisbon congregation, May 11th, 1871.

We have one vacant congregation under our care—Lochiel. We have some prospect of building up a congregation in Toronto, C. W. The people there offer to contribute \$300 for preaching during the year. Presbytery proposes to add \$100, requesting the favorable notice of Synod and the assistance of the Board of Domestic Missions. In case this request meets the approval of Synod, we ask the labor of one licentiate or its equivalent. The time of Rev. M. Wilkin is at the disposal of Synod.

The days of fasting and thanksgiving were observed in all our congregations. Presbyterial visitation has engaged the attention of Presbytery since your last meeting. The reports from the different congregations have been satisfactory. Attention has, generally, been given to the collections ordered by Synod. The Rochester Presbytery expresses its approbation of the Bond of covenant prepared by Synod at its last meeting. It entertains the hope that the covenant will be sworn with great unanimity and without delay.

We append our statistical report.

R. D. SPROULL, *Clerk.*

PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh would report :

That since last Synod they have held one special and two regular meetings. The days of fasting and thanksgiving appointed by Synod's committee have been observed ; and the ordinances of religion are in general well attended by the congregations under our care.

The Presbytery now consists of twenty-four ministerial members, eight of whom are unsettled ; and twenty-three congregations, six of which are vacancies. Since our last report, Rev. J. Crozier and Prof. J. R. W. Sloane, D. D., have been received on certificate ; the former from Illinois Presbytery, and the latter from New York Presbytery. D. B. Willson and D. McFall have been ordained and installed ; the former as pastor of Allegheny congregation, the latter as pastor of Oil City congregation. Rev. T. Hannay has withdrawn from our fellowship, and his name been stricken from our roll ; and four new congregations have been organized, viz., Parnassus and Manchester, Bear Run and Mahoning, Central Allegheny, and New Castle.

Among our vacancies we now include Monongahela congregation. The pastoral relation existing between it and Rev. J. W. Sproull was dissolved at our last regular meeting, and he transported to Central Allegheny, into the pastoral charge of which he has recently been installed.

A call from Parnassus and Manchester on Rev. J. M. Johnston, was accepted, and arrangements made for his installation on the 15th of June. This will decrease by one the number of our unsettled pastors and vacant congregations. A call from Vernon congregation on D. C. Martin, licentiate, transferred from Iowa Presbytery, is now in the hands of a commission, awaiting presentation, the candidate having requested time in order to become more fully acquainted with all the facts in the case.

We have under our care six students of Theology—J. McPheeters and Lewis Johnston, of the second year ; W. O. Sproull and J. F. Crozier, of the third year ; and S. J. Crowe and J. R. Hill, of the fourth year. The last

two have been licensed to preach as probationers for the ministerial office. They, with the licentiates T. C. Sproull, D. C. Martin, and J. A. McKee, formerly a licentiate in the United Presbyterian Church, but lately received into our communion, are now laboring in our bounds.

The entire time of Revs. J. Crozier, J. Wallace and J. McAuley is at the disposal of Synod.

The overture on covenanting has been approved by all our sessions, and the same reported, as directed, to Synod's Clerk.

We would respectfully suggest to Synod the propriety of making such changes in the pieces at present assigned as trials for licensure as would furnish a more satisfactory test of candidates' ability to preach the word. In our view the Latin thesis, at least, fails to secure this end, and should no longer be retained. We would also recommend the appointing of a standing committee on temperance. The alarming extent to which the traffic and indulgence in intoxicating drinks have grown in our country, would seem to require that we as a witnessing church should reiterate our testimony, and assiduously labor to create a sound public sentiment on the subject.

In the distribution of supplies, we would ask for the whole time of three licentiates during the coming year.

All the congregations under our care have raised their full quota for Synod's Travelling Fund, except Piney, from which no delegate is present, and South Union, from which nothing has been received.

Respectfully submitted.

J. A. BLACK, *Clerk.*

OHIO PRESBYTERY.

The Ohio Presbytery would respectfully report:

That they have held one Pro-re-nata and one regular meeting since last Synod, both harmonious and with much brotherly affection.

We have now only four settled ministers, and three vacant congregations: Muskingum and Tomika, Brownsville, and Sandusky—none of them able to support a pastor. At our late meeting the pastoral relation between Rev. J. C. K. Faris and the Muskingum and Tomika congregation was dissolved, at his request and with the consent of the congregation. We also licensed at our late meeting two young men to preach the everlasting gospel, P. P. Boyd and D. G. Thompson.

Mr. Boyd, at the request of the Central Board of Missions, we sent to Nebraska; Mr. Thompson is at the disposal of Synod.

We have under our care two students of Theology: J. C. Taylor, formerly reported to Synod, and Samuel Rutherford Wallace, received since last Synod.

The days of fasting and thanksgiving have been observed, and the ordinances of the gospel are generally attended. The benevolent schemes of the church have been generally, to some extent, supported, but not with the liberality that we would wish to see displayed.

The cause of National Reform in some parts of our bounds, is exciting considerable interest.

We are all unanimous in our approbation of the covenant, and our duty to go forward in the work.

We ask Synod for one-half of the time of one man in the distribution of supplies.

We also earnestly request Synod to enlarge our Presbytery. Many of our congregations, especially our vacancies, are gradually decreasing by emigration.

A statistical report accompanies this.

Respectfully submitted.

A. McFARLAND, *Clerk.*

LAKES PRESBYTERY.

Since your last meeting we have held two meetings besides the one we now hold during your recess. One was our regular annual meeting held at Cedar Lake for the transaction of business; the other a special one appointed in Northwood for prayer and consultation on the subject of covenanting. This important subject was also freely discussed at the regular meeting. We consider that covenanting is now a timely and desirable duty.

We are happy to state that the congregation of Garrison, long vacant, is now supplied with an acceptable and promising pastor, in the person of Thos. T. Robb, whom we ordained and installed there by commission.

With less pleasure we report that two of our members, B. McCullough of Novi, and J. S. T. Milligan of Southfield, have seen it their duty to resign their pastoral charges. Both have been disjoined from their respective congregations, and Mr. Milligan dismissed to the Illinois Presbytery.

These vacancies will require the time of at least one licentiate in our bounds, which you will please observe in the distribution of unsettled ministers. Several of our ministers have paid special attention to the National Reform movement. Many of our elders and members of the church have also addressed meetings on the subject with acceptance.

B. McCULLOUGH, *Clerk.*

ILLINOIS PRESBYTERY.

Illinois Presbytery would respectfully report, that two regular meetings have been held since our last report.

These meetings were well attended. Brotherly feeling characterized the sessions. We have been made to suffer severe dispensations.

John Hood, a licentiate of good promise, residing within our bounds, relinquished his testimony and received ordination in the Presbyterian Church. His name was stricken from the list of probationers, and his case left with the session under whose care he had been received in fellowship.

In September or October, 1871, W. J. Gillespie, pastor of Old Bethel congregation, suddenly and irregularly deserted his charge and abandoned our communion, and united with the United Presbyterian Church. His name has been erased from the roll and his conduct followed with censure.

At our meeting in August, in Coulterville, Rev. John Middleton, on account of feeble health and inability, resigned the pastoral charge of Stanton congregation.

Rev. Wm. F. George, at our last meeting, demitted the charge of Churchill, and at the same time, Rev. A. C. Todd, having removed to Colorado for the restoration of his health, demitted the charge of Elkhorn congregation.

Presbytery has accepted these resignations and declared the pulpits vacant.

We have nine congregations, of which five are vacant and have taken order for the organization of two others.

We have eight ministers, of whom four are unsettled; we can depend on the labors of but two of these, and ask Synod to give us the whole time of three preachers.

The cause of religion in our congregations has suffered from so many and such frequent changes in the pastoral relation. All the sessions within our bounds have unanimously approved the Bond of the covenant sent down in overture, and although there is little enthusiasm in view of the near approach of the time appointed for the solemn act of covenanting, yet there is a great degree of unanimity and a desire to exemplify the great principle and duty that gave an honored name to our fathers and brought the blessings of God upon a covenanted church. The days of fasting and thanksgiving were observed in all our congregations.

Respectfully submitted.

J. McCracken, *Clerk.*

REPORT OF IOWA PRESBYTERY.

We have held two regular meetings during the past year. There are fourteen organized congregations in our bounds, of which five are vacant; of these two, are supplied by the Central Board of Missions, viz.: Elliotta and Lake Reno.

A call from Rehoboth congregation on Thomas P. Robb was forwarded to Lakes Presbytery for presentation, but has been returned.

A call from Vernon congregation on D. C. Martin has been forwarded to Pittsburgh Presbytery, but as yet we have no return concerning it.

Isaiah Faris was ordained and installed September 21, 1870, pastor of Walnut City congregation.

James S. Buck has been removed by death from his field of labor. He was unable to perform any work in his chosen vocation since last Synod, and died September 13, 1870. We have still the names of twelve ministers on our roll, of whom three, viz.: R. B. Cannon, D. D., R. Hutcheson and Jas. Neill, are without pastoral charge. Mr. Neill is understood to be in feeble health.

Matthew A. Gault, a graduate of the scientific department of Monmouth College, has been received as a student of theology, and is directed to continue the prosecution of classical studies.

Nine of the congregations under our care reported their approval of the Form of Covenant in overture; from the others we have had no report.

The Presbytery would suggest, in view of our large territorial bounds, the propriety of organizing a Kansas Presbytery. We ask for the time of two of the unsettled laborers at the disposal of Synod.

C. D. TRUMBULL, *Olerk.*

The Committee to prepare a minute in reference to the death of Rev. J. S. Buck, reported the following, which was adopted:

Your Committee appointed to prepare a minute on the death of Rev. Jas. S. Buck, respectfully report the following:

WHEREAS, It has pleased the Head of the church in his infinite wisdom and sovereignty to remove by death, since last meeting of Synod, our beloved brother and fellow-laborer, Rev. Jas. S. Buck; therefore,

Resolved, 1. That we record our high appreciation of his excellencies as a man, as a Christian, and as a preacher of the gospel; that, while we deplore the loss of his society, and of his very valuable services to the church, to whose interests he was so ardently attached, we would yet humbly say in subjection to the will of his Master and ours, "It is the Lord, let him do as seemeth him good."

2. That we recognize the force of his noble example in his ardent love for souls evinced by his untiring labors to win them for Christ; and that, notwithstanding a weight of infirmity and suffering, which would have caused many to desist from arduous labor, employing as he did in the face of every difficulty with which he had to contend, his varied literary and theological attainments in the great work of promoting the salvation of men. We desire, moreover, to profit by the admonition which is tendered to us all in this afflictive dispensation, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

3. That we heartily sympathize with the bereaved relatives of our deceased brother, but particularly with his family, on whom this stroke of God's afflictive hand especially falls; and commend them to the tender sympathy and efficient protection of our common Saviour, trusting that he, as the great Shepherd who gathers the lambs in his arms and carries them in his bosom, will abundantly provide for the widow and fatherless children all things that they need, and comfort them with the abounding consolations of his Spirit and grace.

R. J. SHARPE, *Chairman.*

The report of the Committee on Finance was taken up, amended and adopted. It is as follows :

Committee on Finance report, that they have examined the following papers :

Report of Wm. Brown,	Treasurer and Trustee of Synod ;
" " D. Gregg,	" of Theological Seminary ;
" " D. Euwer,	" of Central Board of Missions ;
" " W. T. Miller,	" of Board of Church Extension ;
" " J. Wiggins,	" of Superannuated Ministers' Fund ;
" " Jas. Brown,	" of Board of Education ;
" " W. W. Keys,	" of National Reform Fund ;
" " Rev. S. Carlisle,	" of M'Kinney Fund ;
" " Rev. T. Sproull, D.D.	" of Wright Bequest Fund.

We present the following summary of the condition of the funds of the church :

	Dr.	Cr.
<i>Foreign Mission.</i>		
Balance on hand at date of last report	\$ 4,064 28	
Bequests.....	699 00	
Interest on investments, &c.....	333 18	
Collections and donations.....	6,449 92	
Total.....	\$11,546 38	
Salaries of Missionaries.....	\$ 4,616 74	
Expenses of the Mission.....	1,805 34	
Printing and postage.....	25 85	
Total.....	\$ 6,447 93	
Unexpended balance.....	\$ 5,098 45	
<i>Domestic Mission.</i>		
Balance at date of last report.....	\$ 1,049 78	
Receipts.....	3,828 60	
Total.....	\$ 4,878 38	
Expenses of Mission.....	\$ 4,391 78	
Unexpended balance.....	\$ 486 60	
Bonds held in trust by Treasurer.....	6,400 00	
<i>Freedmen's Mission.</i>		
Amount due Treasurer.....	\$ 68 84	
Receipts.....	220 12	
Total	\$ 151 28	
Expended.....	\$ 281 20	
Amount due Treasurer	\$ 129 92	
<i>Theological Seminary.</i>		
Interest on investments.....	\$ 1,755 70	
Bequests.....	200 00	
Collections, &c.....	3,545 16	
Total.....	\$ 5,501 86	
Professors' salaries.....	\$ 5,383 86	
Contingent expenses.....	118 00	
Total	\$ 5,501 86	

Endowment Fund.

Balance at date of last report.....	\$ 740 77
Acheson Bequest received from W. Brown...	5,000 00
From all other sources.....	80 00

Total..... \$ 5,820 77

Invested in bond and mortgage on Allegheny Church...	\$ 5,000 00
“ “ temporary loan	820 77

Total..... \$ 5,820 77

Whole amount of investments for Endowment of Seminary :

United States Bonds.....	\$ 16,400 00
Bonds and mortgages at 8 per cent.....	8,000 00
Temporary loan.....	820 77
Notes supposed to be good.....	700 00

Total..... \$ 25,920 77

Library Fund.

Collections	\$ 98 72
Expended.....	\$ 42 31
Amount overdrawn at last report.....	31 60

Total..... \$ 73 91

Unexpended balance..... \$ 24 81

Fund for Education of Theological Students.

Interest on Bonds.....	\$ 1,220 45
Expended for use of beneficiary students.....	\$ 1,350 00
Contingent expenses.....	2 50

Total..... \$ 1,352 50

Treasury overdrawn..... \$ 132 05

Whole amount of investments for this Fund :

United States Bonds.....	\$ 4,800 00
Bond and mortgage.....	5,000 00

Total..... \$ 9,800 00

\$1,000 of these investments consist of accumulated interest.

Literary Fund.

Balance, as per last report.....	\$ 174 60
Receipts.....	210 97

Total..... \$ 385 57

Expended..... \$ 332 73

Balance..... \$ 52 84

Board of Education.

Balance at last report.....	\$ 3 62
Receipts	1,072 29

Total..... \$ 1,075 91

Salaries of teachers.....	\$ 675 00
Beneficiary students.....	100 00
Contingent expenses.....	26 85

Total..... \$ 801 85

Balance..... \$ 274 06

*Minutes of the Synod of the**National Reform Fund.*

Balance on hand at last report ..	\$	681 40	
Receipts		136 73	
Total	\$	818 13	
Expended	\$	469 10	
Balance	\$	349 03	

Church Extension Fund.

Balance on hand at date of last report,.....	\$	1,748 09	
Receipts,		1,582 96	
Total ,	\$	3,331 05	
Expended,	\$	3,050 00	
Balance ,	\$	281 05	

McKinney Fund.

Balance on hand last report,	\$	13 43	
Receipts,		409 00	
Total ,	\$	422 43	
Expended,	\$	276 30	
Balance on hand ,	\$	146 13	

Superannuated Ministers' Fund. (old Fund.)

Receipts,	\$	11 64	
Balance,		8 46	
Total ,	\$	20 10	
Expended,	\$	18 00	
Balance ,		2 10	

Superannuated Ministers' Fund. (new Fund.)

Balance on hand at last report,	\$	1,175 00	
Receipts,		1,526 35	
Total ,	\$	2,701 35	
Invested in bond and mortgage, New York city property,	\$	1,800 00	
Deposited in Irving Savings Bank,		901 35	

Total,

Bonds held by Wm. Brown, Synod's Treasurer.

For Foreign Mission Fund,	\$	2,150 00	
For benefit of Miss Jane Gibson,		500 00	
Total ,	\$	2,650 00	

Wright Bequest Fund.

Rec'd for rent of property in St. Paul, Min., ..	\$	195 00	
Expended on said property in repairs, taxes, &c.,	\$	126 4	
Paid D. Gregg, Treasurer of Theological Seminary, .....		.33 0	
Balance ,	\$	35 5	3

Your Committee recommend :

1. That the reports of Treasurers be all filed, and the expense account ☐ published.

2. That the invested funds held by the various Treasurers be handed over to the Trustees of the Reformed Presbyterian Church in North America.

3. That the instructions to the various Boards, Committees and Treasurers, to send a condensed statement of their balance sheets, be renewed, as these instructions have only been partially attended to.

4. That collections be solicited for the Library Fund, the Superannuated Ministers' Fund, and the McKinney Fund.

5. That a draft on New York for \$123.50, referred to your committee for its disposal, be appropriated to the Endowment Fund.

6. That in regard to the money collected or to be collected for the benefit of the family of the late Dr. Dodds, the disposing of which was referred to your committee, we recommend that the Board of Foreign Missions make a safe investment of such moneys, and apply the interest to the support of Mrs Dodds and her children, and such portion of the principal as may, in their judgment, be necessary.

7. The Treasurer of the Theological Seminary states in his report that students are drawing from the Education Fund, whose circumstances are such as not to require such pecuniary aid. Your committee are decidedly of the opinion that no student should draw from this fund, unless, in the language of the principal donor to it, he is not able otherwise to prosecute his theological studies. Presbyteries are instructed not to furnish certificates authorizing students to draw from this fund, unless the circumstances of the case justify such application of the funds of the church.

We submit the following appropriations for the schemes of the church, for the current year :

Church Extension, first Sabbath of July,...	\$3,000 00
Board of Education, first Sabbath of September,.....	2,000 00
Theological Seminary, first Sabbath of October,	3,500 00
National Reform, first Sabbath of November,	3,000 00
Foreign Missions, first Sabbath of December,.....	8,000 00
Domestic Missions, first Sabbath of February,.....	5,000 00

Respectfully submitted, S. BOWDEN, *Chairman.*

A committee consisting of Jas. Wallace, J. Dodds, T. M. Hucheson was appointed to define the boundaries of the Kansas Presbytery.

It was

Resolved, That when Synod adjourn, it will do so to meet at York, N. Y., in May, 1872.

Synod had recess until 1.30 P. M.

Same Place, 1.30 P. M.

After recess, Synod came to order. The calling of the roll was omitted. The minutes were read, amended and approved.

S. Bowden was appointed chairman of the Committee to frame queries for Presbyterial Visitation, in the room of D. Scott, deceased.

The Committee to examine the records of Rochester Presbytery reported, that they find in them nothing contrary to the law and order of the church. The report was adopted.

The Committee to define the boundaries of the Kansas Presbytery, reported. It was

Resolved, 1. That the Kansas Presbytery be organized with the following boundaries : Beginning at Little Rock, Ark., and running in a direct line to Springfield, Mo. thence a line to Astoria on the Burlington & Missouri River R.R. thence to Canada thence north-west

2. That the ministers included within the above bounds, together with an elder from each session, meet in Olathe, Kansas, immediately after the adjournment of the Illinois Presbytery, which meets at Olathe, Aug. 23d, 1871. The oldest minister present to preach the sermon and organize the Presbytery.

The consideration of the report of the Committee on Discipline was resumed, and while a motion to amend the 1st item was pending, the item was laid on the table until next meeting of Synod.

On the 3d item, the complaint was read, the parties were heard and removed, and the complaint was not sustained.

On item 4th, paper No. 15 was returned to the petitioners.

The whole report, except the 1st item, was adopted. It is as follows :

The Committee on Discipline respectfully report on the papers in their hands :

No. 4. Memorial from Rev. J. Stott. The memorialist asks Synod to remove the sentence of suspension passed against him at its meeting in 1868. That action of Synod is in the following terms : " Whereas, the testimony produced by the commission, leaves it doubtful in the minds of many members whether the accused is guilty of the sin charged ; and whereas, there is a large amount of scandal connected with this case ; therefore, resolved, that Rev. John Stott be and he hereby is suspended from the exercise of his ministry until further light be shed on his case."

In the paper presented by Mr. Stott there are no facts furnished as giving any additional light in the case. The reasons urged for the removal of the suspension have respect to the law, which was as well known to Synod when the act of suspension was passed as it is now. Nor have we any evidence that there is a diminution of the scandal which was the ground of the act. We have therefore no action to recommend on the subject.

No. 13. A protest and appeal of Allegheny congregation against Pittsburgh Presbytery. The papers are regular and in readiness for the action of Synod.

No. 16. A complaint by certain members of Southfield congregation, against an act of Lakes Presbytery. The complaint is regular, and ready for the action of Synod.

No. 15. A memorial of members of Southfield congregation. The Presbytery of the Lakes refused to transfer this paper, and it came on the table of Synod by protest and appeal. As this paper was not read in Synod, and we had no instruction to report on the matter contained in it, we return it to Synod.

No. 17. Letter from Rev. J. Neill. We find nothing in this paper requiring our notice, and return it to your table.

Respectfully submitted.

THOS. SPROULL, *Chairman.*

The following committees were appointed to secure the raising of \$20,000 for the Seminary building: For Rochester, New York and Philadelphia Presbyteries, S. Bowden, R. D. Sproull, J. C. K. Milligan, W. Neely, J. Wiggins, W. Brown. For Pittsburgh, Lakes and Ohio Presbyteries, A. M. Milligan, J. W. Sproull, W. Wills, H. H. George, D. Boyd, J. C. Boyd, D. Wallace. For Illinois, Iowa and Kansas Presbyteries, J. McCracken, D. S. Faris, C. D. Trumbull, S. McIlhenny, and J. S. T. Milligan. The Professors to be *ex-officio* members of these committees.

Dr. W. R. Hamilton was made a member of the Seminary Building Committee.

Rev. J. H. Boggs was appointed the delegate of this Synod to at-

tend the next meeting of the Reformed Presbyterian General Synod, (N. S.)

R. J. Sharpe was appointed the Moderator's alternate to preach the opening sermon at next meeting of Synod.

The Committee on National Reform reported. The report was read, amended and adopted. It is as follows:

The Committee on National Reform report: that inasmuch as Synod, at our recommendation, directed congregations to contribute directly to the National Association, we received only the following sums during the year, and these mostly before the direction of Synod was known to the church, viz.: From Rehoboth congregation, \$15.00; Bovina, \$10.00; Monongahela, \$8.00; Pittsburgh, \$55.75; Second Newburgh, \$26.48; Baltimore, \$16.50; Isaiah Faris, \$5.00; total, \$136.73. Our expenditures have been as follows: For travelling expenses of Rev. H. H. George, Rev. J. S. T. Milligan, Rev. N. M. Johnston, Rev. J. W. Bain, Rev. T. P. Stevenson and J. M. Sloane, not included in last report, \$124.70; for services and expenses of J. F. Quarles, addressing churches, public meetings and other assemblies in the Southern States during the summer of 1870, \$200.00; for supply of pulpit of 1st congregation, Philadelphia, \$18.00; for postage, printing, envelopes, &c., \$19.90; total, \$352.60; leaving a balance in the treasury of \$349.63.

We observe that the receipts of the National Association for this cause, during the year 1870, have been nearly twice as large as were contributed during any previous year, though many congregations failed to make contributions.

The past year has been marked by steady and gratifying progress in the formation of public sentiment in support of national reformation, and we urge the claims of the cause, as heretofore, on the labors and liberality of all the members of the church.

The tract in support of our public dissent from the Constitution of the United States, which we referred to in our last report, is now ready for publication. We recommend that your committee be directed to expend the balance remaining in the treasury in the publication and dissemination of this document.

We recommend that collections and contributions in support of this cause be remitted, as during the last year, directly to the treasury of the National Association.

We recommend the appointment of Rev. D. McAllister, to give his whole time to public labors in behalf of this cause, and to report annually to this Synod and to the National Association.

We recommend that a Committee be appointed to select Psalms from our version, suitable for national reform, and print as many as may be needed.

J. R. W. SLOANE, *Ch'n.*

T. P. STEVENSON, *Sec.*

The committee contemplated is T. P. Stevenson, D. McAllister, R. Patten.

Those who have been authorized by Synod to prepare and publish documents, are directed to draw on Synod's Treasurer for the expense, the same to be charged to the Literary Fund.

The Committee on the Signs of the Times reported. The report was read and adopted. It is as follows:

The signs of the times present substantially the same grounds of humiliation and thanksgiving as in years past.

Among the various causes of fasting and humiliation, we notice :

I. Evils that exist in the visible church.

1st. Her unity is still marred by sinful divisions.

2d. Error and heresy exist, and are embraced in the public profession of some departments of the church.

3d. The purity of worship is corrupted by rites and ceremonies incompatible with the simplicity of the gospel.

4th. Discipline is relaxed in all her departments.

5th. Unscriptural forms of government are maintained.

6th. In our own department of the church, we have suffered from the influences by which we are surrounded. In devoted piety, self-denial, holy living, and brotherly love, we have been greatly deficient.

II. The state of the nation.

1st. The claims of Christ are still disregarded. The divine law is not recognized as the supreme rule.

2d. Corruption abounds in its administration.

3d. Immorality in every form prevails. Some forms of vice are not only unpunished, but sanctioned by law.

4th. Secret oath-bound societies spread their leaven, and threaten to subvert public liberty and the interests of religion.

III. The state of the world at large.

Heathenism, Mohammedanism, and various other forms of false religion, are professed by a large proportion of the inhabitants of the earth.

Large standing armies are maintained, and threaten the peace of the world, while often actual war desolates the fairest countries.

The evil agents symbolized by "the beast—false prophet—and mother of harlots," are actively plying their work, and retarding the progress of the Christian religion in all the nations favored with the Scriptures.

For these and other causes, Synod appoints the second Thursday of January, 1872, to be observed as a day of fasting by all the people under its care.

Notwithstanding the prevalence of evil in the world, the church has manifold causes of thanksgiving. We briefly enumerate:

1st. Her organization is preserved.

2d. The ordinances of divine grace are dispensed by a living ministry.

3d. The word of God is read in our families; and the duties of personal and family religion are observed.

4th. Agencies are employed to supply the destitute with the Bible and the dispensation of gospel ordinances.

5th. None of the congregations have been deprived of ministerial oversight by the death of their pastors, though one of the aged and venerable ministers of the church has been dismissed from service, and has entered upon his reward, and two faithful and devoted laborers have been called away in the prime of life—the one from the Home Mission field, and the other from the Foreign Mission.

6th. The Theological Seminary is prosperous, and a goodly number of the sons of Zion, devoted to the ministry, are preparing themselves for the service of the church.

7th. The special goodness of God in preparing the way for entering into public covenant with him, and in the manifestations of his gracious presence among the assembled elders, while the Synod was engaged in the work of swearing allegiance to the God of our fathers.

8th. The increasing interest felt by many in all the evangelical denominations, in promoting the cause of national reformation.

9th. The waning of the influence of Popery.

10th. The incipient steps taken by our own country and Great Britain, to settle national disputes by arbitration instead of by the sword.

11th. The countless temporal blessings of peace and prosperity bestowed upon our land.

For these and other causes, Synod appoints the day of National Thanksgiving, to be observed as a day of thanksgiving by all under its care.

All of which is respectfully submitted. JOHN GALBRAITH, *Chm'n.*

The Committee to confer with the Missionaries elect reported. The report was adopted, and is as follows:

The Committee of conference with the Missionaries elect to Syria report, that Rev. S. R. Galbraith testifies his acceptance, and that Mr. George requests time for further consideration. Committee recommend that his request be granted, and that he give his answer to the Board of Foreign Mission as soon as possible.

Respectfully submitted, SAMUEL CARLISLE, *Chm'n.*

It was *Resolved*, That the whole sum appropriated for Domestic and Freedmen's Missions be \$8,000.

The following persons were appointed to confer with R. R. companies in reference to a reduction of fare for the members attending the next meeting of Synod: J. McCracken, S. M. Stevenson, Dr. W. R. Hamilton, D. Boyd, Walter T. Miller, and Thos. Edgar of Caledonia.

Resolved, 1. That the heartfelt thanks of Synod be presented to the members of the congregations in Pittsburgh and Allegheny, for their kind and munificent hospitality extended to the members of Synod.

2. That the thanks of this court be extended to the R. R. companies that have given reduced fare to the members of Synod, and to those who procured this reduction, as also to those who were so active in the entertainment of the court.

The item of the report of the Pittsburgh Presbytery on temperance was taken up and referred to a committee, consisting of A. Stevenson, D. D., D. B. Willson, and J. A. McKee, to report at next meeting of Synod.

Synod adjourned with prayer and singing Ps. 133, to meet at York, N. Y., on the Wednesday after the 4th Tuesday of May, 1872, at 11 A. M.

H. H. GEORGE, *Moderator.*

R. Z. WILLSON, *Clerk.*

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.	S. S. Teachers.	No. of S. S. Scholars.	Baptism.	By Profession.	By Certificate.	Total Increase.
New York Presbytery.												
First New York.....	J. C. K. Milligan.....	264 W. 40th st., N. Y.....	9	9	130	293	32	198	12	28	1	29
Second ".....	A. Stevenson, D. D.....	314 W. 30th st., N. Y.....	6	6	151	351	54	419	28	21	3	24
Third ".....	David Gregg.....	267 W. 22d st., N. Y.....	7	7	95	256	23	145	11	20	14	34
Fourth ".....	James Kennedy.....	303 W. 43d st., N. Y.....	5	4	45	105	21	120	6	17	33	50
Brooklyn.....	John H. Boggs.....	136 Lafayette Av., Brooklyn	4	4	27	130	10	50	5	13	5	18
Boston.....	William Graham.....	East Cambridge, Mass.....	5	5	55	162	5	49	8	20	7	27
First Newburgh.....	Samuel Carlisle.....	Newburgh, N. Y.....	6	6	108	228	17	130	14	14	4	18
Second ".....	J. R. Thompson.....	Newburgh, N. Y.....	5	5	78	180	13	100	12	12	8	20
Goldenham.....	J. W. Shaw.....	Orange Lake, Orange Co., N. Y.	6	4	18	44	.....	.....	2	1	.....	1
White Lake.....	J. B. Williams.....	White Lake, Sullivan Co., N. Y.	2	3	38	78	4	50	6	1	.....	1
Walton.....	J. David McAllister.....	Walton, N. Y.....	4	2	27	68	7	90	3	3	.....	3
Kortright.....	J. O. Bayles.....	West Kortright, N. Y.....	4	5	28	78	10	62	5	3	1	4
Bovine.....	Joshua Kennedy.....	Brushland, N. Y.....	3	3	25	70	7	90	9	8	.....	8
Ryegate and Barnet	James M. Beattie.....	Ryegate, Vt.....	5	4	71	147	13	125	1	10	.....	10
Craftsbury.....	A. W. Johnston.....	East Craftsbury, Vt.....	4	2	44	86	12	80	23	15	.....	15
Topsham.....	J. M. Faris.....	Topsham, Vt.....	5	3	32	43	7	50	1	3	.....	3
West Hebron.....	.....	W. Hebron, Wash. Co., N. Y. a	2	2	5	23	.....	.....	3	.....	.....	3
West Galway Miss.....	.....	W. Galway, Fulton Co., N. Y. b	.....	.....	2	8	.....	.....	1	.....	.....	1
Balling Mission.....	.....	Camptown, Bradford Co., Pa. c	.....	.....	4	10	.....	.....	.....	.....	.....	.....
N. Y. City Mission.....	R. Z. Willson.....	859 8th Avenue, N. Y.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Syrian Mission.....	Joseph Beattie.....	Latakiah, Syria.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....			80	66	985	2390	235	1698	146	193	76	269
Phila Presbytery.												
First Philadelphia.....	T. P. Stevenson.....	1405 N. 18th st., Phila.....	7	8	.....	219	21	130	3	9	8	17
Second ".....	S. O. Wylie.....	636 N. 17th st., ".....	8	.....	90	249	16	118	10	7	6	13
Third ".....	R. J. Sharpe.....	538 Clearfield st., ".....	5	5	33	140	7	40	2	9	2	11
Baltimore.....	W. P. Johnston.....	Howard House, Baltimore.....	3	.....	24	51	7	64	9	2	2	4
Conococheague.....	.....	.....	2	2	18	40	.....	.....	2	.....	.....	2
Totals.....			25	15	165	709	51	352	24	29	18	47
Rochester Presbyt.												
Rochester.....	R. D. Sproull.....	126 Alex. st., Roch., N. Y.....	5	8	66	136	11	88	6	4	3	7
York.....	S. Bowden.....	York, Liv. Co., N. Y.....	8	.....	65	173	18	155	10	4	1	.....
Stirling.....	S. R. Galbraith.....	Stirling, N. Y.....	5	3	31	77	5	52	3	8	.....	8
Syracuse.....	J. M. Armour.....	Syracuse, N. Y.....	7	2	31	72	10	80	5	.....	.....	.....
Lisbon.....	Wm. McFarland.....	Lisbon Centre, N. Y.....	5	3	30	65	.....	.....	11	5	.....	5
Ramsey.....	Robt. Shields.....	Ramsey, Ontario.....	4	2	13	27	.....	.....	3	1	.....	1
Lochiel.....	.....	.....	3	.....	.....	21	.....	.....	4	.....	.....	.....
Toronto Mission.....	.....	.....	.....	.....	.....	20	.....	.....	.....	.....	.....	.....
Totals.....			37	18	236	585	44	375	32	22	4	21
Lakes Presbytery.												
First Miami.....	J. L. McCartney.....	Belle Centre, O.....	4	4	51	117	8	50	5	5	.....	5
Second ".....	Wm. Milroy.....	".....	5	.....	43	108	.....	.....	9	3	2	5
Cedar Lake.....	John French.....	California, Mich.....	3	2	39	93	5	72	5	6	1	7
Cedarville.....	Saml. Sterrett.....	Cedarville, O.....	2	1	13	35	.....	.....	5	3	.....	3
Southfield.....	.....	Southfield, Mich.....	7	5	40	100	8	80	5	7	.....	7
Lake Eliza.....	R. M. C. Thompson.....	Winfield, Lake Co., Ind.....	4	1	16	28	.....	.....	5	2	1	.....
Garrison.....	T. P. Robb.....	Box 39, Orange, Fay Co., Ind.	2	.....	13	31	.....	.....	.....	.....	.....	.....
Rushsylvania.....	.....	.....	5	3	14	52	3	25	3	2	.....	2
Macedon.....	P. H. Wylie.....	Rushsylvania, O. }	2	1	10	20	2	.....	.....	.....	.....	.....
Novi.....	.....	.....	2	1	11	25	3	20	.....	3	3	6
Cincinnati.....	H. H. George.....	109 Clinton st., Cin., O.....	3	2	16	66	8	70	.....	1	6	7
.....	Boyd McCullough.....	Ann Arbor, Mich.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	J. S. T. Milligan,*.....	North Cedar, Kansas.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....			39	20	266	670	37	317	32	32	13	42
Illinois Presbytery.												
Old Bethel.....	.....	.....	6	2	45	130	.....	.....	.....	.....	.....	.....
Bethel.....	D. S. Faris.....	Sparta, Ill.....	4	4	47	99	6	50	9	2	7	9
Churchill.....	.....	.....	5	1	.....	125	.....	.....	.....	.....	.....	.....
Elkhorn.....	.....	.....	7	6	87	216	7	75	16	3	6	9
Bethesda.....	D. J. Shaw.....	Bloomington, Ind.....	4	5	32	84	5	37	5	.....	1	1
Princeton.....	.....	.....	2	1	.....	23	.....	.....	.....	.....	.....	.....
Stanton.....	.....	.....	2	2	15	38	.....	.....	.....	2	4	6
St. Louis.....	J. McCracken.....	2315 Gamble ave., St. Louis	3	1	22	67	.....	.....	7	3	2	5
Olathe.....	W. W. McMillan.....	Olathe, Kansas.....	4	3	46	94	8	82	11	2	11	13
.....	Jas. Wallace.....	21st & Randolph st., St. Louis	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	A. C. Todd.....	Evans, Colorado.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	J. Middleton.....	Stanton, Illinois.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	Wm. F. George.....	Stanton, Illinois.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....			37	25	294	876	26	244	48	12	31	43

* Dismissed to Illinois Presbytery. a Address J. T. Mahaffy. b Address John McQueen. c Address Hamilton Morrow. † One adult. ‡ Adult.

Decrease.					CONTRIBUTIONS.									
Censure.	Dismission.	Purging Roll.	Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	National Reform.	Theological Seminary.	Church Extension.	Educational Fund.	Pastor's Salary.	All other objects.	Totals.
10	4	6	20	\$ 336.75	\$ 119.00			\$ 152.09	\$ 144.53	\$ 80.71	\$ 50.00	\$3,000.00	\$2,601.51	\$5,484.59
27	4	8	43	1,422.16	1,020.97			205.00	376.57	1,017.54	100.00	3,500.00	4,279.35	11,921.59
12	1	4	17	869.00	846.00			265.00	600.00	242.00		2,500.00	4,928.00	10,250.00
3	1	3	7	100.00								12,680.00	7,153.44	9,933.84
4	4	1	5	100.00	27.00			100.00	50.00			1,500.00	1,500.00	3,277.00
11	1	1	11	51.70	28.95			49.00	50.88	22.54		1,600.00	920.00	2,723.07
2	2	5	9	150.00				81.00	63.67	32.67		1,500.00	1,203.26	3,030.60
1	2	3	6	100.00	28.65			88.48	113.49			1,200.00	893.89	2,424.57
1	3	1	3	18.32	6.52				13.24			500.00	429.91	962.99
1	3	1	6	22.00	26.00			10.00	8.00	10.00	13.00	489.16	150.00	728.16
1	1	1	3	21.00	55.15			37.30	23.12	21.86	11.35	800.00	429.36	1,399.14
1	1	1	2	32.00	15.00				22.00	12.00	17.00	600.00	160.00	858.00
1	6	1	7	60.00	22.60				58.00		21.00	600.00	710.00	1,469.60
3	2	5	6	80.78	18.00			28.00	40.00	17.11		700.00	470.00	1,353.89
2	1	2	5	75.00	23.00			25.00	15.00			800.00	148.43	1,056.43
2	4	4	6	30.00	15.00			10.00	9.00		9.00	513.00	82.35	668.35
			1						6.50	7.00	3.50	1240.00	54.00	311.00
					90.00								20.00	110.00
					100.00									100.00
4	70	41	41	166	\$3,463.77	\$2,441.84		\$1,050.87	\$1,592.00	\$1,463.43	\$ 224.85	\$2,722.16	\$6,133.90	\$9,092.82
11	2	13	2	100.00				50.00	96.00		150.00	\$2,000.00	\$4,698.20	\$7,024.20
2	7	13	5	842.22	72.29			24.50	60.65	81.47	41.70	2,000.00	1,939.40	5,062.23
4	4	1	9	60.00	20.58		\$18.39	24.50	27.05	25.37	12.94	1,200.00	778.00	2,161.92
			2	26.72				16.50	11.50		16.00	800.00	625.80	1,496.52
													600.00	600.00
6	22	13	10	25	\$1,028.94	\$ 92.87	\$18.39	\$ 115.50	\$ 196.20	\$ 106.84	\$ 220.64	\$6,000.00	\$8,636.49	16,414.87
2	1	3	3	111.00	16.40				45.50	27.30	32.75	1,200.00	1,120.00	\$2,552.90
2	1	4		182.00	51.60			19.50	47.30	40.10	28.70	1,000.00	275.00	1,844.20
1	2	2	5	40.00				7.25	28.20	16.00	16.00	600.00	305.40	1,012.85
2	4	6	6	18.50	6.00			8.00	5.00			800.00	438.00	1,275.50
				39.00								3847.00	77.00	463.00
				44.75	25.75			1.00	35.68	12.43		200.00	112.00	431.61
4	8	3	6	14	\$ 435.25	\$ 99.75		\$ 36.75	\$ 161.68	\$ 95.83	\$ 77.46	\$4,147.00	\$2,327.40	\$7,380.11
3	3	3	3	32.50	20.00			25.00	27.75	15.00		750.00	200.00	1,070.24
3	3	2	6	40.00	27.60			18.50	17.50	11.00	25.00	800.00	227.00	1,166.60
3	3	2	5	10.00				9.00	8.25		12.75	500.00	107.11	647.51
2	2	1		17.00					14.09			500.00	185.66	716.75
33	2	35												
1	1	1		10.00				5.00	6.00		5.00	235.00		261.00
2	2			25.00			\$ 6.00	14.70	13.85	4.66	18.60	900.00	100.00	1,096.00
1	1			5.00	5.00		7.28	6.00	8.00			252.00	95.00	431.76
5	3	8		162.21				20.00	40.37	31.11	44.57	1,221.75	469.49	1,990.13
56	14	58	5	\$ 301.71	\$ 52.90	\$13.28	\$ 97.20	\$ 130.44	\$ 62.77	\$ 106.01	\$5,548.75	\$1,394.26	\$7,653.29	
3	2	5		53.50	23.20			100.00	48.80	21.65	7.25	525.00	236.55	1,015.95
3	2	5		30.00	25.00	90.00	200.00	16.00				600.00		600.00
6	6	6		70.00	17.50		106.00	40.50	22.50	21.25		800.00	258.35	1,336.10
1	1			31.68				16.33	10.70		5.65	315.00	148.76	528.12
1	2	2	5	50.00	11.00			15.10	55.00	23.00		1,268.93	619.00	2,042.03
11	4	1	16	38.00	12.00	6.75	20.00	18.25	20.67	10.10		623.50	1,589.89	2,330.16
4	24	0	4	88	\$ 273.18	\$ 88.70	\$96.75	\$ 457.43	\$ 189.25	\$ 87.82	\$ 44.25	\$5,432.43	\$3,184.75	\$9,854.56

* 25 to 4th cong. † Half year's salary at \$3,000.00 and pulpit supplies. ‡ Pulpit supplies. § Fixed at \$600 and manse.

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.	S. S. Teachers.	No. of S. S. Scholars.	Increase.			
									Baptisms.	By Profession.	By Certificate.	Total Increase.
Pittsburgh Presbyt.												
Allegheny,.....	D. B. Willson,†.....	Allegheny City, Pa.,.....	4	74	175	20	149	17	21	21	42	
Bear Run & Mah'ng,*	R. Reed,.....	Marchand, Ind'a Co., Pa.,a	3	17	41	...	...	1	1	...	1	
Brookland,.....	J. W. Sproull,.....	Lucesco, Westm'd Co., Pa.,...	4	27	68	...	...	6	4	7	11	
Central Allegheny,*	J. A. Black,.....	259 N. Ave., Allegheny, Pa.,	4	...	154	15	85	3	24	19	43	
Clarksburgh,.....	N. M. Johnston,.....	Clarksburgh, Ind. Co., Pa.,	4	1	22	75	...	25	2	...	...
Little Beaver,.....	J. M. Johnston,.....	New Galilee, Beaver Co., Pa.,	3	37	106	...	...	...	1	5	6	
Manchester & Parnassus,*	Wm. Slater,.....	Parnassus, Pa.,.....	2	1	39	91	...	...	2	44	46	
Miller's Run,.....	T. A. Sproull,.....	Venice, Wash. Co., Pa.,.....	6	33	85	...	...	10	7	2	9	
Monongahela,.....	D. M'Fall,†.....	Elizabeth, Allegh. Co., Pa.b	10	55	142	...	...	25	9	13	14	
N. Alex'dria & Greensb'g,	Daniel Reid,.....	New Alexandria, Pa.,.....	7	54	162	...	...	...	17	19	3	22
New Castle,*	...	New Castle, Pa.,.....	3	19	39	...	...	...	1	...	4	4
Oil Creek,.....	...	South Oil City, Pa.,.....	3	2	17	30	...	...	2	...	5	5
Pine Creek,.....	...	Titusville, Pa.,.....	4	1	25	52	4	20	5	...	...
Pittsburgh,.....	...	Tally Covey, All. Co., Pa.d	2	8	23	8	60	1	1	4	5	
Poland & N. Jackson,	...	Allegheny, Pa.,.....	7	6	78	218	14	138	14	19	10	29
Rehoboth,.....	...	Canfield, Mahoning Co., O.,	6	3	27	64	5	...	7	8	7	15
Salem,.....	...	Kittanning, Pa.,.....	2	11	26	...	...	...	1	...	2	3
Slippery Rock,.....	...	Salem, Jefferson Co., Pa.,...	5	4	...	86	...	...	5	1	2	3
Springfield, &c.,.....	...	Rose Point, Pa.,.....	5	2	37	110	7	55	19	13	1	14
Union, North,.....	...	New Wilmington, Pa.,.....	5	4	42	100	...	...	3	8	1	9
Union, South,.....	...	Glade Mills, Butler Co., Pa. }	3	15	47	...	...	...	5	6	7	12
Wilkesburgh,.....	...	Glade Mills, Butler Co., Pa. }	5	32	69	...	...	...	3	2	2	4
Prof. of Theology,.....	...	Wilkesburgh, Pa.,.....	6	40	106	6	65	3	6	16	22	
	...	259 N. Ave., Allegheny, Pa.,	...	...	...	...	...	...	...	...	...
	...	Allegheny City, Pa.,.....	...	...	...	...	...	...	...	...	...
	...	Elizabeth, Pa.,.....	...	...	...	...	...	...	...	...	...
	...	Dayton, Armstrong Co., Pa.,	...	...	...	...	...	...	...	...	...
	...	New Brighton, Pa.,.....	...	...	...	...	...	...	...	...	...
	...	Rimersburg, Pa.,.....	...	...	...	...	...	...	...	...	...
	...	Adamsville, Pa.,.....	...	...	...	...	...	...	...	...	...
Totals,.....			103	31	709	2049	79	622	136	155	161	306
Ohio Presbytery.												
Fall Creek,.....	H. P. McClurkin,.....	New Concord, O.,.....	6	7	60	175	8	75	...	10	3	13
Utica,.....	John C. Boyd,.....	Utica, O.,.....	5	3	35	101	...	93	2	5	4	9
Londonderry,.....	James A. Thompson,.....	Londonderry, O.,.....	4	24	57	...	...	...	2	...	2	
Muskingum & Tomika,	J. C. K. Faris,.....	Greeley, Colorado,.....	2	...	15	34	...	...	2	...	...
Jonathan's Creek,.....	A. M'Farland,.....	Putnam, O.,.....	2	2	14	35	...	...	3	...	...
Middle Wheeling,.....	A. M'Farland,.....	Valley Grove, W. Va.,.....	3	...	13	30	...	...	...	...	...
Brownsville,.....	...	Jolly P. O., O.,.....	3	...	31	...	...	6	...	...	...
Sandusky,.....	...	Crestline, O.,.....	2	1	5	8	...	...	...	...	...
Totals,.....			27	13	166	471	8	168	13	17	7	24
Iowa Presbytery.												
Sharon,.....	J. M. McDonald, D. D.,	Linton, Iowa,.....	9	7	75	251	...	172	...	...	...
Rehoboth,.....	...	Crawfordsville, Iowa,.....	5	3	5	72	...	...	...	...	...
Lind Grove,.....	C. D. Trumbull,.....	Dodgeville, Iowa,.....	5	...	28	74	...	...	3	4	1	5
Clarinda,.....	D. M'Kee,.....	Clarinda, Iowa,.....	7	5	70	159	...	100	19	12	3	15
Vernon,.....	...	Waukesha, Wis.,.....	2	20	42	...	...	...	3	3	1	4
Maquoketa,.....	D. H. Coulter,.....	Hopkinton, Iowa,.....	6	5	43	94	...	...	...	...	...
Washington,.....	S. M. Stevenson,.....	Washington, Iowa,.....	5	2	...	54	7	40	12	5	5	10
Ainsworth,.....	...	Ainsworth, Iowa,.....	2	1	...	12	...	...	...	...	...
Kossuth,.....	R. Johnson,.....	Kossuth, Iowa,.....	2	1	19	41	...	...	3	4	2	6
Albia,.....	J. Love,.....	Albia, Iowa,.....	3	...	25	57	...	...	7	2	4	6
Walnut City,.....	Isaiah Faris,.....	Walnut City, Iowa,.....	3	3	25	57	...	...	...	...	...
Winchester,.....	J. Dodds,.....	Winchester, Kansas,.....	5	2	37	88	12	112	5	7	16	22
Elliott,.....	...	Elliott, Minn.,.....	...	...	...	20	...	50	...	...	...
Lake Reno,.....	D. C. Faris,‡.....	Sauk Centre, Minn.,.....	...	...	...	30	...	...	...	...	...
North Cedar,‡.....	J. S. T. Milligan,‡.....	North Cedar, Kansas,.....	...	...	...	45	...	...	...	...	...
Five Creeks,‡.....	...	Republican City, Kansas,...	...	...	...	20	...	...	...	...	...
Round Prairie,‡.....	...	...	...	...	...	11	...	...	...	...	...
	R. B. Cannon, D. D.,	Columbus City, Iowa,.....	...	...	...	...	...	...	...	...	...
	R. Hutcheson,.....	Fair Bank, Iowa,.....	...	...	...	...	...	...	...	...	...
	James Neill,.....	...	...	...	...	...	...	...	...	...	...
Totals,.....			54	29	323	1118	19	474	62	37	31	68

* Organized since last report. † Ordained since last meeting. ‡ Mission stations. § Missionaries. ¶ Two adults. a One adult. b Four adults. c Address R. McIsaac. d Address Jno. Elliott, Jr. e Address R. Speer. f Address C. Anderson. g Address D. Wallace.

Decrease.				CONTRIBUTIONS.										
Censure.	Dismissal.	Purging Roll.	Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	National Reform.	Seminary Fund.	Church Extension.	Educational Fund.	Pastor's Salary.	All other objects.	Totals.
4	13			\$ 236.65	\$ 23.75				\$ 34.43		\$ 24.19	\$1,200.00	\$3,189.72	\$4,773.74
1	1			30.50		7.00		10.50			10.55	\$240.00		240.00
1	1			222.18		35.41						\$500.00	75.30	633.85
1	1			37.00		26.81		7.00	17.75	\$ 17.30	11.00	\$669.97	1,119.80	2,047.36
1	9	7	1	18	19.87	16.78		25.30	20.00	15.77	12.00	700.00	374.90	1,184.62
1	2	1	2	6	20.00	10.00		10.00	20.00	20.00	8.27	\$666.73	300.00	1,055.00
1	2	1	2	6	54.05			23.25	26.00			600.00	6,737.70	8,441.00
1	3	7	2	6	69.00	15.00		10.00	50.00	166.00	8.00		1,005.00	1,323.00
1	3	7	2	6	37.25	42.50		13.50	33.50	5.00	13.50	1,000.14	4,049.96	5,192.35
1	2			1	20.00	10.00		26.00	27.50			\$550.00	519.90	1,152.50
1	2			1	20.00	16.66		15.00	25.00		8.00	400.00	110.50	595.66
1	6			1	10.00					4.20		\$310.00	4.80	329.00
29	12	3	4	4	235.00	\$2.35		147.25	223.00		56.00	\$2,500.00	18,918.43	22,162.03
3	3	1	4		71.44	21.75		20.00	25.00		14.75	800.00	374.29	1,327.23
1	15	6	2	1	8.35							\$152.00	18.50	178.85
1	150	6	2	58	173.13	10.25		10.00	20.35	15.00	20.00	800.00	395.50	1,444.23
1	2	1	3		73.07	10.89		25.00	61.42	17.42	23.33	900.00	490.00	1,601.13
1	2	1	3		34.00	10.50		12.16	15.69	4.09		500.00	282.27	858.71
1	210	2	1	13	13.00	11.50			17.50	6.50	10.50	500.00	139.40	698.40
1	15	...	...	...	52.00	12.50			15.63	15.00	24.44	266.00	182.62	568.19
1	15	...	...	...	64.36	40.72		24.76	40.00		55.58	800.00	752.00	1,775.42
2	150	33	29	214	\$1,500.85	\$ 409.37		\$ 380.22	\$ 672.77	\$ 286.28	\$ 295.11	14,614.84	40,183.61	58,543.05
15	2	3	20		27.00	11.50	\$109.50	50.00	39.55	6.50	13.50	932.00	\$ 652.73	\$1,842.28
3	4	7			48.51	7.17	11.88	15.43	19.00	13.72	14.47	700.00	181.59	1,011.77
3	3				17.40	21.83		7.70	9.20	7.20	7.15	375.00	150.00	595.48
1	9	6	16		22.13	15.00		10.00	14.50	11.20	12.65	300.00	60.00	445.48
2	2				20.00			15.00	6.50	7.00	14.00	200.00	70.00	333.50
1	1				13.00	10.00		8.00	12.40	9.00	8.00	230.00	55.00	345.40
3	3													
1	1				10.00				10.00			60.00		70.00
1	31	2	19	53	\$ 157.04	\$ 64.50	\$121.38	\$ 106.13	\$ 111.15	\$ 54.62	\$ 69.77	\$2,887.00	\$1,169.32	\$4,643.91
12	1	13			30.00								\$352.00	388.00
4	2	1	7		55.00	28.00			31.00	20.00	20.00	641.50	238.80	1,034.30
2	1	3			50.40	5.10		5.60	6.00	5.00	13.00	764.50	254.20	1,104.40
4	1				11.00			13.00	5.00	6.00	6.00	262.00	80.00	383.00
1	1											400.00		
5	1	5			4.00	5.50		8.50	11.00			309.50	855.90	1,194.50
5	1	6			15.00	15.00			7.00	10.80	9.00	400.00	877.80	1,335.20
33	31	5	41		\$ 165.40	\$ 54.20		\$ 27.10	\$ 60.60	\$ 41.80	\$ 48.00	\$2,777.50	\$2,658.70	\$5,439.40

* Exclusive of members for new organization. † One by licensure. ‡ 43 to form New Castle congregation.
 § Two by licensure. || For supplies to Dec. 1st. ¶ Supplies. a $\frac{2}{3}$ times. b Raised to \$3,500. c \$3,340
 for erection of new church building. d \$300 for supplies.

GENERAL STATISTICAL STATEMENT.

PRESBYTERIES.	INCREASE.										DECREASE.							CONTRIBUTIONS.							Totals.		
	Congregations.	Ministers.	Elders.	Deacons.	Families.	Communicants.	S. S. Teachers.	S. S. Scholars.	Baptisms.	Profession.	Certificate.	Total Increase.	Censure.	Dismissal.	Purging Roll.	Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	National Reform.	Theological Seminary.	Church Extension.	Educational Fund.		Pastor's Salary.	All other Objects.
New York,.....	17 18	80	66	985	2390	238	1098	146	193	76	269	4	70	41	41	166	\$3,463.77	\$2,441.84	.....	\$1,050.87	\$1,592.00	\$1,463.43	\$234.85	\$22,722.16	\$26,133.90	\$69,092.82
Philadelphia, ..	5 4	25	15	165	709	51	352	24	29	18	45	6	22	13	10	25	1,628.94	92.87	\$18.39	115.50	195.20	106.84	250.54	6,000.00	8,696.49	16,414.87	
Rochester, ...	7 7	37	18	236	585	44	375	32	22	4	21	4	8	3	6	14	438.25	99.75	.....	35.75	161.68	95.83	77.45	4,147.00	2,327.40	7,380.11
Pittsburgh,....	23 24	103	31	709	2049	79	622	136	155	161	306	2	150	33	29	214	1,500.85	409.37	.....	380.22	672.77	286.28	295.11	14,614.84	40,183.61	58,343.06
Ohio,.....	8 5	27	13	166	471	8	168	13	17	7	24	1	31	2	19	51	157.04	64.50	121.38	106.13	111.15	54.62	69.77	2,857.00	1,159.32	4,790.91	
Lakes,	11 10	39	20	266	670	37	317	32	32	13	42	...	56	.....	14	58	301.71	52.60	13.28	97.20	130.44	62.77	106.01	5,548.75	1,394.26	7,707.02
Illinois,	9 8	37	25	294	876	26	244	48	12	31	43	4	24	6	4	38	273.18	88.70	96.75	467.43	189.25	87.82	44.25	6,432.43	3,154.75	9,854.56	
Iowa,.....	14 13	54	29	323	1118	19	474	52	37	31	68	...	33	3	5	41	165.40	54.20	.....	27.10	60.60	41.80	48.00	2,777.50	2,688.70	5,463.30
Totals,.....	91 89	402	217	2144	8868	499	4250	483	497	341	818	21	394	101	128	597	\$7,226.14	\$3,303.53	\$249.80	\$2,370.20	\$3,113.09	\$2,199.29	\$1,056.06	\$64,129.68	\$85,678.43	\$169,856.64	

APPENDIX.

W. Brown, Treasurer, in Account with Reformed Presbyterian Church.

	FOREIGN MISSION FUND,	DR.
1870.		
April 12.	To cash paid Brown Brothers & Co. for bill of exchange for £50 sterling at 60 days, gold 13½ premium, and exchange 9½ premium. Included in this is Brown, Shipley & Co's. bill of foreign postage, 5s. 6d. The above in favor of Dr. D. Metheny and forwarded to him	\$275 82
19. "	cash paid Brown Brothers & Co. for their bill of exchange in favor of Dr. D. Metheny, by order of John Kennedy, Agent for the Sabbath school of 2d congregation, New York, to educate a boy and girl in Syria, having forwarded the money for that purpose, and so credited, for £20, 11s. 11d. at 60 days, gold 13½ premium, and exchange 9½.....	113 75
May 17. "	cash paid Brown Brothers & Co. for bill of exchange for £50 sterling at 60 days, in favor of Rev. R. J. Dodds, premium on gold 15½, and on sterling 9½, for expenses of mission.....	280 13
	" cash paid Brown Brothers & Co. for £17, 17s. bill of exchange in favor of Dr. D. Metheny, being a contribution of Sabbath school of Allegheny congregation; amount sent to me by James A. Grier, who directed it to be forwarded as above for benefit of mission	100 00
May 20. "	cash paid Walter T. Miller, being amount paid by him in August last for insurance of goods sent to the mission.....	\$16 00
	Paid to do. for expense of shipment of above goods to Liverpool.....	20 27
		36 27
June 30. "	cash paid Brown Brothers & Co., for postage paid by them in London.....	1 55
July 20. "	cash paid Miss Sarah Crawford, per order of Miss Rebecca Crawford, on account of salary.....	65 00
' 20. "	cash paid to Walter T. Miller, for sundries to be charged to account of Dr. Metheny, as per bill.....	66 84
' " "	cash paid W. T. Miller, for sundry bills paid by him for Rev. R. J. Dodds, on account of his salary.....	72 26
3. 8. "	cash paid Rev. S. O. Wylie, Chairman of Board, postage.....	6 00
13 "	cash paid Stuart & Brother on Dr. D. Metheny's draft on me, and to be charged to him, £75 stg....	433 33
25. "	cash paid Mrs. S. M. Brown, of Newburgh, on written order of Rev. Joseph Beattie, on account of future salary.....	85 34
26. "	cash paid Jay Cooke & Co. for \$1,046.46 in gold, at 16½ premium; paid same to	

		Brown Brothers & Co. for following bills of exchange at 60 days :	
		1st. Bill of exchange in favor of Rev. R.	
		J. Dodds for.....	£87, 6s. 10d.
		2d. Bill of exchange in favor of Rev. Jo-	
		seph Beattie.....	85, 1s.
		3d. Bill in favor of David Metheny, M. D. 13,	
		4th. Bill in favor of Rebecca Crawford..	28, 12s. 3d.
		which together with the previous amounts paid on account, pays each of the four missionaries their salaries in full from the 1st of October next to the 1st of April, 1871.....	
Sept. 13.	To	cash paid Bullock & Crenshaw, for bill of medicines sent to Dr. D. Metheny, at Latakiah, Syria.....	1,21
Nov. 21.	"	cash paid Chairman of Board for postage stamps...	21
" "	"	cash paid to Rev. S. O. Wylie, for circulars and postage of do.....	
" 25	"	cash paid Brown Brothers & Co. for their bill of exchange on London, at 60 days, for £75 stg., in favor of Rev. R. J. Dodds, for expenses of Aleppo Mission ; gold 1½ per cent. and exchange 9¼.....	40
1871.			
Jan. 6.	"	cash paid Brown Brothers & Co, for their bill of exchange on London in favor of Dr. D. Metheny for £100 stg., forwarded to him at Latakiah, and 30 cents postage charge in London.....	53
" 30.	"	cash paid Walter T. Miller, for moneys paid by him as follows :	
		Expense in Liverpool on shipment of goods for Rev. Mr. Dodds,.....	\$ 3 29
" "	"	paid for garden seeds for Dr. Metheny...	3 68
" "	"	for hardware, do.	9 46
" "	"	For various articles, dry goods, trimmings, &c., for Miss Crawford	57 75
" "	"	For marine insurance on shipment of do.	13 00
" "	"	Expense of shipment of goods from Liv- erpool thence.....	18 38
			105
Feb. 6.	"	cash paid Jay Cooke & Co., for their bills of ex- change, as follows :	
" 1	"	£ 100 in favor of Rev. Joseph Beattie.	
" 2.	"	£ 100 in favor of Mrs. Rev. Letitia Dodds.	
" 3.	"	£ 100 in favor of David Metheny, M. D.	
" 4.	"	£ 40 in favor of Miss Rebecca Crawford.	
		All the above bills are payable at 60 days, and drawn on Jay Cooke, M'Cullough & Co., of 41 Lombard Street, London, to be accepted by them and forwarded in one envelope to David Metheny, M. D., Latakiah, Syria, gold 12½, and exchange 9¼, for which I paid.....	
" 18.	"	cash paid W. T. Miller, being amount paid by him to Cunard & Co. for passage of Mrs. Letitia Dodds, widow of the late Rev. Robert J. Dodds, mission- ary, and their seven children, from Alexandria to New York.....	1,851

Feb. 20.	To	cash paid Rev. S. O. Wylie, Chairman of Board, for bill paid by him for printing circulars, being an appeal on behalf of Mrs. Dodds and family.....	7 00
" "	"	cash paid Chairman, foreign postage.....	3 00
Mar. 31.	"	amount of balance in treasury.....	5,098 45

\$ 11,546 38

1870. DOMESTIC MISSION FUND.

Aug. 1.	To	cash in full to this date paid to Daniel Euwer, Treasurer of Domestic Missions..	\$163 69
Nov. 8.	"	cash, being balance in full of above interest acct. to ditto.....	12 94

"	"	This amount settles up the above 1st acct.	\$176 63
"	"	cash paid Daniel Euwer as proceeds of the above matured New York bond, principal and interest, in accordance with the instructions of Synod at its last meeting in full.....	551 25

Inventory of all Bonds held in trust by me for benefit of the aforesaid Domestic Mission:

Acheson Donation.	To wit:	One bond Allegheny County 5 per cent. loan for.....	\$ 1,000 00
"	"	One bond State of Ohio Canal Stock, 6 per ct.	1,000 00
"	"	One bond City of Philadelphia 6 per cent loan \$1,000 and 1 do. for \$100.....	1,100 00
		Two bonds City of Phil'a. \$100 each, legacy of Elizabeth Shields.....	200 00
		Two bonds of City of Philad'a., for \$100 each, donation of Jos. Thomson, Sr.....	200 00
		Two bonds of U. S. 6 per cent. loan for \$100 each, bequest of Wm. Cunningham.....	200 00
		One bond of U. S. 6 per cent., donation of Jos. Thomson, Sr.....	50 00

\$ 3,750 00

Nov. 8. I have this day transferred all the aforesaid bonds (all registered) to Daniel Euwer, Treasurer of the Domestic Mission Fund of Synod, in accordance with the instructions of Synod at its last meeting, which settles this account in full. \$3,750 00

THEOLOGICAL SEMINARY FUND.

May 18.	To	cash paid to David Gregg, 1st payment of interest.....	\$ 62 50
Aug. 8.	"	cash paid to D. Gregg, for the 2d quarter interest.....	62 50
Nov. 7.	"	cash paid 3d quarter in full, principal having matured.....	62 50
" 8.	"	cash paid to David Gregg, Treasurer of the Theological Seminary Fund of Synod, in compliance with the instructions of Synod at its last meeting, being the amount in full of all the moneys in my hands, for this Fund up to this date	\$ 187 50
			<u>\$ 5,000 00</u>

Nov. 8.	I have this day transferred and assigned over to David Gregg, Treasurer of the Fund for the education of Theological Students, the bonds, in accordance with the instruction of Synod at its last meeting, being all the bonds held in trust by me for the above Fund.....	\$ 4,800 00
" "	To cash paid David Gregg, Treasurer of the above Fund, for benefit of Theological Students under the care of Synod, thus paid in accordance with the resolution of Synod, passed at its last meeting, which settles his account in full.....	\$ 5,500 00
Total amount of principal in bonds and in cash credits.....		\$10,300 00
Total amount of principal in bonds paid and transferred.....		\$10,300 00

LITERARY FUND.

May 27.	To cash paid Rev. R. Z. Willson, for services as Clerk of Synod.....	\$ 50 00
" 28.	" cash paid for telegram from New York to Philadelphia,	67
July 28.	" cash paid Alfred Martien for binding 215 Testimonies.....	3
" "	" cash paid W. T. Miller, being amount of bill paid by him for printing 300 reports of Committee on Covenanting.....	19 00
" "	" Paid to W. T. Miller for altering form and printing 500 copies of report, &c.....	13 50
" "	" Paid to W. T. Miller expense of 150 Rules and Proceedings of Synod.....	18 00
Sept. 5.	Paid Adams Express for freight on 10 copies of Testimony sent to W. T. Miller.....	50
" 15.	Paid Rev. R. Z. Willson for having printed statistic blanks of Synod.....	20 25
1871.		
Mar. 30.	Paid Alfred Martien for printing and binding 500 copies of the Testimony.....	171 90
" "	To cash paid Alfred Martien for Express charges on 100 copies of Testimony sent to W. T. Miller, New York.....	00 75
" 31.	Amount of balance in Treasury.....	52 84
		\$ 385 57

D. Euwer, Treasurer, in account with Reformed Presbyterian Church.

1870.	DOMESTIC MISSION,	DR.
May 10.	To cash paid Rev. Jas. S. Buck, per W. Wills,.....	\$300 00
" "	" " " T. C. Sproull, on leaving for Mo.....	100 00
June 11.	" " " D. C. Faris, Sauk Centre, Min.. ..	171 25
Aug. 15.	" amount collected by D. C. Faris.....	85 53
" "	" cash paid bal. 1st qrs. salary in 2d year, to D. C. Faris.....	109 47
Sept. 30.	" cash draft to Rev. Jas. Wallace, St. Louis, Mo.....	195 00


Reports of Synod's Treasurers.

255

Oct. 25.	To cash paid T. C. Sproull.....	89 45	
" "	" " " Rev. Josiah Dodds, Winchester, Kan.....	250 00	
" 31.	" " " Rev R. B. Cannon.....	50 00	
Nov. 7.	" " " Rev. Josiah Dodds, from J. L. Wright...	15 00	
" 17.	" am't collected by Rev. D. C. Faris, Reno, Min.....	51 18	
" "	" cash paid Rev. D. C. Faris, in full for 2d qr. 2d year's salary.....	143 82	
" 28.	" cash paid to D. Gregg on loan call (6 per ct. int.)	550 00	
1871.			
Jan. 12.	" " paid stamp and certificate of Notary to power of attorney.....	75	
" 20.	" cash paid for 5th ward Allegheny City school bond	1,550 00	
Feb. 15.	" am't col. by D. C. Faris at Round Prairie and Reno	55 00	
" "	" cash draft to " " in full for 3d qr. 2d year's salary	140 00	
" 22.	" cash paid Rev. H. H. George, per W. Wills.....	15 00	
" "	" " collected by Rev. R. Hutcheson, at Elliotta..	40 00	
" "	" draft to Rev. R. Hutcheson.....	65 00	
		105 00	
Mar. 15.	" cash draft to Rev. Jas. Wallace, Sparta, Ill.....	240 00	
" 17.	" " " Rev. Robt. Cannon.....	33 00	
" 18.	" " to P. P. Boyd.....	50 00	
" 30.	" " to "	50 00	
		100 00	
April 27.	" 1/2 " to D. Chestnut, bill for charter.....	19 33	
" 19.	" " Rev. Josiah Dodds, Winchester, Kan.....	23 00	
		\$41,39 78	
May 16.	To balance in treasury.....	480 60	
		\$4,878 38	
1870.	SOUTHERN MISSION.		DR.
May 9.	To am't due Treasurer, per report to Synod.....	\$ 68 84	
" 10.	" cash to Wm. Wills, for taxes in Washington, D. C.....	\$20 00	
" 17.	" cash to Jno. A. McKee, expenses, &c. in Washington, D. C.....	50 00	
June 13.	" cash to Wm. Wills, for expenses of 3 lady teachers.....	60 00	
" 27.	" cash to Wm. Wills for Wm. Taggart, \$30		
" "	" " " " for expenses of 3 female teachers in Washington, D. C., in full of acc't.....	90	
1871.		120 00	
Jan. 20.	" cash paid to Wm. Wills, to pay expenses in Washington.....	29 70	
" "	" paid to Wm. F. Robb, stamps and acknowledgment of deed	1 50	
		\$281 20	
		\$350 04	
May 16.	To balance due Treasurer.....	\$129 92	

D. Gregg, Treas., in account with Reformed Presbyterian Church.

1870.		CURRENT EXPENSES SEMINARY.	CR.
June. 4.	To Professor J. R. W. Sloane D. D.....	\$	20 00
July 12.	" " T. Sproull, D. D. balance year's salary..		301 91
Sept. 8.	" " J. R. W. Sloane, " " " ..		305 60
" " "	" " " " " " " ..		350 00
Oct. 4.	" " T. Sproull, D. D.		350 00
" 25.	" " J. R. W. Sloane, D. D., bal. 1st quarter		275 00
Nov. 9.	" Rev. S. O. Wylie, printing circulars.....		5 00
" 11.	" Cleaning college rooms.....		4 00
" 28.	" J. R. W. Sloane, D. D.....		200 00
Dec. 5.	" T. Sproull, D. D.....		45 00
" 10.	" " " " " " " ..		455 00
" 23.	" J. R. W. Sloane, D. D., balance 2d quarter.....		425 00
1871.			
Jan. 16.	" T. Sproull, D. D., balance 2d and 3d quarters.....		1,025 00
Feb. 9.	" J. R. W. Sloane, D. D., 3d quarter.....		625 00
Mar. 14.	" " " " 4th quarter.....		111 22
" 30.	" Rev. D. McAllister, travelling expenses.....		15 00
" " "	" S. O. Wylie " " " ..		16 00
" " "	" J. Galbraith " " " ..		3 00
Apr. 3.	" Mrs. Jane Henderson, in full.....		75 00
" " "	" Rev. T. Sproull, D. D., on 4th quarter.....		425 00
May 3.	" J. R. W. Sloane, D. D., on salary.....		470 73
			\$ 5,501 86
To balance due Professor Sloane for current year - ending 31st October, 1871			43 05
To balance due Professor Sproull for current year ending 31st Oct., 1871.....			200 00
1870. ENDOWMENT FUND.			
Nov. 16.	By bond and mortgage Allegheny Church.....	\$	5,000 00
1871.			
May 4.	" amount of temporary loan.....		820 77
			\$ 5,820 77
1870. LIBRARY FUND.			
May 3.	By amount due last report.....	\$	31 60
Sept. 24.	" repairing locks.....		1 00
Nov. 19.	" binding books.....		2 00
1871			
Mar. 14.	" J. R. W. Sloane, D. D., for books.....		33 81
" 15.	" insurance on Library.....		6 00
			\$ 73 91
Amount on hand at date.			\$ 24 81
1870. STUDENTS' FUND.			
Amount at different dates in 1870 and 1871, to students of Theology in attendance at the sessions of the Seminary.....			
			\$ 1,350 00
Nov. 17.	Recording mortgage.....		2 50
			\$ 1,352 50
1871.			
May. 4.	To balance due Treasurer at this date,.....		\$132 05

 The remaining expenditures will be published in our next issue.

MISSION AMONG THE JEWS.

February.

Misses E. and M. Cavan, New York City,.....	\$ 5 00
Rev. Wm. Cooke and wife, Jamestown, Pa.,.....	2 00
U. P. cong., Savannah, O., Rev. S. M. Coon,.....	22 84
U. P. cong., Fairfield, Pa., Rev. Scroggs, D. D.,.....	17 25
U. P. cong., Argyle, N. Y., Rev. D. M. Ure,.....	16 82
Our agent, Miss Mary Bruce: Ladies of U. P. cong., Albany, N. Y., membership for life, Rev. Sam. Morrow,.....	20 00
Our agent, Mr. George Brokaw, Washington, Iowa,.....	12 00
“ Miss Lizzie Edgar, Beaver, Pa.,.....	50
“ Mr. Jos. Aten, Pittsburgh, Pa.,.....	2 00
“ Mr. James C. Collins, Cedarville, O.,.....	5 00
“ Mrs. R. Wilkin, Londonderry, O.,.....	5 00
“ Mr. J. J. Mitchell, Clifton, O.,.....	1 00
“ Mr. Charles Reynolds, Morning Sun, Iowa,.....	6 00
“ Mr. R. R. Armour, Linton, Iowa,.....	13 00
Mr. Jos. M'Elhany \$2; Jas. Reid \$5; M. P. Caldwell \$1; S. E. Wilson \$1; J. B. Wilson \$1; John Wilson \$1; A. M. Wilson \$1; W. Findley 50c; Adam Walkinshaw 50c.	
Our agent, Miss Ella D. Hamilton, Mercer, Pa.,.....	3 00
U. P. S. S. 25th street, New York, Rev. J. Thompson,.....	27 28

March.

Our agent, Mr. James Orr, U. P. cong., Concord, Pa., collection,	10 00
“ Mr. Th. P. Fergus, “ X Roads, Chartiers, Pa.	10 22
“ Mr. W. A. Anderson, “ Jamestown, O.,.....	8 00
“ Mr. D. Brown, Galt, Canada,.....	2 20
“ Miss Lizzie Edgar, Beaver, Pa.,.....	2 00
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April.

Our agent, Mr. M. H. Clark, Washington, Pa.,.....	2 00
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U. P. S. S. “ “ “ “.....	12 50
U. P. cong., Argyle, N. Y., Rev. J. H. Andrew,.....	25 00

CHARLES VAN WYCK,

36 Vesey street, New York City.

APPOINTMENTS.

PITTSBURGH PRESBYTERY.

Beaver River—June, 3d Sab., Crowe; July, 2d Sab., N. R. Johnston; August, 1st Sab., Wallace; Sept., 2d Sab., M'Kee; 3d Sab., R. Reid,* to dispense the sacrament, assisted by J. A. Black, and moderate call, if requested. *Elizabeth*—June, 1st Sab., Crowe; 3d, T. C. Sproull; July, 1st Sab., M'Auley; 3d, Wallace; Aug., 1st Sab., M'Auley, 3d, Wallace; Sept., 1st Sab., A. J. M'Farland,* to dispense sacrament, assisted by T. C. Sproull, and moderate call, if requested; 3d, N. R. Johnston. *Leatherwood*—Aug., 3d Sab., N. R. Johnston. *Mehoning*—July, 1st Sab., N. R. Johnston, 5th Sab., Wallace; Aug., 4th Sab., N. R. Johnston; Sept., 1st Sab., M'Kee. *Mifflin*—June, 4th Sab., T. C. Sproull; July, 5th Sab., M'Auley. *M'Keesport*—June, 2d Sab., Martin, 4th, M'Auley; July, 2d Sab., Black; 4th, Wallace; Aug., 2d Sab., Wallace; 4th, M'Auley; Sept., 2d Sab., N. R. Johnston. *New Castle*—June, 4th Sab., N. R. Johnston,* and moderate in session, if requested; Aug., 1st Sab., N. R. Johnston; 2d, M'Kee, 3d, M'Auley; 4th, M'Kee; Sept., 1st Sab., Crozier; 2d and 3d, Crowe. *Pine Creek*—June, 1st Sab., Sproull, 3d, Crozier; July, 1st Sab., M'Kee; 3d, N. R. Johnston; Aug., 1st Sab., M'Kee, 3d, Hunter, and hold election for increase of session, and moderate call, if requested; Sept., 1st Sab., Smith,† to dispense communion, assisted by Crowe, and attend to ordination and installation of elders. *Red Stone*—June, 4th Sab., Crowe; July, 4th Sab., M'Auley; Aug., 3d Sab., R. Reed, and attend to family visitation; 4th, R. Reed,* to dispense sacrament, assisted by T. A. Sproull. *Rhoboth*—June, 1st Sab., Wallace; 2d, Wallace,† to dispense sacrament, assisted by Crowe; Aug., 1st Sab., D. Reed.

NEW YORK PRESBYTERY.

West Hebron—Rev. M. Wilkin, June 3d and 4th and July 1st Sab.; Rev. S. Carlisle, July 5th Sab., and dispense sacrament Sept. 1st Sab.; Rev. J. W. Shaw, Aug. 4th and Sept. 1st Sab. *West Galway*—Rev. M. Wilkin, July 2d and 3d Sabs.; Rev. J. B. Williams, one day, discretionary; *Bullbay*—Rev. M. Wilkin, July 4th and 5th Sabs.; Rev. J. B. Williams, two days discretionary.

J. C. K. MILLIGAN, Ch. Com. Sup.

IOWA PRESBYTERY.

Vernon—R. B. Cannon, D. D., June, 2d and 3d Sabs., and Sept., 1st, 2d and 3d Sabs.; T. C. Sproull, July, 1st and 2d Sabs.; J. B. Hill, July, 3d, 4th and 5th Sabs.; S. J. Crowe, Aug., 2d and 3d Sabs.; C. D. Trumbull, to dispense the sacrament of the Supper, Sept., 2d Sab., assisted by Dr. Cannon, and moderate in a call immediately after, if requested by the congregation. *Rhoboth*—Isaiah Faris, June, 3d Sab., and all Sept., and to dispense the sacrament of the Supper, Sept., 2d Sab., assisted by R. Johnson, and moderate in a call when requested by the congregation; J. B. Hill, July, 1st and 2d Sabs.; T. C. Sproull, July, 3d and 4th Sabs.; S. J. Crowe, July, 5th Sab., and Aug., 1st Sab. *Cedar Rapids*—S. M. Stevenson, June, 2d Sab.; R. B. Cannon, D. D., July and August.

C. D. TRUMBULL, Chm.

*Appointed by Presbytery. †By request of moderators.

NOTE.—The Covenant, with signatures lithographed, is now ready for printing. All who desire copies should send their orders at once, as it is desirable to have all printed at one time. We consider the *fac simile* of the names very good. Price on parchment, \$2.00; on paper, 50 cents. All orders in will be filled on July 1st.

Send orders to JAS. A. STEELE, No. 95 Ohio Street, Allegheny, Pa.

As it is desirable to have the Memorial volume published at as early a day as possible, those persons who took part in the Communion exercises will please forward, immediately, a synopsis of the exercise in which they were engaged, to Professor Sloane, Allegheny City, Pa.

OCT 2 1871

THE

Reformed Presbyterian

AND

Covenanter.

SEPTEMBER, 1871.

CONTENTS.

	PAGE
The Covenant,.....	257
Pastoral Letter prepared by direction of Synod,.....	261
A Protest against the use of Instrumental Music in the stated Worship of God on the Lord's Day,.....	266
Prof. Tayler Lewis on Psalmody and Secret Societies,.....	271
An Act to incorporate the Trustees of the Synod of the Reformed Presby- terian Church of North America,.....	272
Iowa Presbytery,.....	276
Illinois Presbytery,.....	276
New York Presbytery,.....	277
Installation,.....	277
The Act of Covenanting,.....	278
Ten Years of Church Progress,.....	281
Reports of Synod's Treasurers,.....	288

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain.

Communications should be sent to the Editors' Address, 250 North Avenue, Allegheny City, Pa.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT ST.

COLLECTION for Board of Education, 1st Sabbath of September.

OHIO Presbytery meets at New Concord the first Wednesday of September, at 10 o'clock A. M.

THE Western University of Pennsylvania, Pittsburgh, conferred the degree of D. D. on Rev. S. O. Wylie, at its late commencement.

THE credit given last month to Utica congregation for foreign missions, \$15.00, per Adam Orr, should have been Albia congregation.

THE address of Rev. N. R. Johnston is changed from New Brighton, Pa., to Northwood, Ohio.

THERE will be no preaching at Red Stone until after the meeting of Pittsburgh Presbytery. The Communion has been postponed for the present.

MR. JOSEPH M'KEE is unable to fulfil his appointment in Pittsburgh Presbytery. No disappointment will be occasioned, as Dr. Newell has consented to take his place. The address of Dr. Newell is Wilkinsburgh, Pa.

THE Pastoral Letter, ordered by Synod to be published, was sent to the Clerks of the different Presbyteries for distribution among the congregations the last of July. By this time, doubtless, a copy has been placed in every family.

A VARIETY of Miscellaneous works, and about twenty-five volumes each of the British, North British and Princeton Reviews, part of Rev. D. Scott's library, will be sold very low. A partial list with prices annexed will be published next month. Parties wishing further information can obtain it, by writing to Rev. R. D. Sproull, Rochester, N. Y.

A CARD.—Any members of the R. P. Church seeking a desirable place to locate, either in town or country, will find a good situation in or near Cedar Rapids, Iowa. Cedar Rapids is a growing city of seven thousand inhabitants, good farming country convenient. Any one wanting information can have it, by addressing Mr. John Vance of the above named place. Com.

THE Session of the Theological Seminary for 1871-72 will commence Tuesday, September 12th. Introductory address by Prof. Sproull. A committee of the Board, Rev. A. M. Milligan, chairman, will be present at the opening.
S. O. WYLIE, *Ch'n. Bd. Supts.*
D. M'ALLISTER, *Sec'y.*

THREE congregations—Union and Salem in Pittsburgh Presbytery, and Lisbon in Rochester Presbytery—have already covenanted. A number of others intend to do so in connection with the Fall communion.

In New York City, Northwood and Des Moines county, Iowa, arrangements have been made for complying with the recommendation of Synod's committee—"when two or more congregations are adjacent, we advise that they unite together in the service of covenanting."

T H E

Reformed Presbyterian and Covenanter.

Vol. IX.

• SEPTEMBER, 1871.

No. 9.

THE COVENANT

Sworn and Subscribed by the Synod of the Reformed Presbyterian Church in North America, at Pittsburgh, Pennsylvania, May 27th, 1871.

CONFESSION OF SIN.

BELIEVING assuredly that in covenanting with God, and thereby binding our souls by oath to fear and serve Him, we do make a near approach into His august and holy presence, and knowing that they only are approved and accepted, who come with self-abasement, filled with shame and godly sorrow, and ingenuously confessing and forsaking their sin, according to that word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," [1 John 1 : 9,] we do now give glory to the Lord God of Israel, and make confession unto Him.

We do humbly and sincerely confess and lament that we have not duly valued and improved the unsearchable riches of truth and grace in the Holy Scriptures, by making them our constant, earnest and prayerful study, by accepting Christ in all His fulness of saving blessings, and by seeking for the Holy Spirit in His illuminating and renewing grace to apply to our souls the redemption of Christ, and thus reconcile us unto God, and make us partakers of everlasting life.

We acknowledge, with shame, want of faith in God and in the promises and threatenings of His Word, formality in religious services, pride, selfishness, vanity, conformity to the spirit of the world, lukewarmness, untenderness in our walk and in our dealings with others, unwatchfulness, sinful security, and want of spirituality in our disposition and deportment. We are chargeable with remissness in the duties of the closet, the family, the prayer-meeting and the sanctuary. We have not hallowed the Sabbath by observing it with the care and sacredness required by the divine commandment. We have shown criminal apathy and unfaithfulness in that we have not cherished love for all men, and especially for the faithful in Christ Jesus, and in that we have not exhorted one another daily, and sought to promote the spiritual growth and holiness of the saints.

We mourn that religion has not been cultivated and practised in our homes as it should have been. Parents have not felt in any adequate measure their responsibility for the salvation of their children; and in consequence family worship, reading the Scriptures in the household, instruction in the accepted manuals of the faith of the Church, and pleading the covenant and promise of God on behalf of our seed, are mournfully neglected.

We lament that as professing witnesses for Christ, we have failed in obedience to His command to preach the Gospel to every creature, to make known His will and law among the nations, and to administer with fidelity the law and discipline of His own house. While property is hoarded up, or wasted upon the luxuries and vanities of life, and in very many cases upon objects pernicious to both body and soul, means are wanting to make known the way of salvation in the sight of the heathen. We confess and bewail our forgetfulness of the obligations laid upon us by the Covenants of our fathers, in that we have often walked contrary thereunto, in not testifying fully and clearly in word and act for the claims of Jesus Christ, the Head of the Church, and the Prince of the kings of the earth. We have sinned, too, in that while witnessing for social covenanting as an ordinance of God, binding under the dispensation of the Gospel, we have not as a Church in this country, by our own act, performed the duty.

We humble ourselves in the sight of the Just and Holy One, in view of the many and great iniquities of the land in which we live. The nation refuses to own its responsibility to God and to the Mediator, to recognize the supremacy of the Bible in National affairs, and to countenance and encourage the true Christian religion. Atheists, infidels, and all classes of vile men, are made constitutionally eligible to the most responsible positions under the government. Consonant with these essential defects, the history of the government has been largely one of oppression and injustice towards its aboriginal and colored people, of iniquitous distinction of caste; while Sabbath desecration, prostitution of the oath, official corruption and dishonesty, profanation of the name of God, murder, drunkenness, excess and rioting, violation of the ordinance of marriage, vanity of apparel, sinful extravagance, lying and deceit, are become common and ordinary sins. These, and all other transgressions whereof our people and land are guilty, we desire to acknowledge, and to be humbled on account of them, that all men may see that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

And because the promise of mercy is made to those who not only confess but forsake their sin, we do resolve and engage before the Lord carefully to avoid, for the time to come, all these offences, together with temptations leading thereunto; and to testify the integrity of our hearts in this resolution and engagement, and that we may be the better enabled in the power of the Lord's strength to perform the same, we, in obedience to the command of God, conformably to the practice of the godly in former times, and recognizing all that is moral in the Covenants of our worthy religious progenitors of the Second Reformation, do hereby give ourselves in covenant to God, to His Church, and to one another.

COVENANT.

WE, Ministers, Elders, Deacons, and Members of the REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, with our hands lifted up, do jointly and severally swear by the Great and Dreadful Name of the LORD OUR GOD:

1. That coming into the presence of the Lord God with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness as the ground of pardon and acceptance with God, we receive for ourselves and for our children the Lord Jesus Christ as He is offered in the Gospel to be our Saviour—the Holy Spirit to be our Enlightener, Sanctifier and Guide—and God, the Father to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by

the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship-meeting and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging, by our example, temperance, charity and godliness.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly, we abjure and condemn Infidelity, under all its various aspects; Atheism, or the denial of the divine existence; Pantheism, with its denial of the divine personality; Naturalism, with its denial of the divine Providential Government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of the Immaculate Conception; its hostility to civil and religious liberty, to the progress of society in civilization and intelligence, and especially its denial, in common with Infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian Church, we disown and reject all other forms of ecclesiastical polity, as without authority of Scripture, and as damaging to purity, peace and unity in the household of faith.

We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power; that he has instituted civil government for His own glory and the good of man; that he has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in

which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

4. That, believing the Church to be *one*, and that all the saints have communion with God and with one another in the same Covenant; believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And, as a means of securing this great result, we will by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

6. Committing ourselves with all our interests to the keeping of Him in whom we have believed; in faithfulness to our own vows, and to the Covenants of our fathers, and to our children whom we desire to lead in the right ways of the Lord; and in love to all mankind, especially the household of faith; in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in his kingdom; and we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and, most of all, the blessed Master Himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the Omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And

our prayer to God is and shall be, to strengthen us by His Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify His name and honor His truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father and the Spirit, one God, be glory in the Church throughout all ages, world without end. AMEN.

PASTORAL LETTER PREPARED BY DIRECTION OF SYNOD.

To the Office-bearers and Members

of the Reformed Presbyterian Church in North America :

DEAR BRETHREN—It is well known to you that the supreme judicatory of our church in this land engaged, at its recent meeting, in a most solemn and important work—the work of COVENANTING. The carrying of this work forward to a successful issue, not only marks an epoch in our ecclesiastical history in this part of the world, but has already proved such a blessed means of quickening and of spiritual refreshing to those engaged therein, that Synod is most earnestly desirous of seeing it carried into effect in every congregation under its care, persuaded, that if we have had the first fruits, we shall also enjoy a full harvest of blessing from this means of grace. It, therefore, not only, in the resolutions adopted in reference to this matter, agreed to “call on all our congregations to ratify the covenant into which this Synod has entered,” but, to stir you up to this work, directed us by letter to address you, and affectionately to ask you to be “followers of us even as we are of Christ.”

The better to promote this object, we ask you, dear brethren, to consider :

First. That we have always, as a church, witnessed for the principle “that public covenanting is an ordinance of God, to be observed by churches and nations under the New Testament dispensation,” but have not, till now, in this land, exemplified this principle, by publicly and formally entering into covenant with God. The attempts made by us hitherto in that direction have always proved failures, although we have often acknowledged that God in his providence seemed to be calling us to that duty. And we firmly believe that calls in providence are not wanting now to this work. Take the following, among others: 1. As a church we have always claimed, and do now claim, to be in covenant with God. But God is a covenant-keeping God, and we are a covenant-breaking people; therefore, it is most necessary that, from generation to generation, in the most solemn manner, and by repeated acts of renovation, a sense of the obligation of God’s covenant upon ourselves and posterity be frequently renewed. And was ever such a thing more necessary than just now? 2. Covenanting and covenant-renovation have always proved one of the most efficacious means of opposing the enemies of God and of righteousness in any day. And if we look around us and see the huge efforts put forth by popery and infidelity in our land, and the awful power and prevalence of gross immorality, will we neglect an ordinance which God, in perilous times, has often honored and blessed as a means of raising up a standard against the enemy? 3. Our low state of spiritual life, and our need of a revival in religion, encourage us to covenanting, which has often proved to God’s church and people as life from the dead. 4. Our felt need of some such power to unite and stimulate us in holy, persevering efforts to promote God’s work on earth, and seek further reform. Such considerations, we think, make our duty in this matter very plain, and we are persuaded that no small amount

of guilt would have been incurred by the Reformed Presbyterian Church in this land, if, on this occasion also, she had once more failed in responding to the call of duty.

Secondly. Consider *how great an honor and privilege* it is for any people to be taken into covenant with God. It is true that God's people have always sustained the character of a covenant society, and covenant relationship to God has ever been their security and glory. But not to every believer, nor to every generation of believers, has it been given formally to covenant, and thus in the most marked and definite manner possible on earth, to have their relationship to God sealed and made sure. And what an honor and privilege when granted! This was the distinguishing honor and glory of patriarchs. "Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law." This was the charter to his chosen people, of all their rights and blessings, both spiritual and temporal. "And to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." And to God's people, whenever rightly attempted, it has been the substance, seal and security of all promised blessings, "I will make with you an everlasting covenant, even the sure mercies of David;" as well as their joy, consolation and support amidst all their tribulations. "Yet he hath made with me an everlasting covenant, ordered in all things, and sure, for this is all my salvation and all my desire." And, children of covenanted ancestors, surely the privilege, the honor, the glory of such a position have not lost their attractions for you; nor will you fail, when an opportunity is now offered, of showing high appreciation for what has been accounted, in all ages, a precious favor when enjoyed by his people on earth.

Thirdly. Consider what great and precious benefits and blessings we may expect to realize from engaging in this work. Seasons of covenanting have usually been, in the experience of God's people, seasons of the most remarkable outpouring of the Holy Spirit on the members of the church and on their posterity. As covenanting embraces posterity, so God promises, in connection with this ordinance, to bless thus both his people and their offspring. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." And oh! how much our beloved church requires such a blessing! How much we need more of the Spirit upon ministers, elders, deacons and members, to make us more lively and spiritual in every religious duty and pursuit; more of the Spirit upon our children, that the church may be better able to keep hold of her own youth, and prevent them from being drawn away by the seductive influences of the world, and thus lost to her own fellowship, and to usefulness in those fields of Christian enterprise which she is desirous of cultivating; more of the Spirit to make family instruction, social worship, the Sabbath-school and Bible-class more efficient for good. How desirable such a season, should it bring with it such a blessing as this!

Seasons of covenanting have also usually been *times of refreshing and of true revival in religion*. They were so to the patriarchs, and to God's ancient church. At such times we find monuments and instruments of idolatry sought out and destroyed, vice and immorality suppressed, ordinances of religion better attended, the cause of God better supported, and the power and practice of godliness greatly promoted. In fact, we never read in Scripture of a season of covenanting, but as one of revival and reform. And in New Testament times, all the eras of reformation, which have just been so many

revivals, have been invariably accompanied with covenanting. Nor is there anything that would constitute a true revival to us, such as increased efficiency in the means of grace to the conversion of sinners—greater power of godliness in true believers—the quickening of the church to greater life, energy and zeal, in carrying forward her work—which might not, judging from the past, be reasonably expected to flow to the church from her faithfully attempting a work so blessed of God in the happy experience of many who have gone before us.

Moreover covenanting is eminently calculated to *promote our success in all our efforts to bring the world to God*. In personal effort it is calculated greatly to stimulate us in doing good. Being the most palpable and indubitable way of identifying ourselves with Christ in the world, nothing can possibly have a greater tendency to make us oppose what is evil, promote what is good, make inroads on the kingdom of Satan, and by every means in our power advance the kingdom of Christ. In its very nature, too, it is calculated to unite and concentrate all the energies of the church in evangelistic work, and give greater power in all missionary enterprise, when, as a portion of God's "covenanted host," we seek to bring his enemies into his subjection. And if that promise is to be realized, "He shall subdue the people under us and the nations under our feet," we may also expect greater success in our attempts to bring this nation to own subjection to the Lord's Anointed from having engaged in this work. And this would be in harmony with the past. Our forefathers in Great Britain sought to accomplish national as well as ecclesiastical reformation by the aid of covenanting, and were so successful that a historian, in no wise friendly to their principles, has been compelled to own that a great deal of the civil and religious liberty now enjoyed in the world is due to their labors and sufferings. Thus in the Solemn League and Covenant they pray God to bless their proceedings not only "to the enlargement of the kingdom of Jesus Christ, but to the peace and tranquility of Christian kingdoms and commonwealths." May we not hope, then, that in our own noble work of national reform—so much in harmony with the views and efforts of reformers in other times—we may, baptized with the spirit of renewed covenant consecration, be honored to put forth a power not heretofore attained, and be found leading the way, not before the churches only, but before a great nation, in seeking the surrender of the commonwealth, in its national capacity, to God?

Hoping that, moved by such considerations as these, every congregation in the church shall in due time follow in the footsteps of Synod in an act of covenanting, bear with us, dear brethren, whilst we tender you a few words of counsel as to the manner in which you may best go about this work.

And first. Endeavor not only to get thoroughly acquainted, but also deeply impressed with every part of the Confession of Sins, by which your act of covenanting is to be prefaced. Read it carefully and repeatedly, so as to have your minds deeply impressed with the reality, heinousness and manifold aggravations of the sins therein confessed. Examine your own heart and life by its means, and endeavor to feel your need of humiliation before God, and the goodness that he has shown us, in that, when we deserved nothing but to be cast out of his sight, he is graciously offering to bring us into the bond of his covenant.

Secondly. Study well the Covenant which you are about to swear. Try to comprehend the precise meaning of every sentence and of every clause, as well as the scope, bearing and intention of every section, the doctrines you engage to maintain, and the duties you vow to perform. Compare the Covenant with the covenants, under the obligation of which the church acknowledges herself to be already placed, and endeavor intelligently to understand, how,

that *in terms of this bond*, we are adapting to our own circumstances, renewing and practically applying, all that the church in this land recognizes as of descending obligation upon us in the National Covenant of Scotland and the Solemn League and Covenant of England, Scotland and Ireland. Keep before you also that in this act we are endeavoring to follow up the work of reforming ancestors, by pressing forward to higher attainments.

Thirdly. Enter upon this work after much self-examination and renewal of your personal covenant with God. Endeavor to make as clear as possible to your own minds the reality of your union to Christ through your hearty acceptance of him by faith, in all his saving relationships, as well as of your earnest sincerity of heart in devoting yourselves to his work and service on earth. Remember that it is on the basis of the covenant of grace, that we enter into covenant with God, and that we are utterly unfit for such work until we have accepted that covenant in all its offers and in all its provisions.

Fourthly. Seek for yourselves and for each other, by abounding, persevering prayer in the closet, the family, the fellowship-meeting, and the sanctuary, an enlarged measure of the Holy Spirit. Earnestly seek that as the Spirit of adoption, he may enable you to claim relationship to God in this act and to enjoy the fruit of it: that as the Spirit of holy consecration, he may enable you to "present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service:" that as the Spirit of wisdom, he may vouchsafe to you gracious guidance and all-powerful leading: that as the Spirit, the Comforter, he may fill your heart with joy and gladness in this work, and make it with you as it was of old on a similar occasion, when it is said, "and all Judah rejoiced at the oath, for they had sworn with all their heart and sought him with their whole desire, and he was found of them, and the Lord gave them rest round about:" and that as the Spirit of holiness, he may by this, as a means of grace, greatly promote your sanctification, by strengthening you to a diligent performance of all your vows.

Fifthly. Enter upon this work with the earnest desire, and confident expectation, that it may prove to you, as it has often done in the experience of others, a means of quickening you to greater liveliness and diligence in the performance of every duty.

In all the duties of our holy profession, the members of our church much require new life and some powerful impulse in the ways of new obedience. In personal religion, we require to be quickened to greater watchfulness against sin and conformity to the world, and to more habitual spirituality of mind and conversation, to more meditation, devotional reading, self-examination and prayer. In family religion, we require greater care in honoring God in all our domestic arrangements and in the more spiritual performance of all domestic duties, as well as in turning our family relationships and intercourse to better account in training members for the church, in impressing posterity with a sense of covenant obligation, and in promoting generally the power of godliness. In respect to social worship, we require to be quickened to greater regularity and diligence in attending upon, and maintaining in an efficient state, a time-honored institution, admirably calculated to promote our mutual edification, and the prevalence among us of brotherly kindness and love. In some respects religious society-keeping may be regarded as peculiar to us as a branch of the church of Christ. Our fathers were at one time familiarly known as the "Society people," from the fact that for many years they preserved, by means of society-keeping, their distinct position as the oldest dissenters from the corrupted church of Scotland at the Revolution Settlement, as well as supplied thereby the want of public ordinances, of which for a lengthened period they were deprived. Though we are more favorably circumstanced, yet, considering the vast advantages to the members of the

church which the diligent maintenance of social worship is calculated to secure, it will be found always to promote a healthier and better developed condition of spiritual life in our congregations, when those in our fellowship, and their children, are practically expected and required, as far as circumstances will permit, to give as careful and regular attendance upon this as upon any other means of grace; and that not only in respect to the stated weekly fellowship-meeting, but, after the example and practice of our fathers, thereby supplying on the Sabbath the want of public worship, when that privilege is not enjoyed. Indeed, in the absence of public worship it has been the experience of many congregations that Sabbath society-keeping is by far the most profitable way of spending a portion of the Lord's day. The opportunity thus afforded for elders and intelligent members of our congregations to exercise their gifts, and lay out their talents to the edifying one another in love; the charity, brotherly kindness and knowledge and esteem of each other, which such social exercises are calculated to cherish; and the sympathetic care for each other, and interest in other's condition and happiness, as members of the same body, which they are sure to foster: are all calculated to be productive of the most beneficial results. Thus to the edification of church members and their children, the growth of congregations, and the peace and prosperity of our covenanted Zion, this practice will be found still, as it was in days past, most beneficial in its operations, wherever wisely and harmoniously carried into effect. In attendance upon public ordinances, also, and in holy exemplary living for God in the world, we require to be quickened. Seek such practical ends from covenanting, as a means of grace, which God has often blessed to his people for such high and holy purposes as these.

We have only further, dear brethren, to turn your attention to the fact, that in so lively a manner did Synod realize the blessedness flowing from having entered into covenant with God, and so certain were we that every part of the church, in following our example, would be blessed with similar experience, that it was unanimously resolved, not only to "record our devout thankfulness to God," but "that it is the duty of the church to signalize this year by special thank-offerings as well as by an increase of systematic liberality." In this resolution Synod only aimed at securing for the church a fruit which seasons of covenanting have often brought forth. When God took Israel into covenant at Sinai, immediately after, they were called upon for voluntary offerings for the building of the tabernacle, and joyfully did they respond to that call. At the same time a system of systematic giving was originated, designed ever afterwards to exercise their liberality. In the days of Nehemiah, covenant renovation was accompanied by special arrangements for the better support of ordinances, in which the covenanters on the occasion pledged themselves thus: "And we will not forsake the house of our God." When the Macedonians, in an act of covenanting, "gave themselves first to the Lord," they beyond expectation gave to the apostles of their property for religious purposes. And is not such a reasonable service? Is it becoming, is it to be expected, that they who have given *themselves* unto the Lord will withhold from him anything they possess, when he sends to say, "The Lord hath need of it?" Besides, has it not always been the experience of God's people that their hearts have been opened on such occasions, and has not always their practice been to signalize and make memorable such seasons by gifts and offerings? When God manifested his covenant to Jacob at Bethel, and took the weary wanderer into endeared relationship, it is said of him that he "took the stone which he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it," so that God could afterwards remind him, "I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst the vow." How much it cost that fugitive to anoint his pillar, we can perhaps little conceive. The

care of Rebekah had provided for him, when he fled from his father's house, among the other necessities of life, a small supply of olive oil, such as he could carry along with his other provisions for the way. With more than three hundred miles to travel on foot, he might well fear that his small stock would be exhausted long before he could reach Padan-aram; yet, at the risk of wanting even the necessities of life, he took enough of that oil to anoint, by pouring, his memorial pillar, and thus to signalize and make memorable the time and place of distinguished favor. And is it too much to expect that we, of our abundance, will be ready to make memorable, by gifts and thank-offerings, our season of abundant grace, especially when we can do so without any sacrifice, or even the denying ourselves of any lawful comfort of life

As to the proposal, that "whilst we hope that every interest of the church will share in the fruits of our renewed consecration of ourselves to the Lord, we propose, by an earnest and united effort, to raise the sum of *twenty thousand dollars* for the erection of a Theological Seminary building, as a permanent memorial of this year of covenant-renovation," we are sure that we have only to present it to your consideration to gain for it your ready and hearty acceptance. The sum is moderate and easily within our reach, and the object one of the most fitting and suitable that could possibly have been selected. The training of candidates for the ministry is a matter that most intimately affects every part and every interest of the church. The church possesses no building at all suited as a place in which young men looking forward to the ministry can properly receive their theological education. Nothing, therefore, could possibly be more appropriate as a memorial of the gratitude we owe to God, than the erecting and dedicating to him for such a purpose, a building, which, for generations to come, might be used to facilitate and promote one of the most important objects which the church can set before her.

These thoughts, dear brethren, we affectionately commend to your prayerful consideration. May the Spirit from on high abundantly guide and direct you in this whole matter, that the opportunity now offered of entering into covenant with God may appear to you, as in reality it is, an exceedingly great and precious privilege; and may he make it to you, as it has been to us, a time of refreshing from the presence of the Lord, the fruits and effects of which shall be seen many days hence.

S. O. WYLIE, T. P. STEVENSON,
JAMES KENNEDY, WM. NEELY,
Committee.

SELECTED.

A PROTEST AGAINST THE USE OF INSTRUMENTAL MUSIC IN THE STATED WORSHIP OF GOD ON THE LORD'S DAY.

BY R. J. BRECKINRIDGE.

(Continued from page 168.)

7. HERE the direct argument might stop, as being in itself complete, and as having, in a manner, exhausted the subject. But those who urge this innovation, seek to escape the force of what seems to me to be a crushing demonstration against them, by resorting to the usages and institutions of the other portions of the Christian Church besides our own, and especially by resorting to the usages and institutions of the Jewish Church for support. It may be needful

to point out how slender that support is. And first, as to the practice of other Christian churches. My *first* remark is, that for four or five centuries after Christ, musical instruments of all sorts were excluded from every Christian congregation; as, beyond all question, they were excluded from all participation in the services of the blessed Lord, and his apostles, and from all the churches founded by all those apostles. My *second* remark is, that the gradual introduction of them was concurrent with the gradual corruption of the church, in all other respects; and was resisted and denounced by the wisest, holiest and most learned of the fathers then alive—whose testimony we have still in our hands. My *third* remark is, that the use, or refusal to use, instrumental music in God's stated public worship, during that long midnight—from the establishment of Popery to the Reformation—in the various subdivisions of nominal Christians throughout the world, who were not subject to the Papacy, is as accurate a test as perhaps any other, of the real condition of those sects; and whoever will inquire will see, that whatever piety was in the world, was mainly with those who disagreed with Rome on this subject. My *fourth* remark is, that at the Reformation, and ever since, those portions of the professing people of God, who renounced, and have continued to renounce most thoroughly and most tenaciously, the corruptions of Rome on this subject, are those sects and denominations which, out of all comparison with others, have been most orthodox, most faithful, and most alive to the glory of God. My *fifth* remark is, that any change which has taken place since the Reformation, in any of the Protestant denominations, indicating a relapse towards Rome, in the use of instrumental music in God's public worship, will be found to have been uniformly attended, in those denominations, by other changes, injurious to their spiritual condition, which, though not very obvious at first, have worked themselves out disastrously in every case. My *sixth* remark is, that all these facts can be shown to be, in their own nature, inevitable; and were and must forever be consequent upon the conduct and principles which produced them; and that while human nature remains as it is, and the religion revealed in the Bible what it is, there is an absolute certainty they will occur again, as often as the rebellion against God, of which they are the product and the index, shall occur. My *seventh* remark is, that in this, as in other things, in which we differ with other professed denominations of Christians, our business is, not with their consciences, but with our own: judging them as far as we may in charity—leaving them to stand or fall to their own master—speaking the truth in love, but with perfect freedom—we bid them follow their convictions, and we will follow ours.

8. As to the Jewish Church. 1. We are not Jews, nor is our church the Jewish Church, nor was the Jewish Church ever the elect, the beloved, and the eternal bride of the Lamb. The Jewish Church was a church of God—but it never was *the* church of God. God had a church in the world long before there was a Jew in the world; and as we know, from God himself, that whole system was in a manner transient, restricted and intercalary—and, as compared with the Christian dispensation, “weak and beggarly.” Even therefore, if we should admit that the Jewish ritual was made up solely of instrumental mu

sic, and that the whole Jewish public worship consisted of performances on musical machinery, it would not prove that all that was even the smallest lawful part of our Christian worship. 2. If it is answered, that it would at least prove that a worship of that sort could not be wrong in itself, seeing that God instituted it: I reply that no one ever imagined that the thing was wrong *in itself*—if by that is meant, wrong without respect to God's will concerning its nature and use. But that is mere trifling—for the whole question is, what is its character—as a part of God's worship—determinable by God's will? They answer, God allowed it to the Jews: we reply, and suppose he did—and has since denied it to the Christians—what has the allowance to the Jews to do with the question? May not God—and has not God, revealed his purposes for his own glory—not all at once—but little by little? And may he not have liberty to regulate his public praise, in a manner corresponding with the particular point reached in the development of his glorious plans? Let any one read over carefully the Epistle to the Galatians, and then he can form a better judgment of the true nature of that state of mind, in which, under a pure, simple and spiritual dispensation, we sigh for the carnal and sensual elements of a dim and shadowy one, from which we have been delivered.

9. But, in point of fact, there is no evidence that the Jewish Church used instrumental music in the stated public worship of God; although, as I have shown under the next preceding paragraph—to admit that it did decides nothing. The religious institutions of the Jews are exhibited to us under several very distinct aspects: as, 1. A system of types and ceremonies, whose great design was to foreshadow the pure and spiritual system which we possess. 2. A sacrificial system, specifically exact, and in a manner wrought into the heart of the system mentioned above, whose especial object it was to exhibit the atoning sacrifice of the Saviour of the world. 3. A system of moral instruction, by means of which the Jewish Church was taught by the word and ordinances of God, as we are now taught the way of salvation. Of these three systems, the second and third were social and public, exclusively. The tabernacle first, and afterwards the temple, was the exclusive place at which the stated public sacrifices were offered up; each one in its turn the centre of the Jewish sacrificial system. But in every part of the whole land of Israel, the synagogue lifted up its head to heaven, and the Jewish people throughout all their generations, in all their borders, assembled in their synagogues every Sabbath day, to unite in the public worship of God. Now, I assert that there is no evidence that the use of instrumental music formed any part of the public and stated worship of the Jews, either in their temple or their synagogue worship; but that there is much evidence the other way. The very nature of the sacrificial system of the Jews, was incompatible with the stated use of music of any sort in direct connection with it; and it is positively certain that instruments of music formed no part of the divinely appointed means, or utensils of the tabernacle, or temple service. For everything lawful to be used in every part of that service, by every person any way connected with it, is expressly recorded in the Bible; and everything else is forbidden to be used, or

even made; and yet no musical instrument is ever mentioned as amongst them, or connected with their use. We have four catalogues preserved by God, in his word, of everything made according to the pattern shown to Moses in the mount—catalogues embracing the minutest as well as the most important thing; but no allusion is made to any musical instrument. The temple service of the Jews, which was full of Christ to come, had no such machinery. As to the synagogue system—that system after which, both in its model and in its objects, the Christian Church was confessedly and undeniably formed—it allowed no instrumental music. Probably in the tens of thousands of Jewish synagogues, which have covered the earth during the whole career of that wonderful people—not one can be found, in which a congregation of enlightened Jews, who adhered to the institutions of their religion and their race, allowed any instrument of music—much less an organ, to form any part of their system of the public worship of God.

10. These statements may excite surprise in those who have not paid attention to the subject. And it may be demanded, what are we, then, to understand was the exact position occupied by instruments of music, in the religious system of the Jews? To this various replies may be made. 1. It is not at all material to the question now under discussion, what position they occupied; the only thing needful to be shown being, that they were not a part of the stated worship of God. 2. The greater the obscurity concerning their proper place and use, the greater the absurdity of making their place and use, in the Jewish system, control the nature of the Christian system of public worship. 3. It is for those who cite their use to justify innovations on our established and covenanted ordinances, to be able, at least, to show us clearly and certainly, that the Jewish use they rely on was contrary to our ordinances. 4. It is manifest that if this Jewish use could be shown, and when shown had the weight attributed to it—the argument would be far deeper and broader than merely to justify the proposed innovation in our churches; it would render that innovation an absolute and universal duty. For if God established amongst the Jews, as a part of his stated worship, the use of organs, or other similar instruments; and if he has done nothing since to change that institution; then it is still universally binding. 5. But not to leave the point wholly in the dark, as to the Jewish use of instruments of music in God's worship, I suppose, that use chiefly as follows: *First*, on great and extraordinary occasions, such as the dedication of the temple—the bringing up of the ark of God—national rejoicings—national mournings, and the like. *Secondly*, on the occasions of the assembling three times every year of the whole Jewish people at Jerusalem, to celebrate their great annual feasts—the tens of thousands of Israel, in their vast processions through the city—chanting as they ascended to the temple, the "Songs of Degrees," accompanied by the sound of hundreds, perhaps thousands, of harps, psalteries, cymbals, and the like. *Thirdly*, in the meetings of the priests, Levites, and others exclusively devoted to a religious profession and service amongst the Jews; official meetings, so to speak, for prayer and mutual instruction, instrumental music connected with sacred praise, seems to

have been an object of special attention ; and what is said in the two immediately preceding heads, shows how natural and important this would be. *Fourthly*, on the whole, the system of instrumental music, for religious uses, amongst the Jews, was no part of their synagogue system, and no part of their temple system—but seems rather to have been an offshoot, connected incidentally, but intimately, with their great sacrificial system in its combined aspect, as a system at once religious and national. And it is to be remembered, that it was not Moses, nor the prophets, but it was David who arranged the whole musical economy of the Jews, whatever it may have been ; David, the king, as well as David the psalmist—as the latter composing divine songs for God's people in his own and all other ages—as the former suiting the use of instrumental music to them, in the peculiar aspect of his own people, considered in a religio-national point of view,—and not as either, strictly speaking, temple worshippers, or synagogue worshippers.

11. We profess to be Presbyterians. The example of Christ and his apostles—the teachings of the Holy Spirit in those portions of the New Testament expressly devoted to this particular matter—the faith of the whole Christian Church for centuries after Christ, and until that faith was corrupted by the incoming of anti-christ—the doctrine of those who loved Christ most during the long ages of Papal apostacy—the united testimony of all the Reformed, strictly so-called—the covenanted faith of our ancestors, and of our immediate religious standards : these are the grounds on which we defend our steadfast refusal to corrupt the public praise of God by human additions. Now in all that has ever been written or said, in favor of a contrary practice, can enough be found to out-weigh the very weakest of these arguments ? Surely it is a pitiable folly, that wise and good men should allow themselves to connive at the defection which is spreading all around us, and which a firm and concerted opposition could, at present, so easily arrest. And surely it is a fearful responsibility which they take upon themselves, who foster and promote amongst us the spiritual leprosy, whose existence is at once indicated and strengthened, by this form of opposition to God's ordinances, by God's professed followers.

12. For twenty-two years, during which I have been an office-bearer in the Presbyterian Church, I have seen a gradual declension of sound doctrine, in that church, on this subject. That declension increases in its rapidity and its power. It has been a sore vexation to me, that some of my nearest personal friends have countenanced and advanced this incoming desolation. For myself, I have never ceased to testify against it, and to increase the directness and force of my protest, in proportion as I have seen the evil increase : so that for many years, I have refused even to be present, much less to preach in any Presbyterian church where musical instruments were used—except they were silenced when I officiated. In most cases, my brethren in the ministry have respected my conscientious scruples ; in many others, and some of them very painful cases, they have refused, and thus excluded me from their pulpits—and some of them, in addition, have reviled me bitterly. In all this, and for years together, no man has stood fully *with me*. Now in protracted confinement, and sore sickness, I am

applied to by members of three of our most important Kentucky churches, in all three of which are many worshippers very dear to me—to draw up the heads of my objections for their use, in examining what their duty may require; seeing that organs have been lately introduced into all three of the churches alluded to; and I have in this paper—with much suffering, and as my circumstances allowed, briefly complied with the request—and therein, substantially, with many similar requests heretofore made of me. It may be my last public testimony for the Lord Christ—my last service for a church in whose behalf I have been spent. May He in whom is all my hope, not allow it to fall like water upon a rock.

PROF. TAYLER LEWIS ON PSALMODY AND SECRET SOCIETIES.

A CORRESPONDENT of the *Christian Instructor*, writing over the signature "T," some time ago sent to that paper the following letter written by Prof. Tayler Lewis, in answer to a request for his opinions on the subjects mentioned. Such testimony from so eminent a source is most gratifying to those who maintain a public testimony in favor of a scripture psalmody and against the secret orders.

UNION COLLEGE, SCHENECTADY, December, 1870.

MY DEAR SIR—I am a member of the Dutch Reformed Church, in which I was baptized, but have long been of the opinion that in the public praises of God scriptural compositions alone should be used—scriptural, I mean, in *spirit* and idea, and as near to it in the *letter* as translation, accommodated to verse and the demands of music, will allow. I am not well, and cannot now write at length in defence of that opinion, except to state two very general reasons. The 1st is the intrinsic adaptedness of the scriptural compositions to all devotional wants; the 2d, the experience of the great evils that flow from the contrary practice.

The other question you propose I have not so much studied, and can therefore only state one or two principles which would guide me in coming to a conclusion. One is the nature of the oath as a religious institution, having its sacredness only in connection with the religious institution of government, civil or ecclesiastical. When used otherwise, it must be profanity, or a taking of God's name in vain. 2d. We have no right to lay upon ourselves extra obligations, or obligations not already imposed upon us in the family, the state, and the church. 3d. All such super-added obligations, instead of strengthening the true Christian, or *social* feelings of brotherhood, only weaken them—are uncalled for tightening of obligation in certain narrow directions, and making it more lax in others.

I have found this latter consequence especially evident in observing the effects of secret societies in college. Besides their other mischiefs, they destroy the general social feeling which used to exist in our literary institutions before these separatory cliques were introduced. Their great claim is, that they promote the feeling of brotherhood. My own opinion is decided, that they produce exactly the contrary effect.

Yours truly,

TAYLER LEWIS.

ECCLESIASTICAL.

AN ACT TO INCORPORATE THE TRUSTEES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

WHEREAS, The Synod of the Reformed Presbyterian Church (Old School) of North America have under their control, and subject to their supervision, a theological seminary, a board of education, a domestic mission, a foreign mission, and may have other and additional educational and religious institutions ;

AND WHEREAS, The said Synod, by donations, bequests and otherwise, are possessed of notes, bonds, moneys and other property, to be used for its various benevolent objects, and have reason to expect further donations and acquisitions to secure said property and accumulations, and to encourage additions thereto, and the better to enable them to manage, invest, re-invest and dispose of such property as they have acquired or may hereafter become possessed of ; Therefore,

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same,* That David Gregg, Daniel Euwer, Daniel Chesnut, William Wills, Doctor S. A. Sterritt and John A. M'Kee, and their successors in office, duly elected or appointed in the manner hereinafter specified, be, and they are hereby made, declared and constituted a body politic and corporate, in law and in fact, to have continuance forever, by the name and style of the Trustees of the Synod of the Reformed Presbyterian Church of North America.

SEC. 2. The said corporation shall have perpetual succession, and shall forever hereafter be able and capable in law to take, receive and hold all manner of lands, tenements, rents, annuities, franchises and other hereditaments, and all personal property which heretofore have been granted, bargained, sold, assigned, transferred, devised, bequeathed or otherwise acquired by the Synod of the Reformed Presbyterian Church aforesaid, or to any person or persons, to their use or in trust for them ; and the said lands, tenements, rents, annuities, franchises and other hereditaments and personal property, are hereby vested and established in the said corporation and its successors forever, according to the original use and intent for which such devises, gifts and grants were respectively made or intended ; and the said corporation and its successors is hereby declared to be seized and possessed of such estate and estates therein as in and by the respective grants, bargains, sales, bequests, devises and other conveyances or transfers thereof, is or are declared, limited or expressed ; and the said corporation and its successors, at all times hereafter, shall be able and capable in law to purchase, have, receive, take, hold and enjoy in fee simple, or of lesser estate or estates, any lands, tenements, rents, annuities, franchises and other hereditaments and personal property, by the gift, grant, bargain, sale, alienation, enfeoffment, confirmation or devise of any person or persons, bodies politic and corporate, capable and able to make the same ; and furthermore, the said corporators and

their successors, under the corporate name aforesaid, may take and receive any sum or sums of money, and any portion of goods and chattels, that have been given to said Synod, or to any person or persons in trust for them, or that hereafter shall be given, sold, leased or bequeathed to said corporation, by any person or persons, bodies politic or corporate, capable and able to make a gift, sale, bequest or other disposal of the same, such moneys, goods, chattels, or other property, to be laid out, disposed of, invested or re-invested, agreeably to the intention of the donors, and in pursuance of the objects, articles and conditions of this act.

SEC. 3. That no misnomer of the said corporation and its successors shall defeat or annul any gift, grant, devise or bequest to the said corporation: *Provided*, that the interest of the party or parties * shall sufficiently appear upon the face of the gift, will, grant or other writing, whereby any estate or interest was intended to pass to the said corporation.

SEC. 4. That the said corporation and its successors shall have power to make, have and use a common seal, with such device and inscription as the board of trustees hereinafter named shall think fit and proper, and to break, alter, amend and renew the same at pleasure.

SEC. 5. That the said corporation and its successors, by the name, style and title aforesaid, shall be able and capable in law to sue and be sued, plead and be impleaded, in any court of law or equity, or before any judge, justice of the peace or alderman, in all manner of suits, complaints, pleas, matters and demands of whatsoever nature, kind or form the same may be, and all and every matter and thing to do in as full and effectual a manner as any other person or persons, bodies politic or corporate, within this commonwealth, may or can do.

SEC. 6. That the board of trustees hereinafter named and their successors shall be, and hereby are authorized and empowered to make, ordain and establish by-laws and ordinances, and to do everything incident and needful for the support and due government of the said corporation, and managing the funds and revenue thereof: *Provided*, The said by-laws be not repugnant to the constitution and laws of this commonwealth or of the federal government, to this act, or to the laws and regulations of the Synod of the Reformed Presbyterian Church of North America (Old School):

SEC. 7. The business of said corporation shall be entrusted to a board of trustees, consisting of six members of the Reformed Presbyterian Church aforesaid (though the Synod of said church, at any regular meeting or session thereof, may increase the board to nine members), one third of whom shall be elected annually by said Synod to serve for three years, on the fifteenth day of June (or at such other time as the said Synod shall determine), to succeed the said corporators who shall constitute the first board of trustees, and whose term of

* Have made application to Legislature to strike out the words "*interest of the party or parties*" and insert instead thereof the words: "*intent of the donor or donors,*" to conform with the original manuscript.

office shall expire as follows, viz., David Gregg and Daniel Euwer on the fifteenth day of June, one thousand eight hundred and seventy-one; Daniel Chestnut and William Wills on the fifteenth day of June, one thousand eight hundred and seventy-two; and Dr. S. A. Sterrett and John A. M'Kee on the fifteenth day of June, one thousand eight hundred and seventy-three. In case said Synod shall fail to elect trustees as hereinbefore provided, the member or members of said board of trustees whose term of office shall or may have expired, shall thereupon be deemed re-elected for the term of three years, and in case of death, resignation, refusal to serve, or other inability or incapacity to serve, of any member of the said board, the remaining members thereof shall have power to fill such vacancies out of the membership of the Reformed Presbyterian Church, the person or persons thus appointed to continue in office until the next regular meeting of the Synod aforesaid, or until the said vacancies are regularly filled by the Synod in pursuance of this act; *Provided, however,* The said Synod shall have power at any meeting to remove from office any member or members of the corporation, and at the same time to fill vacancies occasioned by such removal, by the appointment or election of successors, who shall serve out the unexpired term of the member or members removed, and the vote of the members of the Synod in such case shall be by ballot.

SEC. 8. That the corporation aforesaid shall have power and authority to manage and dispose of all moneys, goods and chattels, lands, tenements, hereditaments and other estate whatsoever committed to their care in trust by said Synod of the Reformed Presbyterian Church, and shall have power to invest their moneys or other property in bonds, mortgages or other real or personal securities, at a rate of interest not to exceed ten per centum per annum; And furthermore the said corporation shall have power and authority to borrow money on bond and mortgage or otherwise, for the support, furtherance or use of the theological seminary, the foreign or domestic missions, or for buildings for religious or educational purposes of said corporation or church, but in no case shall said corporation have power to mortgage or sell the real estate without the consent of the Synod of said church first had and obtained.

SEC. 9. The said board of trustees shall, in all cases, manage the funds and other property or estate belonging to said corporation as in their judgment shall seem for the best interest of the said Synod of the Reformed Presbyterian Church, but in cases where special instructions shall be given to them by the said Synod in writing, under the hand of the synod's clerk, it shall be the duty of the said corporation to act according to such instructions: *Provided,* That the said instructions shall not be repugnant to the Constitution and laws of the United States or of this Commonwealth, or to the provisions of this act.

SEC. 10. That the said corporation may have a president, vice president, secretary, treasurer, and such other officers as the said board of trustees may deem necessary. The treasurer shall be elected by the said Synod of the Reformed Presbyterian Church from the members of the said board, but the other officers (including the treasurer), should the Synod as aforesaid fail to elect, or should the person

so elected refuse to serve, shall be chosen by the members of the said board of trustees from among their own number, and the said board shall have power to appoint a clerk and assign such compensation to any of its officers or servants as their respective labors shall, in the judgment of said board warrant, subject to the approval of the Synod at its first regular meeting. And it shall be competent for the said Synod to determine whether the said treasurer shall enter into an official bond, and if they decide affirmatively, to fix the amount thereof and the number of sureties. It shall also be competent for the said Synod to select one or more reliable banks or banking houses as places of deposit for the funds and securities of the said corporation, and in such case the treasurer shall not be involved in any liability for deposits made in pursuance of such selection.

SEC. 11. A majority of the said board of trustees shall be competent to transact the business of the said corporation, and to make by-laws for the administration of business: *Provided*, That previous to any meeting of the said board for such purposes (not held in pursuance of a previous adjournment), five days' notice thereof shall be previously given by mail or be delivered by hand to each member of the board.

SEC. 12. That the said board of trustees shall keep regular minutes of their proceedings. The treasurer shall also keep a just account of the receipts and disbursements, in a book or books kept for that purpose, and shall, as often as is desired by the said board, exhibit to them the book or books of account and securities, or other property of the corporation, under his charge or control, and render detailed statements of the condition of the several accounts therein, and at every regular meeting of the synod of the Reformed Presbyterian Church render to the said Synod a full and correct statement of the accounts of the corporation and the condition of the property and funds under his control on behalf of the corporation.

SEC. 13. That the said corporation may take, receive, purchase, possess, and enjoy messuages, houses, lands, tenements, rents, annuities and hereditaments, and all manner of real and personal estate, to any amount not exceeding fifty thousand dollars yearly value, exclusive of the annual or periodical collection and voluntary contributions made in the churches under the care of the said Synod, or contributions from any other source, which are not to be funded but to be expended in church operations.

IOWA PRESBYTERY.

THIS Presbytery met at Hopkinton, May 17th, at 10 A. M., and adjourned the same evening.

The following are the only items of business transacted, which are of public importance:

Rev. J. Dodds and elder Jas. Thompson were continued a commission

to organize a congregation near Republican City, Kansas. Calls from Rehoboth on Thos. P. Robb, and from Vernon on D. C. Martin, were sustained and ordered to be forwarded to their respective Presbyteries.

C. D. Trumbull, S. M. Stevenson and D. T. Willson were appointed interim committee on supplies, and requests for supplies were referred to them.

Presbytery adjourned to meet at Sharon the first Wednesday of October, at 10 A. M.
C. D. TRUMBULL, *Clerk*.

ILLINOIS PRESBYTERY.

PRESBYTERY met at Mitchell, Indiana, May 17th, 1871. There were 14 members present.

Rev. A. C. Todd was released from the pastoral charge of Elkhorn, and Rev. W. F. George from that of Churchill. Moderations of calls were granted to Old Bethel, Churchill, Elkhorn, Stanton and Princeton congregations. Organizations were ordered in Sylvania, Mo., and Evans, Colorado. Collections for the home mission fund of Presbytery were ordered to be taken up in all the congregations.

The Treasurer's report is as follows :

1870.	RECEIVED.	1870.	EXPENDED.
May 18	Bloomington cong.,.....\$ 5 00	May 18	Balance overdrawn,,\$ 5 00
Aug. 26	Bethel cong.,..... 14 00	Aug. 26	Paid Jas. Wallace,..... 15 00
" 27	Olathe " 7 10	1871.	
" 29	St. Louis cong.,..... 10 00	Feb. 20	Paid J. Crozier,..... 30 00
Nov. 29	Churchill " 8 20		
Dec. 15	Bloomington cong.,..... 6 00		
	Total,.....\$50 30		Total,.....\$50 00
			Balance,.....\$ 30

The following resolution was adopted in the case of W. J. Gillespie:
WHEREAS, W. J. Gillespie was present as a member of this Presbytery, and took an active part in the business of our last meeting, and yet, in a short time afterwards, in a sudden and unbecoming manner, without assigning any reason to this court, abandoned his pastoral charge, and deserted the communion of this church, thus breaking his ministerial pledges and brotherly covenant, in self-will and without any assigned cause ; therefore,

Resolved, That he be suspended from his office and privileges in the Reformed Presbyterian Church.

Resolved, That, while we do not deny the right of any one to connect himself with that part of the church that he believes to hold the truth, we do feel it our duty to state, that our confidence has been abused and forfeited by the manner in which W. J. Gillespie has separated himself from our fellowship.

J. McCracken, *Clerk*.

NEW YORK PRESBYTERY.

THIS Presbytery met according to adjournment in the 1st church, New York, on May 19th, at 10 o'clock; A. M. The ministerial members were all present except Rev. Messrs. Joshua Kennedy, J. M. Faris, and Prof. J. R. W. Sloane. Elders were in attendance from eleven congregations. The Rev. James Kennedy, installed since the last meeting in the 4th New York congregation, was in his place as a welcome member of the court.

The Rev. D. Gregg was chosen moderator, and D. M'Allister, clerk. J. C. K. Milligan was continued assistant clerk.

A large amount of business was transacted. Among the papers presented was a petition for a new organization in Boston, which it was judged best not to grant. The subject of covenanting was discussed at considerable length and with much interest. To obviate difficulties which presented themselves to the minds of some members of the court, and others in the church, Presbytery, while approving the bond, recommended to Synod to preface it with a statement that would more distinctly define the relation of the church, in the contemplated act of covenanting, to the covenants of our fathers in former days.

The Rev. S. Carlisle was appointed to dispense the Lord's Supper at West Hebron, on the 1st Sabbath of September.

Prof. Sloane was dismissed at his own request to the Pittsburgh Presbytery. In dismissing him, Presbytery expressed its sense of his worth, and its regret in parting with so valuable a member of the court.

It was ordered that the ecclesiastical year, to be observed by all congregations under care of Presbytery, be from May 1st to the close of April. It is important for all congregations to note this carefully, that all financial statements, statistical reports, and the accounts of the treasurer may be completed by the middle of May at the latest.

The treasurer's report gave satisfactory evidence that the balance against Presbytery is being gradually reduced. The following congregations, which had failed to comply with Presbytery's direction to lift collections for the home mission fund, viz., 3d and 4th New York, Brooklyn, 1st and 2d Newburgh, Bovina and Ryegate, were directed to take up two collections during the current year. As the treasury is still overdrawn, all congregations were directed to take up a collection within the ensuing six months. D. M'ALLISTER, *Clerk.*

INSTALLATION.

THE commission appointed by Pittsburgh Presbytery to install Rev. J. M. Johnston, in the congregation of Manchester and Parnassus, met per appointment, at Manchester church, on June 15th, and was constituted with prayer by Rev. A. M. Milligan, convener.

A. M. Milligan preached the sermon from Matt. 20: 18-20, and offered the installation prayer. R. Reed gave the address to the pastor, and N. M. Johnston to the congregation. A large audience filled the church, and gave marked attention during all the services. N. M.

THE ACT OF COVENANTING.

THE long cherished expectations of the church with regard to the duty of covenanting, have been realized. In a way, to us often mysterious, God led us forward to a successful consummation of the work at the late meeting of Synod. With a degree of unanimity beyond our most sanguine hopes, the bond was sworn to and subscribed by the ministers and elders who were present on the occasion. The whole scene was one truly solemn, and we hope and believe that through the divine blessing, the church will receive largely the benefit of it in increased zeal for the cause of Christ among the members, and in her wider extension and firmer establishment. Should she improve the auspicious circumstances in which she is now placed, she will enter on a course of usefulness, that in the future will give occasion to look back with gratitude and thanksgiving to God for his countenance and direction in bringing to a happy result her long continued efforts to bind herself anew to him in covenant.

It may be interesting and useful to take a retrospect of the way by which she has been led, in order to accomplish this work. And if a sketch of a portion of her past history in regard to this matter be ground for humiliation on account of apathy and neglect of duty, it will also give occasion to admire the condescension and goodness of God, and to praise him, that, notwithstanding our sinfulness, he has honored us to lift up our hands and swear allegiance to him.

Some steps were taken, with a view to the renovation of the covenants, shortly before the division of the church in 1833. The movement seems to have begun in Scotland. At a meeting of the Scottish Synod in April, 1830, a committee was appointed "to prepare a draught of a covenant as a means of uniting the different sections of the church in one bond." Rev. A. M'Leod, D. D., of New York, being present, was made a member of the committee, and it is generally understood that he was the writer of the bond reported. That bond was published some time ago in this magazine. It is an able document, but owing to the fact that it was not sufficiently explicit, in regard to the question of the duty of the church to the civil institutions of this land, it was not accepted by our Synod.

Nothing was done in this matter until the meeting of the Synod in 1841, when a petition on the subject, from the session of the congregation of Pittsburgh and Allegheny, led to the appointment of a committee of three ministers and two ruling elders "to prepare a draft of the National Covenant and of the Solemn League and Covenant, adapted to the present circumstances of the church and of the world." This committee reported at the next meeting of Synod in 1843 "a brief formula, acknowledging and defining the obligation of those covenants and endorsing our solemn renovation of them." This document was sent down in overture to the lower courts.

At the next meeting in 1845 the reports of these courts were referred to a committee on covenanting. That committee reported, that the formula was not approved by the church and recommended the appointment of a commission, consisting of two members from each

Presbytery, "to prepare a bond and publish it in overture." This was done, and at the next meeting of Synod, in 1847, a special committee on covenanting, to which the reports on the overture were referred, reported that the bond was not accepted, and recommended "a draft of confessions of sins and of a covenant, prepared by Dr. Willson, as worthy of the consideration of Synod." This was referred to a committee "to insert alterations proposed, make further amendments, and publish it in overture." This was done, and at the meeting of Synod, in 1849, the subject of covenanting was deferred till next meeting. It does not appear that anything was done on the subject at the Synod of 1851.

In 1853 the subject was brought before Synod by a petition from Macedon congregation. That petition and the overture left over from the Synod of 1851 were referred to a committee "to report in regard to the subject at next meeting of Synod, including a draft of a covenant." This committee reported at the Synod of 1855 a bond and confession of sin, which was considered and amended, and a motion to adopt was laid on the table till next meeting, which was appointed to be in the ensuing year, and arrangements were made to covenant in connection with the dispensation of the Lord's Supper. At that meeting the bond was amended and adopted. Synod then resolved to "defer covenanting till some future meeting, that may better suit the convenience of members of the court."

At the next meeting in 1857 it was resolved, "that Synod will hold a special meeting in Allegheny, on the Friday preceding the fourth Tuesday of May, 1859," and the next day was fixed as the time for covenanting. At the time appointed for the special meeting Synod met, and by vote agreed to proceed to covenant on the day following. On that day, however, considering that the minority in the vote of the preceding day was large, Synod resolved, "that no further steps be taken in the matter at the present meeting."

It was not till 1866 that anything further was done on the subject. At the meeting in Rochester that year a committee was appointed "to take into careful consideration the whole subject of covenanting, and report at next meeting of Synod." The bond, to which reference is made at the beginning of this sketch, prepared by the Synod in Scotland, was referred to the committee. At the meeting, the following year, the committee reported a bond, in conformity with what they considered to be the design of Synod, as expressed by the paper referred to them, special in its character, having particular respect to the duty of the church in regard to the government of this country. This was rejected by Synod.

A memorial was presented to Synod at its meeting in 1868 on the subject, and referred to a committee on covenanting. The following resolution, reported by that committee, was adopted: "That Synod appoint a special committee to prepare the draft of a covenant, and make all necessary arrangements for entering on the work of covenanting, without unnecessary delay." That committee, owing to the indisposition of the chairman, failed to report at next meeting, and was continued.

In 1870 the committee reported a draft of confession of sins and bond of a covenant. Both were carefully considered, amended and adopted. The second day of the session of Synod, at its next meeting, was fixed to be the time of covenanting, and a committee appointed to make the necessary arrangements. The draft was sent down to the lower courts in overture. These with few exceptions reported their approval, and when the time came the way was open to go forward with the work.

This sketch brings us back to the point where we started at the beginning of this article. It now remains to make a few observations suggested by the whole subject.

1. The church had all along the conviction that it was her duty to covenant with God. The manifest incongruity of claiming the name of Covenanters, and yet delaying to exemplify the name, was felt to be a ground of reproach. We contended that it was a duty and yet neglected it. A consciousness of this neglect as sinful was often brought home to the hearts of God's people. The delay was less excusable, because it was against light and acknowledged obligation. It was just what was to be expected, that the attention of Synod would be frequently called to the consideration of this duty.

2. There was deep concern lest the duty should not be rightly performed. This will account in part for the caution with which the work was approached. It was felt to be a solemn matter to draw near to God in a service so solemn. By some it was questioned whether the voice of Providence calling to the work was sufficiently clear and distinct. To others the preparation of a bond which would preserve all the attainments of the past and ratify anew the church's testimony, seemed an insuperable difficulty. Again, the coldness and carnality of which all were conscious, and the want of proper fraternal confidence and love among the members of the church, presented to thoughtful mind hindrances of no small magnitude in the way of going forward to perform the duty. It was a trying dilemma. On the one hand was the sin of neglecting a known and important duty; and on the other the danger of doing it so imperfectly as to add to our sin and provoke God to withdraw from us his covenant favor and blessing.

3. The adversary was diligent in his efforts to hinder the church from performing this duty. The more important the observance of any ordinance as a duty and as a means of grace, the more diligent will he be to throw obstacles in the way. We have refrained from adverting to the visible causes that once and again prevented from covenanting when every thing seemed to be in readiness for it. But they who are not ignorant of the devices of Satan, know well what a power for evil he wields even in good men, by working on their corruptions and passions, fomenting jealousy and strife among brethren. It is long since he was first found among the sons of God, when they came to present themselves before the Lord. He is ever on the alert to accomplish his sinister and malignant designs by diverting the minds of the servants of Christ from present duty, to the consideration of matters of minor importance and often of no importance. It suits his purpose well when he can persuade them to lay great stress on "the payment

of the tithe of mint and anise and cummin, if they omit the weightier matters of the law, judgment, mercy and faith."

4. It was only through the divine guidance and blessing that the work was finally accomplished. In spite of the efforts of the adversary and the opposition of our own corruptions, we have been privileged and honored with entering formally, as a church, into covenant with God. Indeed these existing agencies have been wonderfully overruled to prepare for the duty. For had every thing moved forward smoothly we might have sunk deeper into insensibility, and with scarcely the appearance of life performed a mere perfunctory service. God's people were led to watch and pray with greater diligence, by the very causes which were designed to obstruct their way and prevent the performance of the important duty. "He taketh the wise in their own craftiness, and the counsel of the proud is carried headlong."

And is it not worthy of notice that God has allowed the work to be thus delayed till the time that the great enemy with which our fathers contended should receive a fatal stroke, so that when the powers of wickedness in the Old World are fast losing their strength, and their bands by which they bound themselves together are broken, the church in this land should renew her covenant, and with united front and firm purpose go forward in the great work of bringing the world into subjection to Christ her Head? "This also cometh forth from the Lord of hosts, who is wonderful in counsel and excellent in working."

T. S.

TEN YEARS OF CHURCH PROGRESS.

It is always pleasant in the day of prosperity to perform the duty enjoined by the Psalmist: "Walk about Zion, and go round about her: tell the towers thereof. Mark yewell her bulwarks, consider her palaces; that ye may tell it to the generation following." This pleasure is greatly enhanced, if from any cause the progress is unexpected, and in the face of adverse circumstances. Thus it is made a matter of special record that during the successive plagues in Egypt, Israel lost neither person, nor cattle, nor possession; and when their army returned from the destruction of Midian, a special voluntary oblation was brought to the Lord as a *memorial* of the fact that of the men of war there lacked not one.

The last ten years have been, in some respects, a transition period to our church. Many circumstances have been peculiarly trying; and the belief has been widely entertained that if we survived the ordeal, it would be but a remnant, as it were, "two legs or a piece of an ear taken out of the mouth of the lion." At the beginning of the decade the bitterness of partisan feeling, the personal animosities, and the want of brotherly confidence caused by the heat and earnestness of a protracted controversy which well nigh divided the church, were still exerting a pernicious influence. The war question and the adjustment of our relations to the government affected by the abolition of slavery, were chief breakers in the view of some; while in other minds the

slaying of the witnesses, expected about 1866, excited much anxiety. But notwithstanding all this, and the many minor adverse influences which have not failed to affect us injuriously, "grace has been showed from the Lord our God, to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage."

We owe it, therefore, to our covenant God, to the church, to one another and to a host of observers, to review the good providences of our God by which we have been led through such a period, and the results of our labors and struggles in the church and for the cause of Christ. The inadequacy of published records and the meagre statistical reports made, especially during the first five years of the decade from 1861 to 1871, make it impossible to give a full exhibition of our progress. Financial statistics were first published in 1865, and are not always full and accurate, so that no comparison of these can be made except for the last six years, and then only with approximate correctness. Still figures and facts can be culled from our synodical minutes which will throw light upon our church history and prospects, and will help to quicken interest and encourage effort in behalf of our ecclesiastical organization. The following items deserve especial notice :

MINISTERS.

The statistics of 1861 show that there were then in the church six Presbyteries, containing sixty-five ministers, of whom two were foreign missionaries, six without charge, and fifty-seven pastors. The pastors were located as follows : thirteen in N. Y. Presbytery ; four in Philadelphia ; fourteen in Pittsburgh ; five in Rochester ; nine in Lakes, and twelve in Illinois Presbytery, of whom five were west of the Mississippi. Eight of these, R. J. Dodds, J. M'Lachlan, James Milligan, W. L. Roberts, D. Scott, William Sloane, J. M. Willson and S. M. Willson, with one subsequently ordained, J. S. Buck, or nine in all, have been dismissed from their earthly warfare and called home to the heavenly peace and rest. Two who were then ministers, with two subsequently ordained, and two licentiates, have connected themselves with other denominations, and one, then a minister, is now under suspension. Since that date, thirty-four young men have been ordained to the ministry, and seven others are licensed as candidates ; two ministers and one licentiate have acceded to us from the U. P. Church, and one minister has come from the sister Synod of Ireland. Thus the sad loss of fourteen ministers and two licentiates is counterbalanced by a gain of thirty-seven ministers and eight licentiates (though four of these last must return to the Seminary another winter before they can be candidates), giving a net gain in ten years of twenty-three ministers and six licentiates, or more than 35 per cent. So that now, in 1871, there are eight Presbyteries, one of which, and another shortly to be organized, are west of the Mississippi ; the number of the ministry is eighty-eight, of whom one is a foreign missionary (Rev. S. R. Galbraith, a young pastor, is soon to take the place made vacant by the death of Dr. Dodds), two are professors of theology, five are settled in home mission stations, and sixty-eight are pastors ; of the remaining twelve, two

are in ill health, two are engaged in teaching, and three are about to be installed as pastors. Of the pastors, sixteen are in N. Y. Presbytery, four in Philadelphia, sixteen in Pittsburgh, six in Rochester, eight in Lakes, four in Illinois, five in Ohio, and nine in Iowa.

CONGREGATIONS.

There were seventy-four congregations in 1861, with an average membership of 90. The number in 1871 is ninety-four, with an average of 94 members; a gain of twenty, or more than 27 per cent. Of the new congregations, two were organized in New York Presbytery, eight in Pittsburgh Presbytery, one in Rochester Presbytery, two in Illinois Presbytery, and seven in Iowa Presbytery. Only sixty-eight of these have pastors, although three others enjoy pastoral oversight by union with another congregation in sustaining a pastor. Thus there are twenty-three congregations without pastors; and seven mission stations reported by the Central Board, and seven others under the care of the Presbyteries, only five of which enjoy stated ministerial oversight. A number of these vacant congregations are among the best in the church in point of numbers and pecuniary strength, while others are comparatively feeble; they are located as follows: one in New York Presbytery, one in Philadelphia, one in Rochester, six in Pittsburgh, two in Ohio, two in Lakes, five in Illinois, and five in Iowa; one each, in Pittsburgh, Illinois and Iowa Presbyteries are soon to have the pastoral relation constituted. To supply the remaining twenty congregations and nine mission stations, there are only five available ministers and four full licentiates; four others are exercising their gifts this summer, and after another winter in the Seminary, will be eligible to calls. This disproportion of the ministry to the wants of the church leaves twenty places, which have been more or less occupied by gospel laborers, entirely destitute of the preached gospel and the public means of grace, except as they are supplied by depriving others of their enjoyment. There are besides wide fields and inviting, from which the Macedonian cry comes up, but they cannot be entered upon, because "the laborers are few." Repeatedly the inquiry has been made by the church, "Whom shall we send, and who will go for us?" but there are few to respond, "Here am I, send me." Truly, there is in this a loud call to parents and young men to search their heart, lest there be sin cleaving to them in withholding their children and themselves from the work of the Lord. Still it is a healthy and encouraging feature of the church in another point of view, and affects her interests favorably. The tendency of such a state of things is to make the ministry more highly prized, to prompt to more earnest prayer for their increase, and according to the law of supply and demand, to induce many to seek after and enter upon this field of labor, thus made more inviting and more pressing in its claims. And already we see these actually in the advanced salaries of pastors, in the greatly increased interest in the Theological Seminary, and in the number of students attending upon its instructions.

MEMBERSHIP.

The church membership, as reported in 1861, was only 6,719. In 1866 it had become 7,735; and in 1871 it is 8,868. The net gain, being the excess of the additions over deaths, defections, and removals from the bounds of the church, is thus 2,149. The last five years it has been 117 more than the first five, although in the latter period the "purging of roll," not attended to before, had diminished the number by the erasure of many names of persons who had ceased to be under the cognizance of the church. This purging of the roll enhances the estimate we must make of the additions to the church, while it is painful to think that so many are thus proved indifferent to or unworthy of her privileges. For two years this has had a formal place in the statistical tables, and the number thus reported in 1870 was 115, and in 1871 was 101. The deaths for the same years were 154 and 128. The spirit of change is manifest in this, that in 1870 there were 361 dismissed, and 350 received by certificate; and in 1871 there were 394 dismissed, and 341 received. Here then the gain is 32 per cent., and though it suggests the inquiry, "By whom shall Jacob arise, for he is small?" yet we may not forget the promise, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

CONTRIBUTIONS.

The most cheering fact in our history is the rapid and steady progress in liberality which has been made, evincing a growth in grace and heartiness in support of the gospel which calls for devout thanksgiving to God. In the minutes of 1861 the only financial item given, is the reports of the treasurers of the public schemes. These show that for the *two years*, from 1859 to 1861, \$13,881.63 was the amount thus contributed, or about one dollar per member annually. In 1864 the treasurers reported \$10,746 as contributed to the various schemes. In 1865 the first financial statistics were published. For that year the total contributions were \$90,442.39; for the public schemes, \$16,371.38. In 1866, total, \$104,916.64; schemes, \$16,637.74. In 1867, total, \$123,097.34; schemes, \$20,576.52, increased by a special call for mission building in Syria. In 1868, total, \$134,180.22; schemes, \$15,734.69. In 1869, total, \$144,109.28; schemes, \$16,298.25. In 1870, total, \$148,288.89; schemes, \$17,965.91. In 1871, total, \$169,356.64; schemes, \$16,435.44.

The average rate of contributions for members in 1866 was to all purposes \$13.69, and to public schemes, \$2.15, or double what it was in 1861. The Presbyteries varied as follows; Ohio, \$15.94; Philadelphia, \$15.67; Rochester, \$15.66; New York, \$14.25; Iowa, \$12.93; Illinois, \$12.92; Lakes, \$12.26; Pittsburgh, \$11.95. In 1871 the rate per member to all purposes is \$19.09, or an increase in five years of nearly 40 per cent., while to public schemes it is only \$1.85, a decrease of thirty cents per member. In the different Presbyteries the rates varied as follows: Pittsburgh, \$28.47, of which \$1.45 or about one-twentieth was for public schemes. New York, \$24.72; schemes, \$4.28, or about one-sixth. Philadelphia, \$23.15; to schemes

\$2.50, or about one-ninth. Rochester, \$12.61; to schemes, \$1.55, nearly one-eighth. Illinois, \$11.25; to schemes, \$1.41, about one-eighth. Lakes, \$11.01; to schemes, \$1.14, more than one-tenth. Ohio, \$9.-86; to schemes, \$1.45, more than one-seventh. Iowa, \$4.87; to schemes, \$0.35, about one-fourteenth. The rate of Pittsburgh Presbytery is much increased by one congregation, which has erected a new church and contributed over \$1.00 per member; the average of the other congregations of the Presbytery is \$19.76. The average of Lakes Presbytery is reduced by the failure of one congregation to report its contributions; that of Illinois still more by the failure of two; and that of Iowa is most of all by the failure of *seven* congregations, whose membership is given in each case. The average of the congregations in Iowa Presbytery reporting in full, is \$10.98; to schemes, \$0.80, nearly one-thirteenth. The Philadelphia Presbytery contributes to foreign missions \$1,028.94, and to all the other schemes only \$749.44; the Rochester Presbytery, \$435.25 to foreign missions, and only \$460.46 to all other schemes; and the Pittsburgh Presbytery \$1,500.85 to foreign missions, and \$2,043.75 to all the other schemes; the other Presbyteries show slight partialities, but approximate very closely to the relative claims of the various schemes as estimated by the finance committee.

There is a large proportion of the congregations which fail to contribute to one or more of the public schemes of the church. Only 25 congregations this year have taken up collections for all the schemes. There are 20 congregations which give nothing to foreign missions, 26 which give nothing to the seminary, 39 give nothing to home missions, and the same number withhold from national reform, 44 give nothing to the education fund, and 49 give nothing to church extension.

The entire contributions steadily increase year by year, while those to public schemes vary only slightly in amount, but show a decrease in the average rate per member. This clearly is not from want of interest in public schemes, as the following facts will show. The schemes inaugurated between 1861 and 1866 are welcomed by a *double rate* of contributions. As annual reports show, all the schemes, except the freedmen's mission, have been adequately sustained. The freedmen's mission by withdrawal into winter quarters had ceased to demand contributions, and the new schemes, national reform and education, made but small drafts upon the liberality of the church. In the other direction *twenty* additional congregations demanded running expenses, *twenty-four* more ministers claimed support, and many new church buildings have been erected. These twenty congregations and their entire contributions, which of necessity are almost wholly given to home purposes, are the immediate fruit and outgrowth of the home missions and church extension schemes, and if added to these, as they should be to make the comparison fair, it would be seen that devotion to our public schemes has not flagged, but as the result of prosperity has been turned into new channels, so as to "strengthen the stakes," that we may successfully "lengthen the cords." In the faith that the church would not be wanting in this direction, and I doubt not with

personal resolution of each member to do his part to succeed the forward movement, Synod arranged for the erection of a theological seminary building, the enlargement of the foreign mission, the resuscitation of the Southern mission (to the freedmen), and the prosecution of national reform by an efficient agent who will give his whole time, thought and effort in securing system, organization and co-operation among the volunteer workers along the whole line. The Board of Education also by wise and efficient effort and the liberal patronage of the church, have given to Geneva Institute a reorganization and corps of teachers which promise good results in preparing a ministry for the church. Next year's reports are confidently awaited to make good our hope.

SALARY OF PASTORS.

This was not reported in 1861, but it is well known that few if any city pastors received more than \$1,000 a year, and country pastors more than \$500; while many received much smaller sums and were driven to the fields and secular employments, to the serious injury of the church by diminished pastoral effort and efficiency. And here it must be understood that the ablest minister must have a comfortable support and a good supply of books and appliances for his work, unless with Egyptian taskmasters we make the impossible demand, "fulfil your works, your daily tasks, as when there was straw," that we may almost as hopefully look for "grapes of thorns, and figs of thistles," as expect "the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ" from pastors and teachers who are troubled on every side with anxious cares about the means of paying for house rent, food and clothes, and are robbed of the ordinary comforts of life. It is doubtless time that an earnest ministry will call out the liberality as well as the other graces of the people, but it is often true that the parsimony of a congregation *starves out* the spirit and zeal of a pastor; and the taunt, "poor preach, poor pay," should more frequently be "poor pay, poor preach." Any change for the better, then, not only brings comfort to the ministry by an honest remuneration, but gives profit to the people in a better pastoral oversight, and a right to claim a higher standard of qualification and a fuller measure of activity from the pastor in gospel ministrations.

In 1866 there were 16 city congregations giving an average salary of \$1,231.22, two giving \$4,000 each, and one giving \$550; there were also 42 country congregations giving an average salary of \$521.28, one giving \$1,000, and one only \$100; thus there were in all, as reported, 53 congregations giving a general average for city and country of \$717.13. The average of New York Presbytery was: city, \$1,364.28; country, \$412.14; general, \$923.28. In Philadelphia: city, \$1,286.62. In Rochester: city, \$775; country, \$597.08; general, \$668.25. In Pittsburgh: city, \$1,500; country, \$570.66; general, \$668.60. In Ohio: country, \$530. In Lakes: city, \$773; country, \$412.14; general, \$457.25. In Illinois: city, \$1,180; country, \$1,576.57; general, \$652. In Iowa: country, \$509.90.

In 1871 there are 19 city congregations giving an average salary of \$1,831.09, the two largest salaries \$3,500 each, and the two smallest \$800 each; there are 53 country congregations giving an average salary of \$639.62, the largest \$1,300, and the smallest \$200 in gold; thus 72 congregations report an average salary of \$954. In New York Presbytery the average is: city, \$2,225; country, \$625.37; general, \$1,425.18. In Philadelphia: city, \$1,500. In Rochester: city, \$1,000; country, \$600; general, \$733 $\frac{1}{2}$. In Pittsburgh: city, \$2,166 $\frac{2}{3}$; country, \$720; general, \$975 $\frac{1}{2}$. In Ohio: country, \$547 $\frac{2}{3}$. In Lakes: city, \$1,221 $\frac{1}{2}$; country, \$588; general, \$667 $\frac{1}{2}$. In Illinois: city, \$1,269; country, \$683.80; general, \$757. In Iowa: country, \$597.

The increase in the average salary in five years is, therefore, in the city congregations, \$600, or 48 per cent.; country \$118, or 22 per cent.; general \$237, or 33 per cent. This is a goodly advance, and brings the standard of ministerial support among us into favorable comparison with that of other denominations; but as yet is only a step in the right direction. The newly-settled pastors in most cases have the largest salaries, though many congregations in both city and country did not wait till necessity was laid upon them to accord their pastors a better support. There are still *twelve* pastors whose salary is less than \$500, and *eleven* others, that are just that sum. These *twenty-three* congregations cannot all plead inability; some of them are small and, I presume, poor, but I cannot imagine them to be wholly blameless; surely, while the pastor is sowing unto them spiritual things, they do not allow him to reap their carnal things. These pastors are models of uncomplaining endurance; but perhaps they do not preach from the text, "see that ye abound in this grace also," or possibly they do not give themselves wholly to the gospel, but make it subordinate to worldly pursuits. Whatever may be said of some of these brethren, I know that others deserve our sympathy far more than they merit reproach, nay, that some of them have claim to special honor for large exercise of the spirit of the Master, who became poor that he might enrich us. Surely it is time the church should take action to secure something like an equality in this matter. If the fault is in the minister, the Presbytery has the power and should take the responsibility of removing a man who from want of gifts or from worldliness of mind is repressing the liberality or destroying the life of his congregation. If the wrong is in the people, Presbytery still has a remedy, and if they cannot be aroused to do their duty, the pastor should be relieved from the obligation of ministering to a thankless and self-seeking people. But if it is in any good degree the misfortune of a poor people and a devoted pastor, which the Presbytery cannot relieve by a sufficient supplement, the case needs but be presented to Synod and prompt relief will be given.

In these figures there may be some slight inaccuracies, but they are sufficiently correct to give a clear idea of the condition of the church. There is much which they reveal, that calls to humiliation, but far more that compels the exclamation, "Ebenezer, hitherto the Lord hath helped us." "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee,

and of thine own have we given thee." Let us each gird on the whole armor of God, and so perform our duty, that whoever may live and attempt a similar task in 1881, may find "the day of small things" wholly past, and have only to record the "great things" the Lord has done for us.

J. C. K. MILLIGAN.

Walter T. Miller, Treasurer, in account with Reformed Presbyterian Church.

1870.	CHURCH EXTENSION.	DR.
July 16.	To cash paid Rev. Josiah Dodds, for Winchester cong...	\$300 00
" 27.	" " " a proportion to Lake Reno cong.....	500 00
Oct. 22.	Remitted W. W. M'Millan appropriation to Olathe and Pleasant Ridge cong.....	700 00
" 28.	Paid Joseph Manners, for Walnut City cong.....	700 00
1871.		
Mar. 8.	Paid Alexander Mahaffey, for the use of cong. at West Hebron, Washington Co., N.Y.....	150 00
Apr. 5.	Paid Manchester and Parnassus cong. appropriation per A. B. Copeland, treas.....	700 00
	To balance new account	281 05
Total.....		\$3,331 05

W. W. Keys, Treasurer, in account with the Reformed Presbyterian Church.

1870.	NATIONAL REFORM FUND.	DR.
May 20.	Cash, travelling expenses, Rev. H. H. George.....	\$ 48 25
" "	" " " J. S. Milligan.....	38 45
" "	" " " N. M. Johnston.....	3 00
" "	" " " J. W. Bain.....	3 00
" "	" " " T. P. Stevenson.....	32 00
" "	" " " Rob't. Hutcheson.....	8 00
June 29.	" " " John F. Quarles.....	70 00
July 20.	" " " ".....	30 00
Aug. 1.	" postage (T. P. Stevenson).....	10 82
" 20.	" travelling expenses, Jno. F. Quarles	50 00
" "	" " Jno. M. Sloane.....	100 00
Sept. 10.	" " " Jno. F. Quarles.....	50 00
" 16.	" postage on tracts, &c. (T. P. S.)	3 58
Nov. 7.	" travelling expenses, Jno. M. Sloane.....	100 00
" 18.	" printing envelopes, &c., (T. P. S.).....	5 50
1871.		
Feb. 14.	" paid S. Agnew, per order T. P. Stevenson.....	16 50
	Balance, due bill, T. P. Stevenson, 1869, Dec. 10.....	\$197 48
	Cash on hand.....	151 55
		349 03
		\$918 13

S. Carlisle, Treasurer, in account with the Reformed Presbyterian Church.

1870.	THE M'KINNEY FUND.	DR.
June 3.	Cash paid Miss M'Kinney at different times.....	\$276 30
Balance in treasury.....		\$146 13

**FUND FOR THE WIDOW AND CHILDREN OF THE LATE
REV. R. J. DODDS, D. D.**

1871.			
May	18	Alex. Munn of N. York, per W. T. Miller,.....	\$ 10 00
"	"	H. Hetzemeyer " " " ".....	5 00
"	22	Thomas Brown, Treas., being amount contributed by the three congregations in Phila.,.....	608 00
"	23	Central cong., Allegheny, per D. Gregg,.....	100 00
June	6	Dr. R. J. Ritchie of 2d cong., Phila.,.....	10 00
"	9	Salem, former pastoral charge of the late Rev. R. J. Dodds, D. D., per Rev. A. J. M'Farland,.....	\$204 60
"	"	Additional from do., per Rev. B. M'Culloch,.....	26 00
			<hr/>
"	"	Rev. B. M'Culloch,	230 00
"	"	Lind Grove cong., per Rev. C. D. Trumbull,.....	5 00
"	"	Salt Creek cong., per D. Gregg,.....	72 00
"	"	Mrs. Jane Porterfield, Macedon,.....	54 40
"	"	Mrs. Jane Porterfield, Macedon,.....	5 00
"	"	Additional from Slippery Rock, per Rev. J. O. Smith,.....	1 00
"	"	" 3d cong., per R. Forsythe,.....	1 00
"	"	Fem. Miss. Soc., 3d cong., Phil., per Rev. R. J. Sharpe,.....	10 00
"	"	Mrs. Mitchell, per Rev. P. H. Wylie,.....	2 00
"	"	Baltimore cong., additional, per J. D. Cummings,.....	41 00
"	"	South Union cong., North Branch,.....	\$30 00
"	"	Rev. J. Galbraith,.....	5 00
"	"	Robert M'Knight,.....	5 00
			<hr/>
Total, being additional from Rev. J. Galbraith,.....			40 00
All receipts of June 9th, per Rev. S. O. Wylie.			
Additional from Ramsay, per Rev. R. Shields,.....			1 50
Bethel cong., per Rev. D. S. Faris, \$1; Rev. J. Faris, \$1,.....			2 00
2d Miami cong., per Rev. Wm. Milroy,.....			84 00

**FUND FOR THE BENEFIT OF THE FAMILY OF THE LATE
REV. R. J. DODDS, D. D.**

June	23.	Cincinnati, Ohio, cong., per Jas. Y. Thompson,.....	\$234 70
July	1.	Mrs. Jane Sterrett, of 2d cong., Philadelphia,.....	10 00
"	11.	Robert Lowry, Greensburgh, \$2; Mrs. Lowry, \$2; M. J. Lindsay, \$2; Miss M'Kelvey, \$1; Mrs. Alls- worth, of New Alexandria, \$5; total, per Rev. T. A. Sproull,.....	12 00
June	20.	Robert Carns, per W. T. Miller,.....	10 00
"	"	A friend, per R. Carns, " ".....	2 00
"	"	James Hooks, of N. York, " ".....	5 00
"	"	The widow's mite, Crawfordsville, Iowa, per Rev. T. P. Stevenson,.....	3 00
"	26.	Mrs. Faris and others, in Washington, Iowa, per Rev. T. P. Stevenson,.....	5 00
"	14.	James Carson, of Oil Creek cong., Neilsburgh branch, \$5; and from 13 members of same cong., \$14.25, total, per Rev. D. Reid,.....	19 25
"	9.	Bovina cong., per Rev. J. Kennedy,.....	59 00

The following sums designated for Mrs. Dodds:

June	12.	Mrs. J. B. Johnston, of St. Clairsville, Ohio, per Rev. J. C. Boyd,	5 00
"	"	Mrs. Flora Stevenson, of Utica cong., per do.....	1 00

WILLIAM BROWN, Treasurer.

RECEIPTS FOR FOREIGN MISSIONS.

1871.

May	13	Samuel Strong, of Ryegate, \$4; Lucinda Strong, 4; Jas. Baird, \$1; per Rev. J. M. Beattie,.....	\$ 9 00
"	19	By cash, being the bequest of the late Mrs. A. Douglas of Bovina, New York, which is balance in full of said bequest, paid by Andrew Knox, executor,...	246 50
"	22	Lillie Hobbie of Kortright, aged 4 years, per H. Floyd	1 00
"	27	First cong., Phila., per Wm. McKnight,.....	250 00
June	5	Ladies' Miss. Soc. of 1st cong., Phila., per Miss Jennie McKnight,.....	50 00
"	8	Estate of Hugh Glassford of New York, per Alex. McNeill, bequest for missionary buildings.....	20 00
"	"	Miss Carrie R. Brown of Mercersburgh, per Rev. J. Kennedy,.....	1 00
"	"	Collected by Lizzie Morrison, St. Louis, per Rev. J. McCracken,.....	7 50
"	"	North Union, per Rev. J. Galbraith,.....	50
"	"	Young Lady of Manchester and Parnassus cong.,.....	10 00
"	"	Sab. School of York cong., N. Y., for education of Syrian girls, per Rev. S. Bowden,.....	58 00
"	"	Crawford Miss. Soc., Baltimore cong., per Miss Nancy Smith, Treas.,.....	26 75
"	"	A Friend, per Rev. R. Z. Willson,.....	50 00
"	"	D. G. Thompson, licentiate, a	5 00
"	"	R. A. Renfrew, Corococheague, Pa.,.....	5 00
"	"	Mrs. McConkey, Central cong., Allegheny,.....	3 00
"	"	Bequest of Mrs. Nancy Stitt,.....	100 00
"	"	A Covenanter, for educating Syrian girls attending the Mission School,	100 00
All the above amounts of this date received by hands of Rev. S. O. Wylie.			
"	12	J. N. McKelvey of Utica, O., per Rev. S. O. Wylie,	5 00
"	"	A. B. A. of Utica, O.,.....	5 00
"	13	Mrs. Mary Brown, Pleasantville, per Rev. D. Reed,	5 00
"	"	William S. Young, Phila., per Rev. D. B. Willson,...	10 00
WILLIAM BROWN, Treasurer, 1635 Locust street, Phila.			

APPOINTMENTS OF LAKES PRESBYTERY.—*Southfield*: D. G. Thompson, all July. S. J. Crowe, 4th Sab., August. S. R. Hill, 1st and 2d Sabs., Sept. M. Wilkin, 3d and 4th Sabs., Sept., and 1st and 2d Sabs., Oct. John Wallace, 3d and 4th Sab., Oct., and all November.—*Nori*: M. Wilkin, 1st and 2d Sabs, Sept. John Wallace, 1st and 2d Sabs., Oct. J. L. McCARTNEY, *Ch. Com.*

OUR supply of July and August Nos. is exhausted. Any subscriber who has a copy which he does not wish to preserve, will confer a favor by forwarding to us. Back Nos., except July and August, have been sent in all case as requested. If not received, the fault is with the post-office department.

CANADA subscribers will please observe, when only \$1.00 is sent for subscription, credit is not given for a full year. The price is \$1.12 per annum. The neglect of some to send the amount for postage, 12 cents, accounts for the change in the month to which credit is given.

COMBINED SERIES,

VOL. IX.—No. 10.

THE
Reformed Presbyterian
AND
Covenanter.

OCTOBER, 1871.

CONTENTS.

	Page
Covenanting: What is the Immediate Call of Congregations to this Service?	289
Dead to Sin.....	293
Peace	295
Notes from Abroad.....	295
Minute of the Joint Committee of the Original Secession and R. P. Synods	299
Jamie Douglass.....	301
Missionary.....	302
The Church in the West.....	302
Annual Report of the Ladies' Missionary Society of the R. P. Congregation of Pittsburgh.....	309
Annual Report of the Ladies' Missionary Society of Rochester Cong.....	309
Meetings of the R. P. Synods in Scotland and Ireland.....	311
Covenanting.....	314
Pittsburgh Presbytery.....	315
New Organizations.....	317
Obituaries.....	318

THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
—*Phil. 3:16*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*John 1*

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EDITORS' ADDRESS, "ALLEGHENY, PA."

June 21st, 1871, rec'd of Parnassus and Manchester congregation, per Rev. H. H. George, for Education Fund, \$8.27.

D. BOYD, *Treasurer*, Bellefontaine, O.

APPOINTMENTS IN PITTSBURGH PRESBYTERY.

Bear Run, October, 4th Sabbath, Crozier. *Mahoning*, October, 3d Sab., Crozier; Nov., 1st Sab., T. A. Sproull. *New Castle*, Oct., 2d Sab., Crozier; Nov., 2d Sab., Black; 4th, McFall; Dec., 2d Sab., McAuley. N. M. Johnston and J. J. McClurkin, each one Sab., discretionary. *Pine Creek*, Oct., 1st Sab., Slater; 3d, R. Reid; Nov., 1st Sab., J. M. Johnston; 3d, T. C. Sproull; Dec., 1st Sab., Black; 3d, T. A. Sproull. *Rehoboth*, Elder, three days, discretionary. Hunter is appointed to moderate, when requested, a call in Pine Creek congregation; R. Reid in Mahoning and Bear Run, and Elder in Rehoboth. R. Reid is appointed to preside in the act of covenanting in Bear Run and Mahoning congregations. The Committee on Supplies are authorized to arrange for covenanting in other vacancies, when requested. Vacant congregations and missionary stations will please notify the committee of supplies before Nov. 15, if any requests for preaching are to be made in addition to those made at Presbytery, or any change is desirable. The scale for Jan., Feb. and March, will be published in the Dec. number.

J. W. SPROULL, *Ch. Com. Sup.*

APPOINTMENTS IN ILLINOIS PRESBYTERY.

J. M. Auley, Elkhorn, Sept. 4th and Oct. 1st; Churchill, Oct. 2d and 3d; Old Bethel, Oct., 1st and 5th. M. Wilkin, Princeton, Nov. and May, 1st, 2d and 3d; Elkhorn, Dec. and April, 3d and 4th; Churchill, Jan. and March, 4th, and April, 1st and 2d; Old Bethel, Feb. and March, 1st, 2d and 3d. Wm. F. George, Old Bethel, Jan. 4th, April 1st, and Oct. 4th, and Oct. 5th dispenses the Lord's supper; Elkhorn, Feb. 1st and March 4th. D. J. Shaw, Princeton, Dec., 1st and 2d, Jan. 3d and 4th. D. S. Faris, Old Bethel, Dec. 1st and 3d; Elkhorn, Jan., 1st and 3d, Feb. 3d; Churchill, Feb. 1st, and to dispense the Lord's supper in Elkhorn, on Oct. 4th. Jas. Wallace, Elkhorn, Nov., Churchill, Dec., Old Bethel, Jan., 1st and 2d. J. McCracken, to dispense the Lord's supper at Churchill, on Oct. 3d.

J. MCCracken, *Clerk*

RECEIPTS FOR HOME MISSIONS

1871.		
May 17,	Int. and premium on \$200 U. S. registered bonds, due 1st inst.....	\$ 6 68
18,	Wm. Brown, dec., bequest.....	\$500.00
	Less collateral and U. S. legacy tax, 11 per ct. 55.00—	445 00
19,	Mrs. A. C. Douglas, Bovina cong., last instalment of bequest, pr Andrew Knox, Ex.....	246 50
20,	Bovina, per Rev. J. Kennedy	22 60
23,	Bethel cong., per Rev. D. S. Faris.....	1 00
29,	Walton cong., per D. McAllister.....	13 54
June 1,	Monongahela, per Rev. J. W. Sproull.....	10 00
	D. G. Thompson, (student)	5 00
17,	Reno, Minn., per D. C. Faris	\$21 81
	Round Prairie, per "	18 53
		39 84

\$790 16

DANIEL KUWER, *Treasurer*.

TREASURER'S REPORT OF N. Y. PRESBYTERY.

RECEIPTS.—1870. Oct. 26, Kortright cong., \$10; Walton cong., \$16; Oct. 27, Bal. in hands of Rev. R. Z. Willson, \$49.66; Nov. 18, Rev. J. M. Faris, \$16; Topsham cong., \$14; Dec. 23, 1st New York cong., \$30; 2d New York cong., \$94.85; 1871, Feb. 1, Rev. R. Z. Willson, \$12.83; March 10, Boston cong., \$9.66; April 14, East Craftsbury cong., \$10; 21, Coldenham cong., \$6.50; 27, 2d New York cong., \$143.86; May 1, Walton cong., \$25; 13, Kortright cong., \$15; 18, White Lake cong., \$9. Total, \$460.86.

DISBURSEMENTS.—1870. Oct. 25, Treasury overdrawn, \$540.24; 26, Rev. J. M. Faris, \$150; D. B. Willson, \$32.88; W. McFarland, \$5; 27, D. M. Fall, \$39; 1871, Feb. 1, rent of hall for June, 1870, \$29.16. Total, \$795.78. Treasury overdrawn \$334.92.

Respectfully submitted.

J. WIGGINS, *Treasurer*.

T H E

Reformed Presbyterian and Covenanter.

VOL. IX.

OCTOBER, 1871.

No. 10.

COVENANTING.

WHAT IS THE IMMEDIATE CALL OF CONGREGATIONS TO THIS SERVICE?

Exod. 14 : 15. "Speak to the children of Israel that they go forward."

It is conceded that covenanting is not an ordinary service, having its stated intervals of regular routine, like the Sabbath day. Being an ordinance of the new dispensation, in common with the old,* it is to be regulated, as of old, by the call of Providence, rather than by measured periods. Still we must know something of the *time*. "Whatsoever is not of faith is sin."

I. There are some persons who consider that each generation, at least, should engage in that work. It must be acknowledged that the word of truth gives strong indications in that direction. Ps. 105 : 8, &c. "Which covenant he made with Abraham ; and his oath to Isaac ; and confirmed the same to Jacob for a law—to Israel for an everlasting covenant." A memorial of this covenant to the next generation, in one of its aspects, we have in Ps. 81 : 4. "For this was a statute for Israel—a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt."

It is worthy of note that the covenant was renewed more than once, with each of the fathers. Passing the "promises," often repeated to Abraham, we have the formal covenant with him in Gen. 15, when "the smoking furnace and the burning lamp passed between the pieces," according to Jer. 34 : 18, 19 ; again in ch. 17, where "he gave him the covenant of circumcision," according to Acts 7 : 8 ; and yet again in ch. 22, "when he had offered Isaac his son upon the altar," Jas. 2 : 21. The same covenant is renewed to Isaac in all the particulars, ch. 26 : 2-5 ; and again, some considerable time after, vs. 24. In Jacob's life, we have two notable transactions of the same kind ; one in ch. 28 : 18-15, when he saw the ladder erected on the earth ; and the other, ch. 35 : 9-15, on his return from Padan Aram. Twice, or thrice, in the long life of a patriarch, is not more frequent than once in our short-lived generations.

* Is. 19 : 18-21 ; 44 : 5. Jer. 50 : 5. 2 Cor. 8 : 5,

Their circumstances while in Egypt were not favorable for their covenanting, but they were engaged to the Lord as soon as possible after their deliverance, Ex. 24: 4-8, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Just forty years after, we find in Deut. 29, "The words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." Did we take into account nothing more than the length of time since we renewed *our* covenants, it is manifestly the time to renew them again. Long, long were the periods, sometimes, in Israel. Alas for them! alas, for ourselves! Only five years between the National Covenant of 1638 and the Solemn League of 1643! Blessed results! May the Lord bestow on us some such favors!

II. The issuing of our "Testimony," in 1807, was a solemn call to covenanting. The direction in Is. 8: 16, "Bind up the testimony; seal the law among my disciples," may have a shade of meaning different from the modern use of the terms; but the analogy is close enough to suggest the sealing, by an act of solemn covenanting. It was felt to be so at the time; but they lacked opportunity: there was no synod till 1811, though constituted *pro forma* in 1809. There was much rubbish to be removed; and the invasion of the country in 1812 made it impracticable to give suitable attention to the subject—musket, bayonet, and "war sermons," being the order of the day. Years had to be spent "in the battle of the warrior, with confused noise, and garments rolled in blood." Is. 9: 5. As soon as the atmosphere was clear of smoke and dust, the synod went vigorously to the work of binding up again, in order to the sealing. Drafts were prepared for worship, government, discipline, and a covenant (1819). But while these were being matured, Satan hindered the work—difficulty arose from an unexpected quarter—New Light glimmered, gleamed, burst forth, and not only were there fears without but fightings within, which resulted in the division of 1833. None of all these events either weakened the "call," or dulled the hearing: the church felt her obligation all the time; but standard-bearers had fainted, and lines had deserted. Still she was not so desolate as Jerusalem, painted in the Lamentations; when "the city was broken up, and ALL the men of war fled by night, by the way of the gate between the two walls." 2 Kings 25: 4. No. There were some left. Many yet living remember the city of New York after the fire of '36; and Pittsburgh in '45. There was broad desolation; there was strength enough to recover; but it required time. So with us. The builders went to work on the wall; they had a mind to work too; but they did not attain the success of Nehemiah's workmen. There was diversity of mind about the form of a bond: should we have a new one, or merely accommodate the old to our present surroundings? This and other items might have been happily disposed of; but most unfortunately one trod on the toes of another, and we became involved in the difficulty about the deacons—a controversy uncalled for at the first; conducted with acrimony on both sides; accomplishing some good, and much evil; and in which each party must bear about an equal amount of blame.

The shaking of the social fabric outside our own pale, anterior to, and throughout the slaveholders' war, claimed largely the attention of Covenanters; and while the result was a triumph to our principles, there was much embarrassment during the process.

Each and every turn of these events only added distinctness to the "call;" and now, when we have reached the first breathing time—when there is peace without, and calm of some sort within, it would be daring too much to neglect the ordinance any longer. When our testimony was issued, we were entered on a new field of action; in the midst of a young nation just emerged from minority, and *fighting for existence*. Through its entire history we have watched it with interest—sometimes hopeful, sometimes despondent; till we see it now a mighty empire; standing among the nations, not second to England, or to Prussia: rivalling the grandest in wealth, in power, in honor, in variety of soil, of climate, and of people; in resources, in influence, in privileges; in — yes — in wickedness.

We have work before us; we have it all around us; we have left much behind us. "Show us thy mercy, O Lord, and grant us thy salvation." "God speaketh once, yea, twice; yet man perceiveth it not." Let us hear what the Lord is speaking.

III. *We are as ready now as we are likely to be while we neglect the duty.* "Come, and let us join ourselves to the Lord in an everlasting covenant."

True, there are difficulties, objections, obstructions; but when? where? what? Was there ever anything without them? What, then, is to be done? Get ready first. Well, we have been getting ready for SIXTY years, last May; that ought to suffice. What then? Just as we do in every other enterprise—the great obstacles, remove from the path; the smaller ones, step over; the others, roll before us to the sea, and let them be swept away.

It is told of old Dr. Abernethy, that he had a patient not doing well. The doctor directed that the servant prepare a tub of *aqua tepida*, and with a cloth rub him all over. The patient replied, It looks as if you wish me to wash myself. Well, says the doctor, it is liable to that objection.

Jonah's gourd, and Solomon's temple, had, each of them, its objection; yet they had to put up with them. What are the things that we need, in order to remove "that objection?"

1. We want harmony—harmony of sentiment, in some things; harmony of feeling towards one another, and harmony of action among ourselves. Without waiting to discuss the amount of this want, and fully recognizing the different kinds of peace—the cry of "peace," while there is none; the peace of God, which passes understanding; and the lull before the storm: it may be safely said that the church has scarcely ever been better in that respect, than now. Suppose we step over this in the meantime, and do the best we can by an earnest devoting of ourselves to God, and to one another. There ever has been, and ever will be some diversity, while the church is in the wilderness—perhaps while in the world.

2. We have not a due feeling of the solemnity of the ordinance

itself. Perhaps that is true of all the other institutions of the gospel. Who ever sat down at the Lord's table with *due* solemnity? Who entertains, while in health, a proper feeling in regard to death? All this is much to be deplored; Jer. 50: 4, "Going and weeping, they shall go and seek the Lord their God." Oh! but we will soon break our covenant. If that be the *intention* of any one, let such a one not go forward. That is really an obstacle to the person, but should not deter others who have *better* intentions. Yes, but the best have their failings—their sins of infirmity. True, and this is one mode of resistance to such infirmities. What are the ingredients of a covenanting frame? An honest purpose; an earnest endeavor; a hope of reasonable success. Ps. 119: 57—"I have said that I would keep thy words;" v. 69, "I will keep thy precepts with my whole heart;" v. 106, "I have sworn, and I will perform it, that I will keep thy righteous judgments." Is there anything more, when all this is done in dependence on himself? Every failing of a believer is not a breach of covenant, in the full sense. Rehoboam sinned greatly, and suffered for it; Jeroboam broke the covenant, when he set up the calves, and Jehoiakim, when he cut up the Bible with his pen-knife and cast the leaves into the fire, Jer. 36: 23. Those who are jealous of themselves are in a beter frame than Peter was; they have a high estimate of the ordinance. Roll this before us. "They that sow in tears, reap in joy." "Speak to the sons of Israel, that they *MOVE*"—"draw the tent pins." (Heb.)

3. *We are far behind in spirituality, and in the things of God generally.*

So are all his people; so have they ever been—far behind his requirements; far behind some favored individuals; far behind some special periods; far behind what we hope to attain; very far behind what we desire. This is the great obstacle—the one to be rolled off. But is it not something to know ourselves, and feel our wants? Confession of sin is one of the leading preparations—Nehemiah 9, throughout; vv. 37, 38, "We are in great distress. And because of all this, we make a sure covenant, and write it, and over the sealing are our princes, Levites and priests." (Margin.)

Covenanting is usually considered the fruit of the Spirit, and so it is; but, like all other fruits, it is expected to yield fruits in return. It is a means, as well as an end; Jer. 50: 4, 5—"They shall go and seek the Lord their God. They shall ask the way to Zion. . . Come and let us join ourselves to the Lord in a perpetual covenant." The covenanting that is not done by the Spirit in some degree, will bear no fruit; neither will any other service. Shall we, then, give up prayer and praise, preaching and hearing, and turn Quakers at once? Or shall we only give up this ordinance now, some other one again, and so on till we arrive at the same point? The latter is, I believe, the plan of the "broad church," according to latest improvements. Much better take that suggested in Is. 8: 15, &c., even though many of us should stumble and fall, and be broken, and be snared, and be taken. "Bind up the testimony. SEAL the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob; and I will look for him."

"Let no man take THY crown." If we do not improve our vantage ground in this matter, we will lose it. Others will come to the work; if none others, the poor outcast Jews. Rome is taken already. Bial* is confounded. Out of the north has come up a nation, which has caused desolation. "In THOSE DAYS, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant—one that shall not be forgotten." R. H.

DEAD TO SIN.

BY JOHN BROWN, A. M., CASCADE, IOWA.

"How shall we, that are dead to sin, live any longer therein?" Rom. 6: 2. This phrase is generally supposed to indicate a state of sanctification. We believe it indicates a state of *justification*, and that the apostle argues the sanctification of the believer from his justification. In proof of this we observe:

1. That the same thing is said of Christ, that is here said of the believer. He, also, is said to have "*died unto sin.*" ver. 10. But it could not be said of Christ, that he died unto the *pollution* of sin; because in that sense he was never alive unto sin, and consequently could not die unto it. He "*knew no sin.*" 2 Cor. 5: 21. There is a sense, however, in which Christ "*died unto sin;*" namely, as the representative of his people. Their sins were charged upon him, and he stood in the eye of the law as if he had been the sinner, and thus came under the condemning power of the law. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree." Gal. 3: 13. But when he endured the penalty of the law, he "*died unto sin (ἐφ' ἁπασ)* once for all," and thus ceased to be under its condemning power. "Death hath no more power over him." ver. 9. The phrase when applied to Christ then, does not indicate death to sin in the sense of sanctification; but death *to the guilt of sin which was imputed to him.*

2. Believers are represented as being "dead with Christ," ver. 8; "our old man" is said to be crucified with him, ver. 6. He does not say, "our old man is *being* crucified;" but "our old man (*συνεσταυρώθη*) *was* crucified with him." By using the past tense he represents the crucifixion of "our old man" as having been completed when Christ was crucified. The crucifixion of "our old man," and the crucifixion of Christ, are considered as simultaneous events. By the crucifixion of "our old man" in this place, he cannot mean crucifixion of the "flesh, with the affections and lusts," Gal. 5: 24, for the

* "Bel," in Jer. 50: 2, and in two other places, 51: 44, and Is. 46: 1, is the Chaldean form of "Baal," which means lord, or sovereign; the Jupiter and Hercules of Paganism, the personification of irresponsible power—Cæsarism.

death of indwelling sin in believers, and the death of Christ did not take place *at the same time*. The crucifixion of indwelling sin had been completed in millions of the people of God *before* the crucifixion of Christ, and in other millions *it had not commenced* when Jesus died. The crucifixion of the old man, therefore, must mean something else than the crucifixion of indwelling sin,—something that took place at the time of the crucifixion of Christ—and that appears to have been the *punishment* of sin. Christ “died unto sin (*ἐφάπαξ*) once for all,” ver. 10, and “our old man (*συνεσταυρώθη*) was crucified with him,” ver. 6, and therefore, we are “dead with Christ,” ver. 8. Christ and his people are one. They were virtually in him when he hung on the cross, so that they died in his death. Hence the apostle thus reasons: “for the love of Christ constraineth us; because we thus judge, that if one died for all, then (*οἱ πάντες ἀπέθανον*) they all died,” *i. e.* they died *in him*. 2 Cor. 5: 14, 15. Accordingly, Paul says of himself, “I through the law am dead to the law,” *i. e.* dead to its condemning power, “that I might live unto God. *I am crucified with Christ.*” Gal. 2: 19, 20. To be “dead with Christ,” then, is to be dead to sin, in the same sense in which “he died unto sin,” *i. e.* to be delivered from its condemnation—to be *justified*. “For he that is dead (*δεδικωται*) is justified from sin,” ver. 7.

3. The apostle exhorts us, “likewise to reckon ourselves also to be dead indeed unto sin,” ver. 11. But he cannot mean that we should reckon ourselves to be dead to indwelling sin, because this is not the fact. “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1: 8. To reckon ourselves to be “dead unto sin,” in this sense, would be to reckon falsely, and, therefore, cannot be the meaning of the inspired apostle. The verse must be explained in connexion with the preceding one. “Christ died unto sin once for all,” “*Likewise* reckon ye also yourselves to be dead indeed unto sin,” *i. e.*, we are to “reckon ourselves to be dead unto sin,” *in the same way as HE died unto it*. And as he died unto it by enduring the penalty, so we died unto it by paying the penalty in him, and we are thus delivered from the punishment which our sins deserved. Paul thus inculcates in believers the duty of appropriating the death of Christ to ourselves, and taking the comfort of the gospel.

4. This great truth is used by the apostle as an argument for personal holiness. Accordingly, the privilege of justification, and the duty of sanctification, are closely interwoven throughout the entire chapter. “What shall we say then? Shall we continue in sin that grace may abound? Far be it. How shall we that are dead to sin,” by the death of Christ, “live any longer therein?” How shall we live any longer in the practice of that which brought the Lord of glory to the death of the cross?—“knowing this, that our old man was crucified with him,” when he sustained the persons of the elect on the cross, “that the body of sin might be destroyed, that henceforth we should not serve sin. For in that he died, he died unto sin once for all; but in that he liveth, he liveth unto God. *Likewise* reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Let not sin therefore reign in your mortal body,*

that ye should obey it in the lusts thereof:" vv. 1, 2, 6, 10–12. "For the love of Christ constraineth us, because we thus judge, that if one died for all" the elect, "then all" the elect died "to the condemning power of the law in him," and that he died for all, that they who live *should not henceforth live unto themselves, but unto him who died for them and rose again.*" 2 Cor. 5: 14, 15. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Gal. 2: 19–21.

PEACE.

PEACE is a most desirable blessing. It is a fruit of the Spirit, and is classed with other graces, Gal. 5: 22. It is a result of faith, Rom. 5: 1. It belongs to that wisdom which is from above, and is the fruit of that righteousness which is sown in peace, James 3: 17, 18. It has a strong affinity for truth, and cannot thrive without it. But it is a plant of divine origin, and needs a congenial climate and good soil. In the cold climate of formality it will wither. In the torrid zone of evil passion it will be scorched to death. In stony hearts it cannot take root. The thorny cares and pleasures of this life will choke it. But in honest and good hearts it will grow up and bring forth fruit. So in the church, we must have honesty, truth and purity before we can have true peace." "The wisdom that is from above is first pure, then peaceable." Our Redeemer is the Prince of peace. His reign will be a reign of peace, but he will walk only with those who have not defiled their garments. In his peace they only will rejoice.

E.

NOTES FROM ABROAD.

MESSRS. EDITORS—I arrived safe in Londonderry on the night of July 28th, but too late, however, for Synod. We were long on the passage—two weeks—but it was both pleasant and instructive. As I stood one morning, gazing on the wilderness of waters, the captain passed along hastily, and said: "There is your book; learn a lesson." Nor did he intend it altogether for a jest. He had left Scotland for the sea at the age of eleven, and had acquired all his learning on the waves—some of it from the book of nature. We had one rich sunset; also a magnificent sunrise. In the sunset, the sea was calm—almost like glass—only enough of movement to send back the rich crimson reflected from the west, dimpling and dancing around in a thousand fantastic and beautiful shapes. Never before did I understand the sea of glass mingled with fire, in Rev. 15: 2. They that had gotten the victory stood upon it. This required faith. When Peter saw the waves, he

began to sink. It also resembled blood; not the dark venous, but rich arterial. Perhaps this is to remind us of the blood of Christ, through which we gain the victory. The Roman Catholics are very fond of comparing their great church to the stately ship which weathers those storms that swallow up so many little boats. They forget that, if our reformers left their ship, it was to come to Christ. This was the glory of the reformation, that it taught men not to trust in the church, but each one to look to Christ for salvation.

There was one sunrise even more beautiful than the sunset. We were far to the north, so that the sun rose between two and three. Before he appeared, a dark cloud overspread the east; a rift in this cloud showed a bright sky; as it ascended, the richest silver lining decked the edge of the cloud, and then appeared that rare phenomenon, false suns. All around the true sun moved the false. Some were blue, some violet, others red. This was simply the sun reflected by the cloud, and then the image refracted by strata of air of different density; no stranger than the colors of the rainbow, only not so often seen. But it brought forcibly to my mind Job 37:18, "Hast thou with him spread out the sky, which is strong; and as a molten looking glass?" The glory of the Bible is, that the more you see, and the older you get, the more you are struck with its truth. Yet this is one of the passages which critics carp at. The ancient heathen thought the sky was a strong plate, through which the sun and stars shone; and they claim that this passage teaches that false science. It teaches the contrary; it calls the sky a *molten* looking glass. It is true that it calls it strong. So it is; as we soon found out. These phenomena portended a storm, which, in three hours, descended. The rain poured in torrents; the wind lashed the sea into fury; then we understood what power it requires to "bind up his thick clouds, and the cloud is not rent under them." A man of any learning, knows that, in the stratum of air which presented the blue sky, there was just as much moisture sustained, and storm-power pent up, as there was in the dark cloud. Who, then, will deny that the sky is "*strong*, while it is as a molten looking glass?"

One other passenger witnessed the scene, a Presbyterian from western New York. When I remarked from Job 26:14, "Lo! these are *parts* of his ways," his eye glistened with emotion, and he referred to it after as a grand display of the works of creation. * * *

"A LIGHT BURDEN MAKES A SPEEDY FOOT," so says the proverb, and so I find it. With a carpet sack in hand, I have been traversing the north of Ireland. Even more simple was the outfit of the disciples, when the Master sent them out, satchelless and shoeless, with a staff in their hand, and sandals on their feet. * * * *

I have just got a sight of Mr. Steele's circular in which he animadverts so severely on our renewal of the covenants, for not specifying the National Covenant and Solemn League. He also adverts to the Auchensaugh renovation as buried long ago. Mr. Steele would burden our missionaries with as much luggage as Miss McFlimsey, and, like her, would soon be complaining of "nothing to wear." I do not mean to slight the fine apparel of the ladies. When Joseph gave

Benjamin five changes of raiment, he no doubt took them home carefully; but if he did not carry them about wherever he went, did he therefore trample them under foot, or throw them away?

He gives a few sentiments of the speakers, which isolated from the rest of their speeches, and darkened by the shade which he casts over them, look queer. It is enough for me to know that the speakers held themselves bound to the old covenants, and so it is specified in the minutes.

Let me add that our covenant meets with general approval here. We are told in ancient story of the jealous Moor, who strangled his wife because she had not a certain handkerchief. He found when she was dead that she was true to him as the needle to the pole. It does seem to me that Mr. Steele is as unreasonable as Othello.

But to return to our subject, a light burden makes a speedy foot. No heavier burden than a guilty conscience, no lighter one than a clean heart. The blood of Jesus Christ cleanses from all sin. Therefore it is that his yoke is easy and his burden light. When we have grace to keep the obligations of our covenants, then will missionary labor be successful, and the people will exclaim, "How beautiful upon the mountains are the feet of them that bring glad tidings." * *

BALLYLAGGAN.—This is one of the oldest Covenanter congregations in Ireland. It is situated on the river Bann, in county Derry, five miles above Coleraine. It has between two and three hundred members. Rev. John Hart is pastor. From this you can see the Vow five miles distant on the east bank of the Bann. The Vow is simply a town-land; the origin of the name is lost in antiquity. Most likely it commemorates some vow of vengeance, in times of civil feuds; not any religious engagement.

Here in 1757 was Mr. Martin ordained, the first Irish minister licensed by the Reformed Presbytery. He was raised near Derry, his charge has since grown into the congregations of Drimbolg, Kells, Kilraughts, Ballymoney, Dervock, Ballyclabber, Ringrash, and Ballylaggan. Yet there are no Covenanters there now, and the inhabitants are noted for their recklessness and irreligion. Thus unstable are the generations of men, as the sand of the shore and the waves of the sea. Yet He who has established the earth on the seas, has also set his foundation in the holy mountains, so that notwithstanding the shifting condition of the generations of men, the believer has always an opportunity of ascending the hill of ordinances.

The first Covenanter here was John Campbell. A curious circumstance is related of him. He dreamed that he saw a vine, and a man invited him to come and partake of the true vine. He went to the Vow and saw Mr. Martin to be the same he saw in the dream. The dream is of little account to us, except as it indicates that he had heard about Mr. Martin's preaching before he saw him, and it occupied his thoughts, sleeping and waking. It also verifies the promise concerning wisdom, "When thou goest it shall lead thee, when thou sleepest it shall keep thee, when thou awakest it shall talk with thee." Before 1760 there were enough Covenanters here to have a communion in the place. The first was held in the Knockadon glen, the second in Peggy Mc-

Sparrows' park, the third in the Ballinreese park. Few of your readers will know or care anything about these spots, but I went to visit them all, and thought how fervent the devotions offered up in these places, compared with more commodious churches.

As early as 1763 the Derry side of the Bann was cut off from Mr. Martin, and Rev. Matthew Lynn ordained in Ballylaggan. He went to America in 1773. Rev. Mr. Aikin was ordained there in 1777; and alas, poor man! he was silenced for drinking, three years afterwards. He taught school about Kilraught, and was not restored till 1798. An old lady, long since dead, once told me that Mr. Aikin was charged with drinking. For her part she had not seen him the worse of it, but she had often seen him the better of it. "Give him a glass of punch, and it was he who could preach a good sermon. He was also excellent in conversation. He could talk about religion or common things, and was always entertaining, always instructive." If he was the better of liquor, it is to be feared he was the worse of it; but all accounts agree that he preached well. The third minister here was Rev. Jas. McKinney, ordained in 1783, and removed to America 1793. The fourth minister was Mr. Orr, ordained the third Wednesday of April, 1798, six weeks before the insurrection. He gave up the charge on account of ill health, 1816. Mr. Cameron was ordained here in 1817, and his father-in-law, Rev. Wm. Stavely, made his home there much, as also Rev. Mr. White; so the congregation was favored with the presence of several ministers. A meeting house was built in 1789, three years after Mr. Samuel Alexander's was built in Breda, but was never finished. It was rebuilt in 1841, and opened with a sermon by Dr. A. Symington, Hag. 2: 7, "I will fill this house with glory;" and another by Dr. Stavely, Ps. 24: 7, "The king of glory shall come in." I might add that the Presbytery of Ireland was organized in 1763; on the death of Rev. Wm. James in 1779, it was disorganized till 1792. During that time a committee exercised jurisdiction in connection with the Presbytery of Scotland.

THE LATE REV. WM. ANDERSON.—It has been my good fortune, while sojourning with Rev. J. Houston, of Coleraine, to meet with Mrs. Anderson, of Loanhead, who is here on a visit to her son-in-law, and from her I have learned some facts about Mr. Anderson, which may prove of interest. That he was an able preacher, a faithful Covenanter and a thorough divine, is well known; but it is not so well known that he was remarked on account of his genial and kindly manner. The contrary impression prevails, which is entirely erroneous. He loved a timely joke, but could not with patience listen to one in the least profane or indecent. He was raised in this neighborhood, and settled in Loanhead, 1820, over a new congregation of about thirty members, and when he died in 1866, it numbered one hundred and thirty, not a great increase, unless we remember that he was faithful. In 1843 he published, with the approval of Synod, a pamphlet on the claims of Messiah, the Prince. The subject is handled faithfully. The disruption in Scotland wore on his mind, and he sunk rapidly after it. He was very intimate with Dr. Cunningham, and visited him in London. The doctor, it appears, is a pleasant, amiable man, of great attainments in mathematics and language, but alas! miserably de-

ficient in the knowledge of human nature. He has been laboring twenty-five years among the Jews, and so far as known never made a convert. Mr. Anderson left but two children: one is the widow of the late Rev. Mr. Martin, who was faithful in Scotland, the other is married to Rev. James, of Ballyclabber, near Coleraine, son of Dr. Houston. B. M.

SELECTED.

**MINUTE OF THE JOINT COMMITTEE OF THE ORIGINAL SECESSION
AND REFORMED PRESBYTERIAN SYNODS.**

THE following minute and propositions will be read with peculiar interest, now that an effort is made to bring about a union between the Original Secession and the Reformed Presbyterian Churches of Scotland.

EDINBURGH, April 18, 1848, 12 o'clock.

In the session-house of Mr. Goold's church, Lady Lawson's Wynd, the Joint Committee of the Reformed Presbyterian Church and the United Original Seceders met. Professor Laing was called to the chair, who opened the meeting with prayer. Dr. Bates then read the 4th chapter of the 1st epistle of John, and engaged in prayer. Present—the Rev. Dr. Andrew Symington, Dr. Bates, Mr. Ferguson, Mr. Goold, Mr. Anderson, with Mr. Nelson, ruling elder, from the former body; and Professor Laing, Mr. Manson, Dr. M'Crie, Mr. Sandison, Mr. White, Mr. Graham, and Mr. Murray, from the latter. The propositions prepared by the sub-committee were laid before the meeting, and it was agreed to consider them seriatim. After long and friendly conversation upon them, an adjournment took place till the evening, when it was agreed to consider some alterations which were proposed to be made on them. Closed with prayer by the chairman.

Same evening, half-past 5.—The Joint Committee again met, and was opened with prayer by Dr. A. Symington. After making some alterations on the propositions, the committee agreed that, without regarding the propositions, even as corrected, as embodying a basis of union, or pledging themselves, as individuals, to every expression in them, they should be transmitted by the respective committees to their respective Synods, as showing what progress they had made in the wording of these propositions, so as to meet the views of both parties, leaving it to the respective committees to make such reports on these propositions as they might see cause; but trusting that the brotherly conferences which have been held may lead ultimately to a mutual agreement on those points on which different views may yet be entertained. The sub-committee were re-appointed to print the resolutions as now altered, and transmit two copies to each minister of both Synods. Closed with prayer by Mr. Manson.

THOS. M'CRIE, *Clerk.*

PROPOSITIONS.

I. *The Mediator's Dominion.*—The Son of God has not only been constituted by the Father, the supreme and only Head of the church, which is his body, but has, also, as Mediator, been invested with do-

minion over all things, for the good of his church, in the exercise of which all the dispensations of Providence are conducted so as to become subservient to the advancement and ultimate triumph of his kingdom of grace. In particular, he has been invested with moral dominion over all men, not only in their individual, but also in their associated capacity; so that whensoever his revealed will is made known to them, nations are bound to acknowledge his authority, and yield allegiance to him, by enacting and administering their laws in accordance with the requirements of his word, for the order, peace and happiness of the community, and the glory of God.

II. *The National Covenants.*—The National Covenant of Scotland, and the Solemn League and Covenant, were scriptural and seasonable deeds and measures for securing and promoting civil and religious liberty, Christian unity, and the progress of truth; and these sacred engagements being national in their character, and embracing objects of moral and permanent obligation, they must still be binding on the parties who entered into them; and though these covenants have been grievously violated, it is the duty of a minority faithfully to adhere to them, and, when the circumstances in which they are placed, and the aspects of providence may require it, to express their adherence in a public and formal manner; and, at the same time, to assert and proclaim their continued obligation on the community at large.

III. *The Revolution Settlement.*—The revolution, which took place in 1689–90, was an event which called for special gratitude to God, on account of the overthrow of tyrannical, persecuting power which was then accomplished, and the measure of civil religious liberty secured to the nation; but the settlement which then took place is liable to serious objections, inasmuch as it involved a departure from important parts of the previously attained civil reformation, and inasmuch as the settlement of the church was effected by the state without the church being permitted to deliberate and determine in the exercise of her own intrinsic power under Christ, her Head; and while the church was re-established on the Act of 1592—a statute which, though it secured to her greater liberties than she had previously enjoyed, itself, in several of its provisions, faulty and defective—besides, by revolution settlement, the covenants, and all the attainments of second reformation, from 1638 to 1649, were overlooked, and under the ban of the act rescissory.

Moreover, the incorporating act of union with England in 1707 was an additional measure of national defection, as its provisions were directly opposed to the spirit and design of the solemn league, and the work of reformation.

IV. *The British Government.*—Magistracy is a divine ordinance originating in the will of God, as Creator and moral Governor; but like everything belonging to the kingdom of providence, it is put into Christ's hands to be ordered in subserviency to the good of his church.

The British nation, in its constitution and administration, is, in several important respects, acting in opposition to the moral law of God, the authority of the reigning Redeemer, and the attainments of reformation. The erection of the prelatical church of England—

corporation with the state; the headship over that church vested in the crown; the control exercised by the state over the established church of Scotland, and the countenance and support which it gives to popery, &c., are among the heinous evils which ought to be condemned and testified against, as contrary to the word of God, and the public, solemn engagements of these lands. And, while it is the duty of Christians, in the spirit of true allegiance to Christ, and under the impression of their solemn obligations, carefully to refrain from everything, both in principle and practice, that would directly, by just implication, involve an approbation of, or identification with anything immoral and unscriptural in the system—it is, at the same time, an important duty, demanded alike by regard to the authority of God and the welfare of society, conscientiously to practice a quiet and peaceable submission in all matters where sin is not commanded—to obey for the good of the land, and to encourage and strengthen those wholesome laws which are necessary for the security of life and property, and for promoting the administration of justice.

JAMIE DOUGLASS.

"JAMIE DOUGLASS" originally appeared in the *N. Y. Independent*. By request of a friend who is desirous that the readers of the *Reformed Presbyterian and Covenanter* have an opportunity to peruse it, we transfer it to our pages. The author is K. A. Peters.

'Twas in the days when Claverhouse was scouring moor and glen,
To change with fire and bloody sword the faith of Scottish men—
Who'd make a covenant with the Lord firm in their faith to bide,
Nor break to him their plighted word whatever might betide

The sun was well nigh setting, when o'er the heather wild
And up the narrow mountain path alone there walked a child.
He was a bonnie, blithesome lad, sturdy and strong of limb—
A father's pride, a mother's love were fast bound up in him.

His bright blue eye glanced fearless round, his step was firm and light;
What was it, underneath his plaid, his little hands grasped tight?
'Twas bannocks, which that very morn his mother made with care
From out her scanty store of meal, and now, with many a prayer,

Had sent by Jamie, her one boy—a trusty lad and brave—
To good old pastor Thomas Roy, hid now in yon dark cave,
For whom the bloody Claverhouse had hunted long in vain,
And sworn he'd never leave that glen till old Tam Roy was slain.

So Jamie Douglass went his way with heart that knew no fear;
He turned the great curve in the rock, nor dreamed that death was near.
And there were Claverhouse's men, who laughed aloud in glee
When, trembling now, within their power the frightened child they see.

He turns to flee; but all in vain; they drag him back apace,
To where their cruel leader stands, and set them face to face.
The cakes, concealed beneath his plaid, soon tell the story plain;
" 'Tis old Tam Roy the cakes are for!" exclaims the angry man.

"Now, guide me to his hiding-place, and I will let you go."
But Jamie shook his yellow curls, and stoutly answered: "No."
"I'll drop you down yon mountain's side, and there upon the stones
The old, gaunt wolf and carrion crew shall battle for your bones."

Then in his brawny, strong right hand he lifted up the child,
And held him where the cleft rock frowned a chasm deep and wild—
So deep it is, the trees below like stunted bushes seem.

Poor Jamie looked in frightened maze; it seemed some horrid dream.

He looked up to the sky above, then on the men near by—
Had they no little boys at home, that they could let him die!
But no one spoke, and no one stirred, nor lifted hand to save
From such a fearful, frightful death the little lad so brave.

"'Tis woeful deep," he shuddering cried; "but oh! I cannot tell.

So drop me down then, if you will; 'tis nae sae deep as hell."

A childish scream, a faint, dull sound, O Jamie Douglass true!

Long, long within the lonely cave shall Tam Roy wait for you!

Long for your welcome coming waits the mother on the moor,
And stands and calls, "Come, Jamie, lad!" through the half-opened door.
No more adown the rocky path you'll come with fearless tread,
Nor over moor and mountain take the good man daily bread.

But up in heaven the shining ones a wondrous story tell
Of a child snatched up from a rocky gulf that's nae sae deep as hell.
And there, before the great white throne, forever blest and glad,
His mother dear and old Tam Roy shall meet their bonnie lad.

MISSIONARY.

WE publish below two admirable letters from our missionaries. They will be, we are sure, read with profound interest and with gratitude to God, who is so blessing the labors of his servants and magnifying his grace among the poor Fellaheen in Syria. Let the church continue to labor for the success of the Lord's work, and pray for the brethren who are endeavoring to carry it forward under hardships and discouragement. Let us remember also that those who have been chosen to reinforce the mission, are expected in a short time to leave on their errand of mercy.

LATAKIYEH, May 31, 1871.

DEAR DR. SPROULL—I desire through your columns to communicate to such of your readers as take an interest in our work, a few facts pertaining to the life and death of one of Christ's "little ones," just taken from our midst, who, though little esteemed by her unbelieving kindred and people, will live deservedly appreciated in the affectionate remembrance of the little circle who really knew her worth. I mean Miriam, the betrothed of our lamented Hammud, and at the time of her decease the wife of Yusuf Gedeed, a convert from the paganism of the Ansyriyeh, and a teacher in the employ of the mission.

Miriam, though poor, was of good extraction. Her father, Solomon Kazaly, was a chief, descended from a family of distinction in the district to which he belonged. Her mother was also descended from an influential family, of the religious chiefs of the house of Aridg. Both parents were natives of the same district—Gebal Darius, (Mount Darius)—a region of the Ansyriyeh mountains, some six or eight hours distant from Latakiyeh. In this wild abode the little Zahara (or Venus) was born, and lived until the death of her father, when her mother, with her two children, Zahara and Nyaof—the one perhaps eight or nine years of age, and the other an infant—removed

to Merj, a village in the district of the Kelbiyeh, also the birthplace and home of Hammud. Here the family continued to sojourn in poverty and unnoticed, like multitudes of those wretched people, until the year 1863, when Zahara, becoming engaged to Hammud, was brought with his approval to Latakiyeh, and placed in the family of our late beloved brother Dodds, for instruction and general improvement, in view of their future marriage. She at once became attached to her new home, made progress, and soon lost all desire of returning to the debasing habits and customs of the Fellaheen. Hammud was very assiduous in his efforts to instruct her, and no doubt his work was blessed; but the prospect of their marriage was soon begloomed by the former's sickness and early death in December, 1864. This event was a great trial to Zahara, and made a lasting impression on her mind. She continued with the Dodds, until they left for the United States, in 1865, when she went to reside with the Dr's. people, who occupied Mrs. D's. house in their absence. At the communion celebrated in August of 1865, she, with several others, was baptized and received into the fellowship of the church. Bro. D. performed the baptism, and at her own request her name was changed to Miriam (Mary). Early in May, 1866, she was married to Yusuf Gedeed, and went with him to live in Gendariyeh, where Yusuf had charge of a school. Here they resided for more than three years, when the school becoming reduced by the removal of all the larger pupils to the boarding school in Latakiyeh, they removed with their two children, Lulu and Helany, to a village two hours farther distant from Latakiyeh, called Rusmeen. Here Yusuf found an entrance, and continued his teaching with much acceptance, until a new and wider field invited him to its occupation in the larger village of Bahluliyeh. Thither the family removed last autumn, leaving the work in Rusmeen to be carried on by teacher Daood. But the prospect thus bright and cheering, was soon destined to be darkened by clouds. Miriam probably received in Rusmeen the injury that eventually resulted in her death. Not but that other and more secret causes may have contributed their share to this painful result; but by carelessly lying down on the ground and falling asleep uncovered (as the natives are so much in the habit of doing), in some exposed place, in the wind, she undermined her health, and brought on herself a weakness and a cough that terminated in consumption.

On learning the state of the case, the Dr. immediately began to treat her, but not finding himself succeeding to his satisfaction, it was proposed to bring her to Latakiyeh, where, besides securing more direct medical attention, she might enjoy the opportunity of attending the communion also, appointed to be observed the 1st of the new year. This plan was carried out, and in January, after the sacrament had been dispensed, she returned to her home in Bahluliyeh, with a choice supply of medicine, and directions how to use it, in the hope and belief that the prescription, if carried out, would produce the desired effect. The case, however, proved otherwise. After the lapse of nearly two months, when, in the absence of any contrary information, she was supposed to be improving, Yusuf brought the sad tidings that

Miriam seemed to be growing worse. The Dr. and I immediately rode out to see her—a distance of some eighteen or twenty miles—and found the statement of Yusuf confirmed. She was confined to her bed, her cough was worse, and her face paler and more emaciated. A marvellous change had taken place, evincing but too clearly that the ravages made on her system were by far too strong to be successfully resisted. The Dr., with his usual promptitude, gave her all the assistance his skill and experience could bestow; and while she experienced temporary relief, it did not check the fatal progress of the disease. We continued to visit her regularly together, once a week, taking with us from our homes and from the town, such things as we thought she would relish, until the Dr. left to accompany Mrs. Dodds to Alexandria, when I continued my visits chiefly alone, taking as formerly such delicacies as she craved, and going *twice* instead of *once* a week as hitherto. On these occasions we conversed together, read the Scriptures, and closed with prayer. She was beginning now to sink rapidly, and loved to have one of us with her. She would long for my arrival, and grieve when I started to go away. On one occasion she entreated me not to leave her, but to take her with me to Latakiyeh. This feeling was occasioned by the merciless upbraidings of the Fellaheen, who have no sympathy for the sick, the disabled and dying. At another interview she requested to be taken and buried in the graveyard at Latakiyeh. At another time, in the course of a conversation she said, “she did not fear to die,” “that her trust was in Jesus Christ.” She longed for the Dr.’s return from Alexandria, and finding, on his arrival, that he was not able to come and see her, her disappointment was intense. In view of this, and the desire she had expressed to be buried in Latakiyeh, we concluded, though at much risk, to bring her to town. So on the evening of the 17th May, accompanied by several natives with a stretcher, I proceeded to Bahlu-liyeh, and at 3 o’clock the following morning set out with the dying invalid—reaching Latakiyeh at 11 A. M., after a march of eight weary hours. She was fatigued by the journey, but on the whole benefited by the change, as also by the pleasure of seeing us all again. She rested pretty well Thursday night except when fits of coughing came on her. The following morning, the 19th, found her weaker, and as the day wore away she became a good deal excited, so much so, that in the evening, as a number of us were gathered around her bed-side, she seemed to be in terror of some unseen enemy, who, she said, at one time wanted to take her away—at another wanted her to blaspheme. In this state of mental distress she continued for some minutes, when she suddenly calmed down and became perfectly composed and natural, when it was proposed to read a portion of Scripture. Deeb, one of the Fellaheen boarders, read the 34th Psalm, and as he was about to commence another, Miriam prevented him by beginning to chant the 23d. She was extremely weak, yet with a little prompting, she persevered and finished it. The transition from her mental wandering to the religious tranquility displayed in this exercise, was peculiarly affecting. Saturday found her much weaker than the previous day—much oppressed for breathing—especially in the afternoon

and evening, when she ceased to be able to expectorate with freedom. In the course of the afternoon she handed her few pieces of jewelry to Miss Crawford, requesting her to keep them for her children. She entreated us also in the evening to look after her poor old mother and children, whom, she feelingly said, her death would render homeless. In the course of the night finding herself unable to swallow, and perceiving her end to be near, she called Yusuf, her mother and me, to her bed-side, and asked us each in turn to forgive her. She then requested to see Nayrof. Yusuf went for her. In his absence she related to me her struggles with the adversary, who, she said times had tempted her to think and say hard and wicked things, and asked me to pray *especially* for deliverance from his power. We prayed and she afterwards appeared comforted. On Nayrof's coming in, she kissed her, and asked her also to forgive her. It was now about 4 o'clock Sabbath morning, and still the Dr. had been unable to visit her. The thought of dying without seeing him distressed her. A messenger was immediately dispatched, urging, if at all practicable, his attendance. He came, regardless of all risk, and then hurried back to see if he could not bring Mrs. M., who also had not seen her. Her most trying ordeal was now at hand; the twitchings of her limbs, the contortions of her face and the general writhings of her body, showed the intensity and violence of the struggle; but it passed away with a triumphant exclamation, almost simultaneous with its termination, "The Lord be glorified—to God be the glory." These were her last audible words, and were followed by a calm and apparent freedom from pain, which showed that the bitterness of death was past, and so it proved to be. Three-quarters of an hour afterwards she gently fell asleep. Thus died Miriam—a beloved sister in Christ, and probably the first for centuries, if not *the only female* that was *ever* truly converted from the paganism of the Ausyriyeh, and died in the hope of the Christian faith. My prayer to God during her sickness was that she might leave an unmistakable testimony of her faith behind her. That prayer was answered by the kindness and consistency of her life—the tender solicitude she showed for her homeless mother and little children—by her willingness and readiness to die, and finally, by that last triumphant utterance: "The Lord be glorified—to God be the glory," which, though dead, she yet speaketh.

Ever yours in the Gospel,

J. BEATTIE.

LATAKIYEH, July 12, 1871.

REV. S. O. WYLIE—*Dear Brother*: Our hearts were rejoiced yesterday by the contents of a letter from you, informing us that the church had subscribed the covenant; and also that she was about to send us help next fall. May this be indeed the beginning of a reviving time from God's hand. He has answered your prayers for your mission and sent us some of the heavenly rain. They who have been sowing in tears have a prospect of being able to return ere long rejoicing, bringing their sheaves with them. Your girls' school has been blessed in the midst of many difficulties, with a fair share of success.

Over a hundred girls have received more or less instruction during the past three years, in the way of salvation. Though so far as concerns the so-called Christian girls there is little encouragement to suppose that any have been savingly benefited by the instruction imparted; but few have made an effort to change their ways, though they all acknowledge their walk comes far short of the Bible standard. Their invariable reply, when reproved for their sins, is, our fathers and grandfathers did so and so; are we any better than they? It is a disgrace to leave the ways of our fathers. But such an opportunity to sow the good seed is a great deal to be thankful for; and many who have *heard* the truth may yet *receive* it in the love of it.

In regard to the Fellaheen girls, we have deep cause of gratitude. Seventeen from this benighted people have been in the school since last October. Twelve of these remain at this date. As was mentioned before, one we had to cast out, but not until she had learned sufficient truth to save her soul, if blessed by the Spirit of God. Three were removed by their friends, and one taken away by death. This last, a child of seven years, had been but about three months in the school. She died of lock-jaw, in two days' sickness. In an interval of consciousness Dr. Metheny asked her, "Do you want to go to Jesus, Zeineb?" "Yes," she answered distinctly. "Do you love him, Zeineb?" Again she said she did. We have had strong hopes that she was brought here in the good providence of God that she might learn the way of salvation. Our fears were very strong that among such a superstitious people this death in our house might have the effect of breaking up our school, but no evil effects are as yet apparent. Mr. Beattie went up to the village along with the corpse, and her brother who was baptised last winter, asked him to have service, and a number of women (an unusual thing) gathered in and listened attentively. The parents of another little girl from the same village refused to remove her from the school, although urged by friends who are bitterly opposed to us. The mother, when one of her friends said she hoped her child would be brought home in a box, as Zeineb was, answered: "God is here as well as in the school, and can, if he choose, remove her from either place." Two of the other girls give evidence of having "passed from death unto life." One of them, Mara, from B'hamra, who was taken home at the beginning of harvest to help with the work, when told that her father had sent for her, came to me and said, "Must I go?" "How can I detain you," was replied, "when your father has sent for you, and Mr. Beattie has given his word of honor that you would go when asked for?" "Oh! how can you let me go back where I will be compelled to do what I know now is sinful?" she said. "My father will make me lie and steal and break the Sabbath, or he will kill me. Is it right to send me into such temptation?" What could we say to these things? Never was a more difficult task to perform. In our judgment the interests of the mission demanded that she be returned. We advised her to go as cheerfully as she could, and trust her Saviour to make her way easier than it appeared. She returned, and the testimony of all, enemies and friends, is, during three months of absence, that she retains her integrity. She is a won-

der to many. An ugly word is never heard out of her mouth. She will not lie, and will go without her meal rather than eat anything she knows has been stolen. Her father is a notorious robber, one of the worst men in the mountains. She is compelled by him to work on the Sabbath, which is a constant source of distress. She had earnestly desired to be baptized, but it was thought not advisable until she had further trial. Her age is but about eleven years, and she has been only six months under instruction. Two others have since applied for baptism. One is about the same age, and the other perhaps fourteen. Niyoo (the younger of the two) is the sister of Miriam, the wife of Yusef Gedeed, recently deceased. Her Christian character ripens so rapidly that one cannot but fear she is ripening for glory. We frequently find her when the rest are at play, alone at prayer. She frequently gathers the rest under a tree at the end of the yard and reads and prays with them. She is the only one of them who can read well enough for that. We were reading at worship the parable of the talents. After it was explained, she clasped her hands together and exclaimed, "Oh, my God, spare my life until I can be the means of bringing some one to Christ. We have been like people who have lived in darkness and never known the light of the sun; now it seems as though I was not strong enough to bear the light that has shined upon me."

We have a prayer meeting Sabbath and Wednesday evenings, and all the larger girls, seven in number (from eleven to fourteen years), with the two assistants, take their turns in leading in prayer. And they would put to shame, in their earnestness and manner, many who have been trained by Christian parents, and accustomed to hear prayer all their lives. Generally tractable and obedient, it is seldom necessary to resort to corporal punishment now; an appeal to their feelings and to their sense of right and wrong, has mostly the desired effect.

The school numbered up to May 1st, sixty-five scholars (boarding and day), and during my illness was carried on by the two native assistants, with what advice and assistance in the work department Mrs. Metheny was able to give them. She has taught them to sing, and their voices make quite an addition to that part of the service on the Sabbath. During my absence in Alexandria, whither I had accompanied Mrs. Dodds for a change of air, twenty-five Greeks were removed from the school, but I do not think my absence was the cause; only made the occasion by the Bishop to remove those who seemed inclined to listen and dispute the doctrines of the Greek Church; for those who remained were the bigoted portion who seemed unimpressible, and from whom no danger was apprehended. We hope you will not fail to send us the promised assistance next fall, for, should the work resume after holidays, as it did last fall, I am afraid my strength will not hold out longer than to allow the young lady who will come out, to be instructed sufficiently to oversee the work the next year. The Doctor, by rights, too, ought to be at home this year, but he did not like to put the extra burden of their passage money on the church at a time when such a drain was being made on their liberality on behalf of our sister, Mrs. Dodds. Trusting we are never forgotten in your prayers, I remain your sister in Jesus. BECCIE CRAWFORD.

MISS MARY ELLEN, daughter of the late Rev. Robert J. Dodds, D. D., has been chosen by the Board of Foreign Missions, as additional teacher for the girls' school in Latakiyeh. Miss Dodds has accepted the appointment.

Rev. S. R. Galbraith and wife, and Miss Dodds, will leave for Latakiyeh by the Cunard steamer of November 10th, from New York.

THE CHURCH IN THE WEST.

THE editors of this magazine do not hold themselves responsible for the accounts given from time to time in these pages of localities in the west. Our object in publishing such articles is to afford members of the church who intend emigrating to a new country, the opportunity to go where they will meet with brethren, and have a reasonable hope of soon enjoying the privileges of public worship. Many families in Iowa, Kansas, Missouri, Wisconsin and Minnesota, are now deprived of such privileges, to their great regret and loss, simply because they could not obtain such information before leaving the east. We always satisfy ourselves that the writer is a responsible person, but do not pretend to vouch for the correctness of his views. We make this statement, as some parties whose expectations in the west have not been realized, complain that false inducements have been held out. Now, to prevent any misapprehension in the future, we say to all who are seeking new homes, *satisfy yourselves*, before coming to a decision, as to the correctness of representations made. *On no consideration go to any locality* with the intention of remaining there, until you are entirely satisfied there is a good probability of realizing reasonable expectations. We will continue to announce from time to time in what localities Covenanters are settling, and give the names of parties from whom information may be obtained, but we wish distinctly our readers to understand that unless we so state, we are not responsible for any representations that may be made.

KANSAS.—In Brown and Atcheson counties, Kansas, four families of Covenanters have located. They are comparatively convenient to one another, and only about thirty miles from the society in Jackson county, of the same State. An earnest effort will soon be made to secure the services of some minister or licentiate, and at as early a day as possible to have organized a congregation. The prospects of our church are represented as quite encouraging. Samuel Crozier or T. D. Killough, Robinson, Brown county, Kansas, will cheerfully supply information to any who may desire.—Rev. S. M. Stevenson has been appointed Missionary by the Central Board of Missions at Republican City, Kansas.

MINNESOTA.—Mr. D. C. Faris, in a letter dated at Round Prairie, Minnesota, to the Central Board of Missions, writes encouragingly in regard to the prospects of the church there.—Rev. R. Hutchison is now, by appointment of the board, laboring at Elliotta.

CALIFORNIA AND OREGON.—Mr. Martin has commenced his work of exploration. He is unable to give as yet definite information in regard to the strength of the church there, or to answer the question—should the church send a missionary to the Pacific coast? His address is Eugene City, Oregon.

**ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF THE
R. P. CONGREGATION OF PITTSBURGH.**

DURING the year which has come to a close (1870), business has been carried on steadily, though with many discouragements, owing to the failure to secure officers at the beginning of the year, and the inability of the president to attend all the meetings. Our corresponding secretaries have written letters of encouragement to our missionaries, both foreign and domestic, and received answers to them which were read before the society.

A special meeting was held in May, to consider the case of Mr. Buck, on which occasion a donation of \$50 was voted to him as a testimonial of the society's appreciation of his labors in the western mission. Friendly committees have been appointed quarterly to make strangers feel at home that happen in our church. Committees have also been appointed to visit Mrs. Taylor, an invalid member of our society, to express the interest and sympathy of the association in her affliction. Had committees monthly to bring in children to the Sabbath School. These were very successful, and they only discontinued their efforts for lack of room in the hall.

During the year our student, Mr. Elliott, received the usual amount of \$100, and at New Year's a gift of \$10.50.

Society resolved to have this report published.

Sec.

**ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF
ROCHESTER CONGREGATION.**

THE Ladies' Missionary Society of the Reformed Presbyterian congregation of Rochester, held their third anniversary on Tuesday evening, May 2. After prayer and singing, the president of the society, Mrs. R. D. Sproull, read a short but spirited address, and the secretary, Miss Mary Connor, an interesting and earnest report. Addresses were also made by Revs. S. Bowden, R. D. Sproull and Mr. William McFarland. The occasion was one of much interest. We wish these ladies an abundant success in their earnest, and, in some cases, self-denying efforts. May they know in their own comfortable experience that "it is more blessed to give than to receive." The following is the Secretary's report, which we think will prove profitable reading, especially for that class of persons who claim to be Christians, and yet persistently refuse either to exert themselves or co-operate with others, that they may be instrumental in bringing sinners to Christ.

Another year has passed since we met to celebrate the anniversary of the Ladies' Missionary Society, and again we meet under similar circumstances. Three years ago a few of the ladies of the congregation, eleven in all, succeeded in organizing a missionary society, after many forebodings as to the result, and also some discouragements. But, so far, our efforts have been crowned with success, and, as we again meet to celebrate our anniversary, the third of our society, our hearts should be filled with gratitude to God for the measure of success he has given us, for, during the past year we have had thirty-five members, many of whom attended our meetings quite regularly, while we feel that those who could not aid or encourage us with their presence at our regular semi-monthly meetings, remembered us in their contributions, and we trust in their prayers.

Our society has been characterized by harmony and good will during the three years we have associated together as co-laborers in the one great cause.

During the year our treasury has been supplemented in various ways: by membership fees, donations, collections at our regular meetings, and also by a supper given by the ladies of the congregation.

Whole amount made during the year.....	\$120 00
Spent during the year.....	137 17
Balance in treasury.....	128 81

Although much has been done, much still remains to be done. Think of the countless millions who are perishing, with scarce a hand stretched forth to save them, or a kind voice to warn them of their danger and tell them of that Saviour so willing to care for them. Let the thought of this incite us to redouble our efforts in their behalf. Let us work with unceasing diligence. Let us watch and be on our guard lest opportunities pass by unimproved, opportunities that will never return, but of which we will have to give an account. The inestimable value of an immortal soul may be more fully realized if we but for one minute compare the things of time with the things of eternity. The few fleeting years we spend here on earth are as nothing compared to the endless ages of eternity. The sorrows, disappointments and trials of the present life are hard to bear even by those whose faith in God is unwavering. What wonder, then, that those who put their trust in the things of this transitory life should give up in despair? Shall we not, then, as a united society, try to teach them to look up to the source of all strength—an ever-present help in the time of need. Surely you could not ask a nobler cause to which to devote those faculties which God has given you; nor can any excuse them selves, and think that we, few, feeble members of the Ladies' Missionary Society can do this great work alone. No, my friends, you all have a work to perform, a part to act in the great drama of life, which none other can take. Then, let us throw off the shackles of indolence and indifference, and be ready to enter into every good work with our whole heart, remembering that "now is the accepted time, now is the day of salvation."

SECRETARY.

ECCLESIASTICAL.

MEETINGS OF THE REFORMED PRESBYTERIAN SYNODS IN SCOTLAND AND IRELAND.

THE Synod of our brethren in Ireland, met in Londonderry, Monday, 19th of June, 7 P. M. There were present forty-five members, twenty-four ministers and twenty-one elders. But few changes have taken place since the last meeting. One name has been added to the list of ministers, and one, Stranorlar, formerly in connection with the General Assembly, to the number of congregations. The only decrease in the ministry is that occasioned by the removal of Rev. J. Kennedy and Dr. Newell to the United States.

The prospects of the Theological Seminary are very encouraging. During the last session, eight students were in attendance. Three were recommended to their respective Presbyteries as candidates for license. A new building with suitable accommodations has been provided.

The Book of Government and Discipline, upon the consideration of which the Synod has for some time been engaged, is not, as yet, adopted. In relation to the question respecting the imposition of hands in the ordination of ruling elders, it was decided that the clause in the book stand thus: "By prayer, or prayer and imposition of the hands of the session."

In the report on temperance, by Mr. Chancellor, the following reference is made to the Order of Good Templars:

"During the past year there has been imported into these countries, from America, a new society, of a very peculiar and objectionable character, for the better promotion of the temperance cause. It is called the Society or Order of Good Templars. Although a secret association, it has been accepted with extraordinary readiness by some of the most zealous friends of this cause, and it has been referred to, without a single note of warning or of disapprobation, even by some Presbyterian Churches. On this account, and because inducements will be held out to young persons who are ardent promoters of temperance to identify themselves with it, we are constrained reluctantly to call attention to the evil and danger of such an association, even when instituted to serve a purpose of unquestionable importance.

"Secret societies seem to have derived their origin and the leading features of their organization and ritualism from ancient heathen mythology. So far as we can learn, the Christian religion is constitutionally ignored by them all, and they are to be regarded rather as rivals than as auxiliaries to the church. In the published constitutions of Good Templarism, the members are only required to believe in 'the existence of Almighty God as ruler and governor of all things and take the temperance pledge for life. With regard to the character and working of all such societies, it is sufficient for us to know that even the persons who have been 'initiated' by certain mysterious rites and ceremonies, not known to the uninitiated, cannot be admitted to the lodge meetings without the secret 'password,' and they are solemnly bound not to divulge the business, transactions, signs, passwords, or the 'private works of the order.' An organization of such a dark and dangerous character cannot be necessary, to the success of any good cause, but seems utterly repugnant to the teaching of God's word, to the freedom and manliness of the Christian character, and

to the whole spirit of the religion of Christ. For a member of the church to enter such an association on the ground of a profession, which even Deists would not object to, looks like a virtual renunciation of Christianity. No object, however good, and no success in the prosecution of that object, how great soever it might be, can redeem such an association from the gravest suspicion and condemnation."

In the report of the Jewish and Foreign Mission, reference is made to the death of our deeply lamented brother Dr. Dodds, as follows:

"With feelings of deep solemnity and painful regret, towards the end of February last, we received the intelligence that the Rev. Dr. Dodds, the senior missionary in Syria, had, on the 13th of December last, been suddenly and unexpectedly removed by death from his field of important labor, through an attack of typhus fever. To his fellow-laborers in the same field, by whom he was greatly and deservedly loved, to his own family, to the church in America, and to many in these countries who know the excellence of his character, and who took a lively interest in the work on which he was engaged, this was felt to be no ordinary affliction. For calm judgment, profound acquaintance with Oriental languages, devotedness to Christ and his cause, deep Christian humility and a loving, confiding disposition, our departed brother had few that equalled or excelled him among modern missionaries. To his wisdom, self-sacrificing zeal and resolute perseverance under many trials and discouragements, as well as the influence of his Christian character, the Syrian mission was greatly indebted, under God, for the position that it has attained, and the gratifying measure of success that has recently attended the labors of the missionaries. Just when a number of the difficulties that beset the post of labor at Aleppo had begun to give way, and when the number of native converts and scriptural schools, numerous and attended, were largely increased in the district of Latakiah, this devoted servant of Christ was called away from his loved work on earth to receive the crown of righteousness. However trying this dispensation is to the church here, and in America and elsewhere, we know, assuredly, that it has been ordered in sovereign wisdom and love. While it addresses a loud call to the church to furnish laborers and the means for carrying forward Christ's work in the earth, it admonishes his servants to do their work with all their might, in the view of the night approaching, wherein no man can work, and of the solemn and sure account which they will be required to render to their Master at his coming."

From the same report we take the following extract, relating to the sending of a missionary to Syria:

"Referring to the proposed Foreign and Jewish Mission, which, in conjunction with our brethren of the Reformed Presbyterian Synod in Scotland, we have undertaken to set in operation, we have pleasure in reporting that the mission committee have taken various steps, with the concurrence and approval of the commission, which hold out the prospect that, in a day not distant, we shall be in circumstances to report that an agent sent out by the church will be actively employed in his appointed field of labor. Our esteemed licentiate, Mr James Martin, who, previous to the last annual meeting of the Synod, had devoted himself to a foreign mission, and whose offer was accepted by the Synod, has been prosecuting medical studies since, under the direction of the mission committee. He is now so far advanced in the course, that he expects to be able to obtain a medical diploma early in October next; and he has expressed his willingness to go forth to a distant field of labor so soon after as the necessary arrangements can be made for this purpose. Th

Synod, it is hoped, will perceive the necessity of taking steps at its present meeting for the ordination of Mr. Martin—fixing his salary and outfit—and doing whatever else is required toward his entering upon his assigned field of labor. With the view of obtaining the best available information respecting the most suitable field for a foreign mission to be conducted by the Reformed Presbyterian Church in these countries, the secretary, early in October last, addressed a note of inquiry to the venerable Dr. Duff, of Edinburgh, who had, some time before, visited Syria, as one of a deputation sent by the Free Church of Scotland to inspect mission schools in the district of Lebanon. In reply, Dr. Duff expresses his deep interest in the proposal by our church to commence a mission to the heathen, and strongly recommended Syria as, in all the circumstances, the most suitable place for us to engage in evangelistic labors among the heathen. *'The practical out'going,'* he observed, *'of the missionary spirit is the surest sign of a living church, and the best security for the continuance and growth of its life.'* Respecting Syria, while bearing most favorable testimony to the labors of our American brethren, he says: 'The field is wide; it is open and unoccupied by any other mission. Having brethren of the same body there already, I am inclined to think that your missionary could not do better than to proceed thither and join them. A place, whether Tarsus or elsewhere, would, after conference, be mutually agreed upon, in which he would co-operate with them, and, while in one respect acting independently, be aided by their counsels, as well as assisted in times of sickness, or under the pressure of any other providential emergency. On the whole, in your peculiar circumstances, this is the destination which I would be disposed to recommend.' This letter was forwarded to the secretary of the mission committee of the Scottish Reformed Synod, who afterwards stated, in a communication received from him, that the committee were quite willing to co-operate with us in a mission to Syria."

Synod subsequently

"Expressed its mind that Syria should be selected as the field of operations, and that the operations should be conducted in conjunction with the Synod in the United States of America, with whom we hold fraternal relations, and with the Scottish Synod.

"Mr. Martin, being present, was asked whether he adhered to his acceptance of the call of Synod to be their missionary in Syria, engaging to enter upon the work as soon as his preparations can be completed, under the direction of the Synod? Mr. Martin signified his consent.

"Synod then pledged itself, also by a show of hands, to take all due measures to provide the funds requisite for the adequate support of their missionary."

The next meeting was appointed to be held in Belfast, on the third Monday in June, 1872, at 7 o'clock, P. M.

THE Synod of the Reformed Presbyterian Church, Scotland, met in Glasgow, Tuesday, June 6th, 1871, 7 P. M. Fifteen members, seven ministers and eight elders, were present. No changes have been made in the list of ministers or congregations since last meeting. But little, except routine business, was transacted. The question of covenanting was discussed. Not much progress, however, appears to have been made. The necessity for a superannuated ministers' fund was felt, and a committee was appointed to report in regard to it. In regard to the communion of a union with the Original Secession Church, the following minute was adopted:

“Whereas, we have been given to understand that the Synod of the United Original Seceders has, at its recent meeting, appointed a committee to open up negotiations with any other denomination holding reformation principles, having specially in view this church; we, whilst seeking to maintain in all their integrity the principles of the church's testimony, appoint the Moderator, Mr. Kerr, Mr. Wallace, Mr. John Martin, Mr. John McDonald and Mr. James Barr, a committee to confer with the committee of the Original Seceders.—Rev. R. Wallace, Convener”

The next annual meeting was appointed to be held in Glasgow, the second Monday of May, 1872, at 7 o'clock.

COVENANTING.—AN INTERESTING OCCASION.

ACCORDING to arrangements previously made, the congregations of Sharon, Lind Grove and Kossuth, Iowa, united in a joint service of covenanting and communion, the first week in September. The services were conducted by the three pastors, Dr. McDonald, Rev. C. D. Trumbull and Rev. R. Johnson, assisted by Rev. S. O. Wylie of Philadelphia. The work of covenanting was attended to on Saturday after the morning sermon. The people joined in it with great unanimity, and a most impressive scene it was when more than three hundred persons, many of them with their children by their side, lifted up their hands to the Most High God, who liveth forever and ever. The communion on the Sabbath was a most precious season, and both on Saturday and on Sabbath the hearts of the people were plainly stirred with deep emotion. Many of the chief of the fathers, who were ancient men, buried their faces and wept. Considerable time was occupied on Saturday and Monday in signing the bond, and when the service was closed the people seemed more than satisfied, and showed that they felt deeply that it had been good for them to stand with their wives and little ones before the Lord. On Monday a subscription was opened for the memorial fund proposed by Synod, and the people gave willingly to the Lord of their substance. The occasion was altogether a most joyful one, and well calculated to hold up the hands and encourage the hearts of the pastors of the several congregations.

COVENANTING has been attended to by the following congregations, in addition to those mentioned last month: August, 4th Sabbath, Miller's Run, and Poland, and North Jackson; September, 1st Sabbath, conjointly, by Kossuth, Lind Grove and Sharon, by 1st and 2d Miami and Rushsylvania, also separately by Walton and Salt Creek; 2d Sabbath, by Pine Creek; 3d Sabbath, by 1st New York and South Union, and conjointly, by Mahoning and Bear Run; 4th Sabbath, Springfield, &c.

PITTSBURGH PRESBYTERY.

THE Presbytery of Pittsburgh met, pursuant to adjournment, in the Reformed Presbyterian church, New Alexandria, Pa., on Tuesday,

September 5th, 1871, at 2 P. M., and was constituted with prayer. Eighteen ministerial members and the same number of ruling elders were in attendance. The officers of the last meeting were continued. The business transacted was of the common routine character, and was dispatched with singular unanimity, in much less time than ordinarily.

Henry Easson, Jr., a graduate of Union College, N. Y., was taken under the care of Presbytery as a theological student of the second year, he having spent one session in the seminary. J. M. Crozier, a graduate of Western University, and T. J. Allen, a graduate of Westminster College, were received as theological students of the first year.

Discourses were heard from Mr. Easson, on Prov. 8 : 11; and from Mr. Lewis Johnson, a student of the second year, on Acts 16 : 31. The discourses were criticised, and sustained as encouraging specimens of improvement.

A call from Monongahela congregation for T. C. Sproull, licentiate, was sustained as a regular gospel call, presented to the candidate, and accepted. To attend to his ordination and installation, Presbytery resolved to hold a special meeting at Elizabeth, Pa., on the first Tuesday of October, 1871, at 11 o'clock, A. M., and with reference thereto made the following appointments: Prof. Sproull to preside in the services, J. A. Black to preach the ordination sermon, J. Galbraith to address the pastor, and J. W. Sproull the people.

Moderation of calls was granted to the congregations of Bear Run and Mahoning, Rehoboth, Pine Creek and New Castle. The committee on supplies were authorized, when requested, to make arrangements for covenanting in the vacancies under Presbytery's care.

The following minute in reference to the death of J. A. McKee, a licentiate under the care of Presbytery, was unanimously adopted, and a copy ordered to be forwarded to the relatives of the deceased:

Presbytery records with sorrow the death of J. A. McKee, a licentiate under its care. For the great work to which he anxiously looked forward, he possessed many traits of character that eminently qualified him. Open and frank in manner, kind and obliging in disposition, he was such a man as in a public position would have secured the respect of his fellow men, and made and retained many friends. Owing to the delicate state of his health, he was not able to preach in many of our vacant congregations or missionary stations, but wherever he labored, his efforts gave abundant evidence that, if Providence had spared him, he would have made a useful and devoted servant of the Lord. His removal at this time, when the fields are whitening to the harvest, seems truly mysterious; still, in this, as in every other event, we desire to yield submission to the will of our Heavenly Father, and to believe that he doeth all things well.

To his bereaved parents, brothers, sisters, and other relatives, we extend our heartfelt sympathy, and in their sorrow commend them to the tender compassion of Him who "healeth the broken in heart, and bindeth up their wounds."

J. A. BLACK,
J. W. SPROULL, } *Com.*
JAS. BOGGS.

A unanimous vote of thanks was tendered to the congregation of New Alexandria for their kindness and hospitality to the members of Presbytery. Both pastor and people had made the most ample preparation and provision for the entertainment, and were assiduous in their endeavors to promote the convenience and comfort of their brethren while remaining with them.

After having spent a very pleasant season in their midst, Presbytery adjourned with prayer and singing Ps. 133, to meet in Allegheny church, on the second Tuesday of April, 1872, at 7½ P. M.

J. A. BLACK, *Clerk.*

William Wills, Treasurer, in account with Pittsburgh Presbytery.

1871.	Dr.	
April 10,	For balance on hand,	\$5 81
" 13,	" cash received from Brookland,	12 66
" 27,	" coupon of \$1,000 U. S. 5-20 bond,	30 00
" " "	" coupon of \$50 U. S. 5-20 bond,	1 50
" " "	" premium on same, 6½ per cent.,	3 31
May 25,	" received from North Union,	50
" 30,	" interest from Mary McKinney,	2 08
" " "	" received from South Union,	10 50
June 30,	" coupon of \$500 U. S. 5 20 bond,	15 00
" " "	" premium on same, 12½ per cent.,	1 87
" " "	" received from Miller's Run,	23 91
" " "	" " Salem,	8 00
July 3,	" " Central congregation, Allegheny,	6 98
" 26,	" " Slippery Rock, &c.,	11 54
" " "	" " Clarksburgh,	14 00
" 28,	" " New Alexandria,	15 75
" " "	" " Springfield,	6 00
August 3,	" " Elizabeth br of Monongahela cong.,	3 60
" 29,	" " North Jackson,	26 00
Total,		\$199 01
Sept. 4,	For balance,	\$19 64

1871.	Cr.	
April 13,	By cash paid order to Rev. R. Reed,	\$10 00
" 27,	" " Rev. J. McAuley,	40 00
June 5,	" " Mr. D. C. Martin,	10 00
" 30,	" " Rev. D. Reid,	16 87
July 25,	" " J. A. Black,	65 00
" 29,	" " Rev. J. J. McClurkin,	6 00
Aug. 29,	" " Rev. J. J. McClurkin,	31 50
Sept. 4,	By balance,	19 64
Total,		\$199 01

WILLIAM WILLS, *Treasurer.*

ORDINATION.—A commission of Pittsburgh Presbytery met at Oil City, Pa., on the 18th of May, at 11 A. M., to attend to the ordination and installation of D. McFall. Present, Revs. J. J. McClurkin and D. B. Willson, and elder James Boggs. Absent, Rev. A. M. Milligan, and elder James Anderson. Mr. McClurkin presided, and Mr. Willson acted as clerk. Rev. Daniel Reid, of the same Presbytery, sat as a consultative member, and took part in the ordination service. Mr. McFall's trial pieces were a lecture from Ps. 32: 1-4 and a sermon on the 5th verse. In the evening the church was filled with an attentive and interested audience. Mr. McClurkin delivered the sermon from 2 Cor. 5: 20—"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." After the usual queries, the pastor elect was ordained to the work of the ministry, and installed in the charge of the Oil City congregation. The address to the pastor was made by Mr. Willson, to the people by Mr. McClurkin.

Our brethren in Oil City have a neat and commodious building, repainted and refitted. Their energetic and repeated efforts to obtain a pastor have at last met with deserved success. Though few in number, yet they show a commendable liberality in the support of the ordinances of religion.

We should pray to God that our brethren, with their pastor, may have his blessing in impressing truth upon the active and enterprising community among whom they have been placed. D. B. W.

NEW ORGANIZATIONS.—The commission of the Illinois Presbytery, consisting of Revs. James Wallace, W. W. McMillan and Mr. T. M. Hutcheson, appointed to organize a congregation at Sylvania, Mo., met August 10th, 1871. The chairman preached a sermon from Is. 43: 21, "This people have I formed for myself; they shall show forth my praise." From the text two propositions were deduced and illustrated: I. A Christian congregation is a divine institution. II. God forms Christian congregations that they may promote his glory.

The commission was constituted. Forty-nine persons were received by certificate and on examination. Of these, fourteen were received from other churches: six from the Free Presbyterian Church of Canada, four from the United Presbyterian Church, two from the Cumberland Presbyterian, one from the Methodist, and one from the Roman Catholic. The last two were baptized, the one raised in the Methodist faith not having been baptized. The Head of the church seems in a special manner to have blessed the labors of our brother, Rev. J. Wallace, in this locality. The prospects of this infant congregation appear good. The land is fair in quality, and moderate in price. The low lands are rich. The inconvenience of not being near to any railroad is likely soon to be removed. May the good Lord bless and prosper his work in that place. W. W. McMILLAN.

A CONGREGATION of over thirty members, and with encouraging prospects, has been organized at Evans, Colorado.

THE New York Presbytery held a *pro re nata* meeting on September 6th, at which the relation between the Rev. D. McAllister and the Walton congregation was dissolved, in order that he might enter upon the work to which he was appointed by Synod.

OBITUARIES.

WE insert this month as many obituary notices as our space will permit. Next month we hope to have room for all now in our possession.

DIED, May 9th, 1871, in his 61st year, of disease of the lungs, after a protracted illness, Mr. WILLIAM C. BOVARD, of St. Louis congregation. His calm, strong hope, and patient, cheerful submission to the will of God, gave consoling evidence of the love of a gracious Redeemer. COM.

DIED in Christ, February 4th, 1868, ALLEN REID, in the sixty-ninth year of his age, after a severe and protracted illness. Mr. Reid passed through the fire in the division of 1833. Having at great sacrifice, against powerful family and congregational pressure, taken his stand for the truth as he understood it, he could not be moved. He was a most thorough, consistent and intelligent Covenanter, and a man well qualified for office in the church, which he steadily refused.

IT is with sincere sorrow we record the death of our friend and brother, JOSEPH ANDERSON MCKEE, a licentiate of the Reformed Presbyterian Church, under the care of the Pittsburgh Presbytery. The sad event took place on Saturday, September 2d, 2 o'clock, A. M., at the residence of his father near Allegheny City. Mr. McKee had been unwell for several months. He was able to fulfil only a few engagements to preach the past summer. His death, however, for which he gave the most comforting evidence of being prepared, was sudden and unexpected. J. W. S.

DIED, in Conococheague, Franklin county, Penn., June 3d, 1871, Mrs HANNAH ANN RENFREW, eldest daughter of the late Samuel Thompson, and wife of Mr. Robert Renfrew, elder in the above congregation. The disease which terminated the life of this affectionate wife and mother, in her 43d year, was typhoid pneumonia, which prostrated her during her husband's absence at last meeting of Synod. To this meeting she urged her husband to go. On

returning from it, he found her so low as to be scarcely able to notice him. Her end was calm and peaceful. Her uniform Christian conduct gives evidence that, while her bereaved husband and children and many friends mourn their loss, her gain has been unspeakable. COM.

DIED, in Philadelphia, of consumption, April 21st, 1871, Miss MARGARE. MONTGOMERY, aged 25 years, daughter of William and Susan Montgomery. Deceased made a profession of religion at the age of 19, in the Third congregation of Philadelphia. Her piety was by no means ostentatious; but those who knew her best can testify to her seriousness and genuine excellency of character. When her pastor talked with her about her experience in near prospect of death, she expressed entire submission to the will of God, and, while she had no triumphal experience to record, she clung tenaciously to the infinite merit of Christ as the only ground of her hope. She has left her father, to whose comfort, while she was able, she assiduously ministered, a brother and sister and many friends and acquaintances to mourn her loss. Let the lesson of her death be heeded—"Prepare to meet thy God." COM.

DIED, October 12, 1870, Mrs. JEANNETTE DUNN, wife of Mr. John Dunn, at the house of her son, Harvey Dunn, in Ryegate, Vt., in the 67th year of her age. For many years she was in a feeble state of health, and although at times she suffered severely, she was never heard to murmur. She bore all her sufferings with patience and holy resignation to the divine will. Born of pious parents, the deceased enjoyed the blessed privilege of being early instructed in the principles of God's word. For forty years she was a consistent member of the Reformed Presbyterian congregation of Ryegate. She had seven children, five sons and two daughters, in whose spiritual welfare she took a deep and lively interest, and lived to see two of them unite with the church. In her last sickness, when they were all gathered around her dying bed, she gave to each of them an advice, exhorting them to serve the Lord. And God grant that they all may honor the memory of their sainted mother who loved them so dearly, by imitating her example and following her advice. She died as she had lived, putting her trust in the Redeemer, who in all her trials had never forsaken her. B.


September 29th, 1869, JAMES WRIGHT, in the 73d year of his age. Mr. Wright was another of the worthies of 1833, who, at great sacrifice, manifested his attachment to Covenanter principles, and stood firm, though it demanded the sundering of the dearest ties—family, pastoral and congregational. He, as well as Mr. Reid, was a member of a congregation that abandoned the Covenanter platform. He was most thoroughly attached to the church, and was a model in punctuality and regularity in the discharge of Christian duty. By great industry, care and economy he had amassed considerable wealth. No man was more ready than Mr. Wright to extend a helping hand to poor members of the church, who were struggling to get a start in the world. He gave \$1,000 to the foreign mission. Mrs. Wright, who survives him, and who is left with abundance, is desirous of aiding the various benevolent schemes of the church. COM.

DIED, at Allegheny City, Pa., June 12th, 1871, in his 66th year, JAMES McFALL, a member of the Allegheny congregation. He was born in County Antrim, Ireland, in 1805, and passed most of his life in that land. His father died shortly after marriage. His widow went with her son to Dervock, where he was baptized by Dr. Stavely. She then removed to the Clabber congregation, near Coleraine, and under her training the son grew up to man's estate. Approving himself to the church, he was chosen to the office of ruling elder, when about forty years of age. This place he filled for over twenty years, at first under Dr. Samuel Carlisle, then for a while under the present pastor, Rev. James Dick Houston. With his sons, now coming to manhood, he turned his eyes to America. Three of them preceded him. Arriving here in the fall of 1863, he settled in Allegheny, where his quiet, unobtrusive character commended him to his brethren. He was called on to suffer severely, and for months he bore the pain of an incurable disease. His faith in his covenant God and Saviour did not forsake him. He lived to see his children, five sons, all profess the faith of their father. Shortly before he died, one of them was ordained and installed pastor of the Oil City congregation. "Say ye to the righteous, it shall be well with him."

[Irish Covenanters please notice.]

JAMES GRAHAM died suddenly at his house near Bear Run church, February 25th, 1871, in the 64th year of his age. He was born in the county of Antrim, Ireland, in 1807; came to this country at the age of 22; lived some years in the city of New York, a member of the 2d Reformed Presbyterian congregation. In the year 1842, he removed to Indiana county, Pennsylvania, where he lived till his death. The day before his death he was at work as usual till night and attended evening worship, and retired to rest apparently in his wonted health. Some time during the night the summons came and he passed away. He left a wife and six children to mourn his loss; but while their sorrow is great, intensified by the circumstances attending his death, they do not sorrow as those who have no hope. Looking back through an intimate acquaintance of nearly ten years, we feel that we would be warranted did space permit, in giving an extended notice of his estimable life and character. Studying brevity, however, we must express our firm conviction that he was a Christian. His faith had many fruits attesting its genuineness. He was an intelligent Christian. Naturally highly gifted, by extensive reading of standard religious works in connection with his Bible, his knowledge of divine truth was rendered thorough and accurate. He was a cheerful Christian. The sunny smile and cordial greeting, with which he would ever meet us, did much to make us forget the fatigue of a long, wearisome ride. This cheerfulness is the more to be remarked, when we remember that for long years he was afflicted with white swelling in one of his limbs, causing him to feel constant, and at times, intense pain. He was a devoted, zealous, self-denying Christian, attending communions and other meetings of the church, regardless of the state of the weather and his own infirmity. He was a public-spirited Christian. Firmly attached to the church's distinctive testimony, deeply interested in what Christ was doing among the nations, he was ever ready to further, to the utmost extent of his ability, any scheme of the church. Punctual and faithful himself in the discharge of his duty, he could not tolerate the want of these traits in others. But his work is done. He is not, for the Lord took him. May the blessing of the Most High rest upon that family and flock that by his removal has been rendered so lonely and sad.

A. J.

 The following books from the library of the late Rev. D. Scott are offered to persons wishing to purchase, at the prices annexed. Anderson's Annals of the Bible, 75c.; Angus' Bible Hand Book, 50c.; Brown of Wamphray on the Romans, o'd and worn, 50c.; Brown on the Human Mind, 75c.; Bishop M'Ilvaine on Oxford Divinity, 50c.; Buck's Dictionary, 50c.; Campbell on the Gospels, 3 vols. in bds., \$1 50; Works of Charnock, 2 vols, folio, worn, \$3.00; Works of Chillingworth, 3 vols. in bds., 8vo., \$1.50; D'Aubigne's Reformation in Germany and Switzerland, \$1.00; Den's Theology, 40c.; Giesler's Ecclesiastical History, 2 vols., \$1.50; Giant Cities of Bashan, 50c.; Haver-nick's Introduction to the Pentateuch, 75c.; Hengstenberg on Daniel, 75c.; Hebrew Bible, \$1.50; Hurion's Sermons, 2 vols., 40c.; Knap's Theology, 2 vols. in bds., 8vo., \$1.00; Kitto's Cyclopedia, 2 vols., \$2.00; Lampe on the Gospel of John, 3 vols. in bds., \$4.00; Letters on the Christian Ministry, by Sam'l Miller, 50c.; Lectures on Daniel, by Cummings, 50c.; Lectures on portions of Psalms, And. Thompson, 25c.; Life of Livingston, by Dr. Houston, 25c.; Louth on Isaiah, 2 vols. in bds., 75c.; Mason's Plea for Sacramental Communion, 50c.; McGee on the Atonement, 2 vols. in bds., \$1.50; McGavin's Protestant, 2 vols., \$1.50; McKnight on the Epistles, 2 vols., quarto, \$2 00; Neal's History of the Puritans, \$2.50; Plumer on the Psalms, \$2.50; Reid's Essays on the Human Mind, 3 vols. in bds., \$1.00; Saurin's Sermons, 5 vols. in bds., \$1.00; Scottish Pulpit, 3 vols., \$4.00; Septuagint, \$1.00; Stockii Lexicon Hebraicum, \$50c.; Stockii Clavis Graeca, 50c.; Stuart on the Apocalypse, 2 vols., \$1.50; Stuart on the Hebrews, 75c.; Sufferings and Glories of the Messiah, Jno. Brown, 50c.; Tower on Prophecy, 2 vols., 75c.; Vinet's Homiletics, 50c.; Vinet's Miscellanies, 50c.; Works of Andrew Fuller, 8 vols. in bds., \$2.00. These prices do not include postage or expressage. In addition to these there are a variety of miscellaneous works, and about twenty-five volumes each of the British, North British, and Princeton Reviews, which will be sold very low. Persons wishing to purchase will address **REV. R. D. SPROULL,** Rochester, N. Y.

CHURCH EXTENSION FUND.

May 6,	From Princeton cong. per O. Allen.....	\$ 20 00
17,	" Wm. Brown, Jr., deceased, his bequest, per A. P. Brown.....	445 00
23,	" Bethesda (Bloomington) cong. per T. N. Faris	22 50
July 1,	" 8d New York, per A. McNeill.....	250 50
" 1,	" Bethel cong., per Rev. J. O. K. Milligan.....	2 00
6,	" Bethesda cong., per T. N. Faris.....	81 85
" "	" Uica cong., per Wm. Stevenson.....	16 00
18,	" 1st Miami cong., per S. S. Johnson.....	18 20
20,	" Topsham cong., per J. A. Keenan.....	10 20
22,	" South Union cong., J. O. Dodds.....	13 32
" "	" 2d Miami cong., per D. Boyd.....	20 00
25,	" Londonderry cong., per T. J. Blackwood.....	9 10
26,	" 2d cong., Phila., per Wm. Walker.....	76 50
" "	" Walnut City cong., per Jos. Manners.....	6 00
" "	" Miller's Run cong., per W. M. George.....	29 00
28,	" Macedon & Rushsylvania cong., pr W. Wright	11 25
29,	" Middle Wheeling cong., per Alex. M. Orr.....	10 00
Aug. 2,	" Oil Creek brch. of Oil Creek cong. per D. Reid	8 65
7,	" Sandy brch. of Salem cong., pr A. J. M'Farland	11 00
" "	" Warsaw " " " " " " " " " " " "	8 65
8,	" Winchester cong. per H. Dowrie.....	14 00
9,	" West Hebron cong., per T. Mahaffy.....	6 00
10,	" Staunton cong., per Thos. Dripps.....	7 70
11,	" Walton cong., per J. O. K. Milligan.....	22 20
12,	" Bethel cong., per D. S. Faris.....	80 00
15,	" Clarksburgh cong., per J. Caldwell.....	17 28
18,	" North Union cong., per Rev. J. Galbraith.....	9 00
" "	" Lind Grove cong., per C. D. Trumbull.....	14 50
" "	" Brookland cong., per A. Dodds.....	33 35
25,	" Bovina cong., per Rev. J. Kennedy.....	20 00

WALTER T. MILLER, Box 553, New York.

1877 The day for the collection for the Theological Seminary, as appointed by synod, is the first Sabbath of October.

1878 The day of National Thanksgiving is appointed by Synod to be observed as a day of thanksgiving by all the congregations under its care. The entries have already been published. Minutes, p. 245.

1879 A call has been circulated in New Castle congregation in favor of S. T. Crowe. Mahoning and Bear Run congregations have also made out a call in favor of Mr. Crowe.

1880 Mr. John H. von Stirling, Valley, N. Y., and Mr. Wm. Robertson, Rochester, N. Y., are agents for the *Reformed Presbyterian and Christianian*.

1881 The \$2.95 credited some time ago to Mr. Craunton, for Mrs. Dobbins and family, should have been credited to S. T. Sherard, Cambridge, Pa.

1882 The trustees of the Theological Seminary, Home and Foreign Mission, Philadelphia, have received their report. On account of the press of other matters, it is compelled to postpone its publication till next month.

1883 The sum of one thousand seven hundred and thirty dollars must have been paid to the Home and Foreign Mission of the Presbytery.

D. Gibson.

1884 The officers of the Theological Seminary, Philadelphia, have received their report. On account of the press of other matters, it is compelled to postpone its publication till next month. The report is published in the *Reformed Presbyterian and Christianian*, at Philadelphia, Pa., at the office of the Seminary, 24th street, N. E. corner of the city, on the 10th of the month.

1885 The sum of one thousand seven hundred and thirty dollars must have been paid to the Home and Foreign Mission of the Presbytery. The sum of one thousand seven hundred and thirty dollars must have been paid to the Home and Foreign Mission of the Presbytery.

1886 The sum of one thousand seven hundred and thirty dollars must have been paid to the Home and Foreign Mission of the Presbytery. The sum of one thousand seven hundred and thirty dollars must have been paid to the Home and Foreign Mission of the Presbytery.

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Reformed Presbyterian
 AND
Covenanter.

 NOVEMBER, 1871.

CONTENTS.

	PAGE
The Great Conflict,.....	321
Pastoral Address,.....	326
Masonry in 1836,.....	329
Clergyman's Wife,.....	332
The Church in the West, ..	333
Foreign Mission,.....	338
Elkhorn Missionary Society and the Memorial Fund,	339
Church News,.....	339
Meeting of Presbyteries,.....	340
Covenanting in America,.....	342
Obituaries,.....	345
Book Notices,.....	352

THOMAS SPROULL,
 JOHN W. SPROULL,
 EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.
 "Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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EDITORS' ADDRESS, "ALLEGHENY, PA."

RECEIPTS OF BOARD OF EDUCATION.

1871.		
Aug. 19,	Slippery Rock cong., per Rev. J. C. Smith, ..	\$ 17 30
" 28,	Lake Eliza cong., per Rev. J. French.....	12 00
Sept. 5,	Utica cong., per Wm. Stevenson.....	14 00
" 8,	North Jackson cong., per Rev. R. J. George.....	27 95
" "	Miller's Run cong., per John George	21 16
" "	Bethesda cong., per T. N. Faris.....	21 00
" 11,	Lisbon cong., per Rev. Wm. McFarland.....	19 40
" "	Walnut City cong., per J. Manners.....	8 00
" 12,	Garrison cong., per J. C. Alexander ..	4 25
" "	New Alexandria cong., per Rev. T. A. Sproull.....	12 50
" 13,	Macedon cong., per Rev. P. H. Wylie	8 50
" "	Cedarville cong., per Rev. S. Sterrett.....	12 00
" "	J. R. Hemphill, per "	5 00
" 14,	New Concord cong., per Jas. McCartney.....	15 00
" 22,	Olathe branch of Olathe and Pleasant Ridge cong., per Rev. W. W. McMillan.....	6 00
" "	Lind Grove cong., per Rev. C. D. Trumbull.	17 00
" 23,	Female M. S. of New Concord, for the benefit of Wilby Williams, per S. E. Wylie.....	12 00
" "	South Union cong., per J. Calvin Dodds	11 60
Oct. 3,	Bovina cong., per Rev. J. Kennedy.....	12 50
" "	Ramsey cong., per Rev. R. Shields.....	6 00
" "	Rehoboth cong., per W. Martin	6 00
" 11,	Middle Wheeling cong., per Alx. M. Orr,.....	8 00
" "	Little Beaver cong., per D. Gregg.....	17 42
" "	Central cong., Allegheny.....	8 78

D' BOYD, *Treasurer*, Bellfontaine, O.

CHURCH EXTENSION FUND.

Sept. 7,	Albra cong., by A. Orr	\$ 12 90
" "	Baltimore cong., by D. James Cummings.....	14 50
" 15,	Rochester cong., by Thos. Lynn.....	34 60
" "	Springfield branch of Springfield cong., by S. Allen	6 55
" 19,	Kortright cong., by A. C. Gilchrist.....	15 10
" "	Central Allegheny cong., by Wm. Anderson.....	9 27
" "	Poland and North Jackson cong., by J. W. Sproull	17 75
" "	Olathe cong., by Rev. W. McMillan	7 00

W. T. MILLER, *Treasurer*, Box 553, N. Y.

RECEIPTS FOR THE FAMILY OF REV. R. J. DODDS, DEC'D. 1871.

Aug. 19,	Salem cong., Pa., former charge of the late Rev. R. J. Dodds, additional, per Rev. A. J. Mc- Farland	\$ 70 00
" 29,	Three congs. of Phila., additional, per Thos Brown, Treas	116 05
Sept. 4,	White Lake cong., N. Y., per Rev. J. B. Williams	62 10
" 11,	Lisbon cong., N. Y., per Wm. McFarland.....	26 50
" 14,	Central cong., Allegheny, additional.....	213 10
" "	Deerfield, per Rev. J. W. Sproull	10 00
" "	Rehoboth cong. per. "	9 50

WILLIAM BROWN, *Treasurer*.

RECEIPTS FOR MEMORIAL FUND, THEOLOGICAL BUILDING.

Sept. 12,	New Concord cong.....	\$ 64 00
" 21,	D. J. Shaw, Bloomington, Ind	10 00
" "	John Smith, "	50 00
" "	T. Kirkpatrick, "	5 00
" "	Catharine J. G. mble, "	1 00
" "	J. C. Smith, "	2 00
" "	T. N. Curry, "	10 00
" "	John M. Dougherty, "	5 00
" "	Nancy Faris, "	1 00
Oct. 3,	David Smith, "	5 00
" "	Mary D. Faris. "	8 00

THE

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VOL. IX.

NOVEMBER, 1871.

No. 11.

THE GREAT CONFLICT.*

THE history of the church is a record of the process by which a revolted province of Jehovah's empire is to be brought into a state of subjection and allegiance. Adam, placed at the head of the lower creation, by his disobedience to the will of his Creator and Sovereign, involved the world, that was put under him, in the consequences of his treasonable act. Since the fall, the world is in rebellion against God. That justice was not at once meted out to fallen man, as it was to rebel angels, was owing to the sovereign mercy of God. It seemed good to him to devise a plan by which the revolt should be suppressed, and the world be brought into voluntary subjection to his government. This was the object of the mission of the Son of God. "God sent not his Son into the world to condemn the world, but that the world, through him, might be saved." John 3: 17. This object was worthy of him who is infinite in goodness, wisdom and power. The means appointed were proportionate to the magnitude of the end, and were perfectly adapted to its accomplishment. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." 1 John 3: 8.

The Mediator is the official title of him to whom this stupendous undertaking was assigned. His mission was to restore that moral order that sin had disturbed, and establish harmonious relations between the throne of God in heaven and rebel subjects on earth, in a way entirely consistent with the requirements of inflexible justice. The nature of the undertaking demanded that he who engaged in it should possess special and high qualifications. A province of the dominion of the Most High, represented by a race of intelligent beings, had revolted. These recreant subjects must be taught their duty, expiation must be made for their crimes, and they must be brought into willing subjection to the government against which they had rebelled. The Mediator must be a Teacher, an Atoner, and a Ruler.

*Lecture delivered at the opening of the Seminary, September 12th, 1871, by Professor Spruill.

To meet these requirements, Christ, the Mediator, is invested with and executes the offices of Prophet, Priest and King. The history of the church, while it gives due prominence to the execution of his prophetic and priestly offices, has to do mainly with his regal administration. As a Priest he has, by the sacrifice of himself, removed the legal obstructions that barred the way of the reconciliation of sinners to God; as a Prophet, he reveals to them his will as the rule of faith and practice, and as a King he subdues them to himself, governs them, and rules over all things for their good. "He is given to be Head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1 : 22.

The church is the appointed agency for restoring order and peace to the moral dominion of God. She stands in direct antagonism, under Christ her Head, to the world under the devil, who is by usurpation its prince. In organizing her a visible covenant society, the Mediator set up his standard on earth, claiming it as his own, and declaring his purpose to subdue it. The process by which this is accomplished seems to be slow, but the result is certain. "He must reign till he hath put all enemies under his feet." 1 Cor. 15 : 25.

The regal office of the Mediator includes a two-fold headship. He is the head of the church, and the head over all things to the church. In his relation to the church as her Head he endues her with spiritual life, gives her a government, ordinances and officers, and makes divine institutions the effectual means of her increase and establishment. As Head over all things, he so administers the affairs of providence that the church is preserved from destruction by her enemies, and is furnished with facilities for accomplishing the end of her existence in the world—the subduing of all things to Christ.

These two forms of mediatorial authority must be carefully noticed, in order to the successful study of ecclesiastical history. They exhibit not only the right of Christ to subdue the world, but they give the fullest assurance of ultimate and triumphant success, presenting as they do the efficient appliances with which he works out God's gracious purpose of deliverance and salvation to our fallen race. How grand and glorious the arrangement! "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Ps. 89 : 14.

The first intimation of mercy to fallen man was made in the exercise of mediatorial authority. The voice of the Lord God that Adam and Eve heard, walking in the garden in the cool of the day, was the Son of God now entering on his official work. He came not to condemn the world, but to subdue and save it. He summoned the guilty pair into his presence, and demanded their reasons for disregarding the prohibition to eat of the fruit of the tree of knowledge. In their presence he pronounced sentence on their seducer, and in words of terrible import to him, but of gracious significance to them, he established irreconcilable enmity between him and the woman, and between his seed and her seed, to the latest generation. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. 3 : 15. This judicial

announcement to the serpent contained a gracious intimation to them of a conflict begun, that would issue in the entire vanquishment of their enemy. Then the Mediator set up his standard in the world, claiming it as his own; then he organized that immortal corporation, the church, that he employs to recover all that had been lost; then he revealed the great mystery of his incarnation, and of the triumph of our nature, in union with his person, over the hostile kingdom of the devil. "It," the seed of the woman, "shall bruise thy head."

The organization of the church was of the simplest kind. It is scarcely to be questioned that Adam and Eve were immediately, by divine power, rescued from the devil's dominion, and made the subjects of the kingdom of grace. It is very significant of this, that "the Lord God made coats of skins and clothed them." How strikingly did this symbolize the imputation of the righteousness of the Surety of sinners, that covers the nakedness of the soul from the eyes of divine justice! And assuming what seems scarcely to be doubted, that the flesh of the animals from which the skins were taken was offered in sacrifice, we have here the origin of that institution that formed a large part of the Old Testament ritual, and was well suited to direct the faith of the worshipper to the great sacrifice offered in the fulness of time. Adam, instructed in the meaning of the service, was set apart as the head of the household to perform it. In this, we have the ideal of the church—living members, divine institutions and official administration. In that dark hour this was the cynosure of our race; it was the pledge of the world's redemption. To Adam and Eve, dismissed from Eden, the cherubim and sword of flame placed at the east of the garden presented a constant representation of the justice and mercy of God. By these symbols of his presence he evinced his jealousy for the honor of his name, the opposition of his nature to sin, and his readiness to receive to his favor those for whose sins satisfaction has been made to his justice.

In the family of Adam, the enmity between the two hostile seeds soon discovered itself. "Cain, who was of that wicked one, slew his brother, because his own works were evil, and his brother's good." 1 John 3:12. The criminal was arraigned, convicted and sentenced. The execution of the sentence was delayed, that he might perform his part in working out the purposes of God. He was excised from the church, and in the country to which he fled as a fugitive produced a race imbued with his own malignant spirit, who, by the cultivation of the arts of civilization and refinement, qualified themselves for the warfare with the seed of the woman.

It was now time for God to work, when the wicked were multiplying and organized against his people. At the birth of Enos, two hundred and thirty-five years after the fall, the church enjoyed a time of reviving. "Then began men to call on the name of the Lord." Gen. 4:26. This passage should be rendered: "Then began men to be called by the name of the Lord." This means that then, by the members of the church, there was observed the duty of public covenanting. It was thus that the church prepared herself to resist the enemy that was coming in like a flood from the land of Nod, the centre of their

malignant plotting. This, though it retarded the progress of declension, did not wholly arrest it. Intercourse between the members of the church and the excommunicated family, led to intermarriages, which resulted in a wide-spread corruption of morals. In this time of sad degeneracy, God did not leave himself without a witness. The man who walked with God, Enoch, the seventh from Adam, lifted up his voice and sounded the alarm. Jude has rescued from the perishing records of tradition, and stamped with the seal of inspiration, the warning that he addressed to the men of his dissolute age. "Behold the Lord cometh, with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This faithful warning failed to produce reformation. Men grew worse and worse. The Mediator now speaks in his judgments to those who refused to hear his word by his servant. "Noah, a preacher of righteousness, prepared by divine direction an ark for the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith." Secret but mighty agents were enlisted in the war against that wicked generation. "The fountains of the great deep were broken up, and the windows of heaven were opened." The waters of the flood destroyed every human being save those who were in the ark. His right thus to deal with his enemies is long afterwards declared by himself. "Is not this laid up in store with me, and sealed up among my treasures? To me belong vengeance and recompense; their foot shall slide in due time, for the day of their calamity is at hand, and the things that come upon them make haste." Deut. 32: 34, 35.

The going forth of Noah from the ark marked a new era in the history of the church. The curse was partially removed from the ground. The blessing of fruitfulness was bestowed. The bow in the cloud was appointed a sign that the earth should not again be destroyed by a flood; Noah built an altar, and the sacrifices that he offered were accepted. Thus to the human family in its second common head, the Mediator gave renewed assurance of the benignity of his government and his watchful care of the church.

In the fourth generation after the flood the race had again greatly degenerated. Vastly increased in numbers, led on by the serpent, his seed conceived the impious purpose of declaring independence of the divine government, and relying on themselves for protection against the judgments due them for their sin. The building of the tower of Babel was frustrated in a way that evinced the wisdom and power of him whose authority had been insulted and defied. The families that had from the flood lived under some common social arrangement, were divided and scattered into different parts of the earth. True religion had sadly declined and idolatry was openly practiced.

The time had now come when a more complete separation must be made between the church and the world. It must be not only a social but also a local separation. God commands Abram to leave his country, Ur of the Chaldees, and his kindred, and go to a land of which he

had no knowledge. "By faith he obeyed, and went out, not knowing whither he went." With him, after he arrived in Canaan, God made a covenant, constituting him and his posterity a peculiar people and engaging to be their God. Wherever he and his successors, Isaac and Jacob, sojourned they built altars and offered sacrifices. The worship of God was diligently observed and the services of the worshippers accepted. Few in number, they were preserved by the providence of the Mediator, from attacks by the aboriginal inhabitants of the land. In a song written long afterwards by the sweet singer of Israel, this token of divine goodness is recorded as matter of thanksgiving and praise. "When they were but a few in number, yea, very few, and strangers, when they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong, yea, he reproved kings for their sakes: touch not my anointed and do my prophets no harm." Ps. 105; 12-14.

By a series of events God removed his covenant people to Egypt. The time had not yet come for their permanent settlement in Canaan, the land given in covenant to Abraham and his seed. "The iniquity of the Amorites was not yet full." It was moreover the will of God, that they should come in contact with organized civil power, imbued with the spirit of the serpent. The strength of Egypt, the mightiest nation of antiquity, was employed by the adversary, the devil, to crush the infant church. The Mediator interposed. He bruised the serpent's head. Egypt lay at his feet broken and humbled. With an outstretched arm and with great judgments he redeemed his people from the house of bondage. By the pillar of a cloud and of fire, the symbol of his gracious presence, he directed their movements in all their journeyings.

At Mount Sinai the church received a more perfect organization. This was accompanied with striking exhibitions of divine glory. "God came from Teman, and the Holy One from mount Paran. His glory covered the heavens, and the earth was full of his praise." Hab. 3: 3, "The Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice." Ex. 19: 18, 19. Amidst these scenes of terrific grandeur the law was given. The people were organized into a civil community, and were taken into covenant with God. To the terms proposed, "If ye will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people," "all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19: 5, 8. Subsequently in their ecclesiastical state they engaged in covenant to be the Lord's. "And he took the book of the covenant, and read in the audience of the people, and they said, All that the Lord hath said will we do and be obedient." Ex. 24: 7. The covenant people in their civil and religious character had now laws and institutions suited to their condition, and in this arrangement were exemplified the true relation and the mutual duties of the church and state under the government of the Mediator.

Moses, the lawgiver, conducted the people to the banks of the Jordan, and after the renovation of their covenant on the plains of Moab, resigned the management of their affairs into the hands of Joshua. They were now called on to act the part of aggressors. The seed of the serpent were in possession of the country which God had given by a covenant grant to Abraham and his posterity. These must be driven out and exterminated. Under the leading of Joshua a series of victories left Israel in secure possession of the country, and verified to them the faithfulness of their covenant God to his promises. Again they covenanted in Shechem. For a season they enjoyed great prosperity. So long as they observed the commandments of God, he continued with them the tokens of his favor, but when through the seductions of the tempter they mingled with the heathen and learned their way, he gave them into the hands of their enemies, to humble them for their sin and bring them to repentance. This rule of the divine government was strikingly illustrated under the administration of the Judges until the time of Samuel. In employing wicked nations as the instruments of chastising and reforming his people, he defeated the designs of their enemy, by the means which were intended for their accomplishment.

To be continued.

PASTORAL ADDRESS.*

DEAR BROTHER:—It devolves on me by appointment to tender unto you a few exhortations, on this interesting and important occasion, to endeavor to make plain the path of duty and to encourage your heart and strengthen your hands in entering in this place upon this most arduous work. This is not the first time you have entered upon the duties of pastor, taking the charge of a congregation in the Lord, assuming the responsibilities devolving on the gospel ministry. Hence the duties you are called upon on this occasion to perform are not strange, nor are you bound to any thing new. The sphere of usefulness may be enlarged and you may find more work to do, yet the duties are the same. But still you are additionally bound. And although similar duties may have been required of and performed by you prior to this, yet, now, you are bound by ties never laid on you before; new responsibilities claim your attention.

You enter on a new field of labor, will be conversant with another people, and surrounded with circumstances in many ways widely different from those connected with your former charge. And although some of the providences which have passed over these people and resulted in your settlement in this congregation, have not been in every respect pleasant and just what might have been desired, yet the centring of events and the tendency of things, speak out in words that cannot be misunderstood, strong and emphatic, that this call is from the Lord, and that his design is that this portion of his vineyard you shall cultivate.

*Delivered at the installation of Rev. J. W. Sproull, as pastor of the Central R. P. church, Allegheny City, April 24, 1871, by Rev. J. Hunter.

The field before you opens in expansive and encouraging prospect, with inviting and attractive inducement, yet remember that the great business of preaching in this place, in common with all others, is to bring sinners of our race home to Christ; a work the importance of which might be enforced by many serious considerations.

The lost and undone condition of man calls loudly on the gospel ministry to engage in the work of evangelization, the conversion of the world. Souls are perishing. Broad is the way that leads to death, and thousands crowd therein; while wisdom shows a narrow path, with here and there a traveller. But a way of salvation has been made known. God by the foolishness of preaching has seen meet to save them that believe. Hence your work is to preach the gospel, to save souls; many obstacles are in the way and difficulties to surmount, yet they must be overcome, if the perishing are rescued. The gospel must be preached; woe unto us if we preach not the gospel.

The faithful minister has encouragement. Every soul that he is the means of saving will be a jewel in his crown. And if encouraging success attend your labors in this place, as we trust it will, never think for a moment of attributing that success to your own excellency or efficiency, but to the Spirit of the living God, that quickeneth, rendering the word effectual in the conversion of the soul. And after all it is well to promise yourself no great things, and you will save many disappointments.

Talent and culture are always highly commendable, and much to be desired in the ministry of reconciliation; but the most indispensable qualifications to permanent success are true piety, spirituality of mind, heavenly emotions. God's message is to be delivered; hence, frequent and earnest visits to the throne of grace are necessary in order to receive from the divine hand the message which is to be delivered to others. Without grace in the heart, a godly life in the minister, who can expect success from preaching. Our leanness, want of godliness, no doubt contributes very largely to the low condition of religion in the church, and the lack of success following the regular administration of ordinances.

A graceless ministry will make a graceless people. How can we revive and warm up others, if our own hearts are cold to Christ! We must taste and see that God is good, before we can bring others to trust in him and be blessed. We must feel the consolations of grace in our own souls, before we can put forth sufficient energy to save the perishing, pulling them as brands from the burning. If darkness be in the pulpit, there cannot be light in the pews. Hence if you would preach from the heart to the heart, live near the throne, have God in your heart.

Let the Bible be your constant companion; the beginning, end and middle of a good sermon, is to be replete with scripture. Other books may be read with profit, but the Bible with perfect gain; for it is the book of books.

To have the services of the Sabbath rich and entertaining, let your secular reading be attended to in the early part of the week; but let the latter part be devoted exclusively to preparation for the Sabbath,

storing the mind out of the divine treasury, the lively oracle, encouraging the despondent and strengthening the weak. Provide for all classes—wine for strong men and milk for babes.

Visit the sick, impart your earnest advice, as they enter the dark valley, trying to conduct them to Emanuel's land. Mingle often with the people, cultivate familiarity with the youth; they are the hope of the church, and need to be fed beside the Shepherd's tents. Here is one of the rewards of the faithful minister, the youth gained over to Christ; "happy is the man that hath his quiver filled with those, he shall speak unashamed in the gate." Neglect the youth, and where is your encouragement, promise of success and hope of reward?

Make one of your hearers; rich and poor are alike with God. He makes one of them, he has no respect of persons. Study more to get the heart than the ear of the hearer, aim more at drawing sighs from their hearts than applause from their lips.

Wherever you are, remember you are a minister; preserve the dignity of your station, magnify your office, and never let that honorable position, the high embassy of Christ, be sullied or tarnished by any unworthy act of yours. Let Christ be all in all; study Christ, preach Christ, live Christ, for if you preach to please man you destroy souls.

Be fervent in prayer, that the Spirit may render the word uttered by your mouth effectual to the conversion of the soul; for one soul converted is better than a thousand merely moralized and still sleeping in their sins.

Remember you are an ambassador for Christ, who is King and Lord of all. Hence a great part of your honorable calling is to plead for his high and royal prerogatives, until his authority be acknowledged in all the earth, and every tongue and people and nation join in one hearty and universal response, crowning him Lord of all.

We live in a troublous time; the foundations of the earth are out of their courses, and the church is tossed on a tempestuous sea. She is now in her very greatest danger, and who is he that can tell from present aspects whether she may be stranded or will yet make the desired haven? God is trying them that dwell on the earth, hence be faithful, be firm as a rock, standing fast amidst the drifting tendency of things. Show your attachment to truth, by endeavoring to stem every tide of defection that may at any time come in on the church like a flood; using every effort to stay the progress thereof, and to maintain the glorious doctrines of the Second Reformation. Be not carried about with every wind of doctrine and cunning craftiness of men to deceive.

Break up the fallow ground, sow the precious seed, and be careful to gather in the harvest, that you may have souls for your hire, the seals of your ministry, the jewels of glory that will shine in the Mediator's crown.

Look for your reward, "so that when the chief Shepherd shall appear you may receive a crown of life that fadeth not away."

MASONRY IN 1836.

A REPUBLICATION of the most important part of the testimony obtained and revelations made in regard to Freemasonry during the excitement occasioned by the Morgan abduction, accompanied with the names of such parties engaged in the investigation, as have a national reputation, would be of great advantage at the present time. The true character of Masonry was then exhibited and its secrets published. Its very existence was threatened. What is necessary now is the keeping before the mind of the people the facts already obtained, that they may see the danger to which they are exposed.

We have lately come into possession of a pamphlet entitled "Testimony taken by the committee appointed by the House of Representatives (Pennsylvania), to investigate the evils of Freemasonry." The testimony was all given under oath, and was read in the House of Representatives, June 13, 1836. Thaddeus Stevens, whose name afterwards became so widely known, was the chairman of the committee.

We make from this report a few extracts, not so much because of the importance of the testimony itself, so there is but little new, as for the purpose of directing in this way the attention of our readers to the evils of Masonry, and also because of the prominent position the chairman of that committee afterwards occupied in the history of the country. Any document that bears his signature is entitled to careful consideration. From this testimony we see :

I. The oaths and obligations of Masonry have been revealed. The witnesses, when inquired at, without exception, testified that the "oaths and obligations administered at the introduction into the several degrees are substantially and correctly revealed in *Morgan's Illustrations of Masonry*, and in the works of Bernard and Avery Allyn." Two will serve as specimens of the oaths administered. The first is the close of that taken by a Master Mason :

"Furthermore do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself answerable thereto whenever informed ; to all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the centre ; and divided to the north and south, my bowels burnt to ashes in the midst, and scattered by the four winds of heaven, that there might not the least remembrance remain among men or Masons, of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same."

The second is that of the Knight Templar, and is taken when the fifth libation, wine from a human skull, is drunk :

"This pure wine I take from this cup, in testimony of my belief of the immortality of the body and the immortality of the soul ; and as the sins of the whole world were laid upon the head of the Saviour, so may the sins of the person whose skull this ever was, be heaped upon my head, in addition to my own, and may they appear in judgment against me both here and hereafter, should I violate or transgress any obligation in Masonry, in the orders of knighthood, which I have heretofore taken, to be at this time, or may hereafter be instructed in, so help me God !"

These and other oaths were read to the witnesses, and declared by them to be the same or substantially the same as those they had taken.

II. The obligations of Masonry have always been regarded as binding, and the penalties should in the opinion of the members be inflicted when incurred :

"While I continued a lodge-going member, and for some time after," testifies one, "I felt myself restrained and prohibited by the oaths or obligation I had taken, from revealing the secrets of Masonry and the Morgan conspiracy. In the Entered Apprentice's oath, I had sworn always to conceal and never reveal any of the secrets of Masonry, binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours. As a Fellow Craft, to have my breast torn open and my heart and vitals taken from thence ; and as a Master Mason, to have my body severed in two in the midst, my bowels burnt to ashes, and the ashes scattered to the four winds of heaven, if I should wilfully violate or transgress any part of the oath of a Fellow Craft or Master Mason. These oaths or obligations were considered by me, when I took them, and for some time after, as binding upon my conscience ; for I was so taught to consider them by intelligent Masons who rehearsed to me the lectures, or imparted to me instruction upon the subject. And I was instructed particularly upon their solemnity and binding force, a short time after my initiation, by Mr. Elliot, a Baptist clergyman of New Ipswich, N. H., a high Mason, and a man in whom I reposed great confidence ; and I never heard a word said about explaining away the literal import of the penalties, until a long time after I ceased attending lodges." * * * *

"And never did I hear, while a lodge-going Mason, nor for some time after, any thing said about explaining away the literal import of these obligations, and that they were not binding as understood in their literal meaning."

III. Masonic obligations, in the opinion of Masons, are superior to civil :

In answer to the question, "State any thing you have heard said by Masons relative to the Masonic obligations being superior to their civil obligations, and by whom said," one of the witnesses replied :

"It was understood and believed by Masons concerned in the Morgan conspiracy, that Masonry was of great antiquity, and had an existence even prior to our civil institutions ; and that the Masonic obligations in themselves were equally as binding upon Masons, as the civil, and that if the masonic and civil obligations came in conflict, they might render obedience to the former, without incurring the guilt of a wilful transgression of the latter ; for it would be something like committing sin on compulsion, the evil motive would be wanting. And in the case of the masonic witnesses to whom I have already alluded, when by testifying they must reveal what Masonry required them to keep secret, it was thought by some that they might be justified in refusing to testify, on the ground that the masonic oath was equally binding as the civil, and besides, had the advantage of being administered prior to the latter, and was also received voluntarily, whereas, the civil oath would be received on compulsion, in order to avoid imprisonment for contempt of court." * * *

"Col. Wm. King, the Grand High Priest of the Royal Arch Chapter at Lewiston, being a man of much intelligence, and very considerable influence out of the lodge as well as in, having been a member of the legislature at

preceding winter, and being on terms of intimacy with Governor Clinton, under whom he held an appointment, having devoted much time to the study of Masonry, in which he was uncommonly bright, his dictations or assertions on the subject of Masonry generally carried with them much weight with the fraternity. He asserted that Governor Clinton would be bound, as a Mason, to pardon, or bound to pardon those who might be convicted of a participation in the Morgan conspiracy; and he stated the Grand Lodge had a right to try and punish its members for a violation of its laws, and I think stated it as being the opinion of some man of note, in which he concurred. He also asserted that the masonic institution had an existence prior to that of our civil institutions and laws." * * * * *

"While descending the Ohio river, in 1831, on returning from the Lockport trials, I found myself in company with Luke Lawless, of Missouri, who was returning from testifying before the United States Senate, on the trial of Judge Peck, and another Mason. A heated controversy arose between us on the subject of Masonry, and Lawless declared that sooner than disclose the secrets of Masonry, if called on before a court of justice, he would suffer himself to be torn into inch pieces."

IV. Facts are given which confirm the above statements :

"According to the best of my knowledge," testifies one who was a Royal Arch Mason, "not one concerned in the Morgan conspiracy, whether convicted in a court of justice or not, has ever been expelled from, or censured by any masonic body for that offence. On the trial of Elisha Adams, one of the Morgan conspirators, which trial I attended as a witness, from Dayton, Ohio, in February, 1831, a Mason by the name of Wilson was sworn on the jury, and the cause was submitted to them under a charge from the court (composed of Judge Nelson), in which his opinion of the guilt of the prisoner was clearly expressed, and no one who heard the testimony expressed the least doubt as to its sufficiency or clearness. The jury retired, and as soon as they had an opportunity to confer with each other, the eleven, who were not Masons, agreed upon a verdict of guilty (as they declared), but Wilson, the Mason, held out for two nights one entire day, and part of two others, refusing to concur with the eleven, in the verdict of guilty. At least the jury was called before the court, and the judge asked them if he could afford them any aid in agreeing upon a verdict; one of the jurors observed, that one of their number was determined to hold out, and there was no prospect that they should ever agree. Upon which Judge Nelson said,—'Let that juror stand up.' He arose, and he was Wilson, the only Mason in the jury. The judge asked him if he thought he could agree with the rest. Wilson at first replied, that the court had admitted testimony which it ought not. Upon the judge's remarking, that with that the jury had nothing to do, Wilson then said, he could not believe a part of the testimony.

'In connexion with this subject, I will state a masonic communication made to me before I renounced, by Dr. Colton, late of Monroe, Michigan, a gentleman of intelligence, integrity, and high standing, who held, both in New York and in Michigan, the office of judge. He stated to me, as a Mason, that while he resided in the State of New York, a Mason came to him and asked him if he wished to make his fortune. He replied that he had no objections. The Mason then said,—'I am engaged in making counterfeit money; unite with me in the business, and we can become rich.' The Mason to whom this suggestion was made, like an honest man, repelled it with abhorrence. The counterfeiter then told him to keep the proposition as a masonic secret. And my informant told me he had done so, for he considered his obligation required it of him. And though the spurious notes which the counterfeiter

had issued, were in circulation, and he knew from whence they proceeded, yet he dare not inform the officer of it, on account of his injunction of secrecy; and at the same time the civil authority were desirous to arrest the counterfeiter."

V. In the masonic ceremonies there is a most shameful profanation of Scripture, and uniting of the sacred with the profane:

"I remember the scene" says one who describes his initiation as a Royal Arch Mason, "of the burning bush, as represented in the chapter; and it occurred soon after the obligation was administered to me. While myself and the two who were bound with me (with a rope which passed seven times around our respective bodies, and thus attached to each other), were being conducted round the room, some one was reading the passage of Scripture found in Exodus—'Now Moses kept the flock of Jethro, his father-in-law, priest of Midian, and he led the flock to the back side of the desert, and came to the mount of God, even Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed.' By this time we had arrived, being blindfolded and led by our conductor, to the bush, when a person pulled down the bandage from our eyes, and the bush appeared before us, burning with exceeding brilliancy. Some one then personating Deity, called out from behind the bush 'Moses! Moses!' and our conductor answered 'Here am I.' The person behind the bush then proceeded, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place of which thou standest is holy ground. I am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob.' While the person behind the bush was reading the above extract, our conductor stooped down, and took off one of the slippers from my feet; and when the passage was concluded, he immediately covered my eyes with the bandage, while a voice was again heard, saying—'And Moses hid the face, for he was afraid to look upon God.'

We have not space at present for any additional extracts. Perhaps, at some future time we may refer again to the pamphlet. The above will suffice to show the dangerous character of Masonry and the necessity for all good citizens to unite in endeavoring to bring about its overthrow.

CLERGYMAN'S WIFE.

It is often said that a minister's wife "should be a help-meet for him, and therefore should assist him in his pastoral duties." The premise is true, but the conclusion incorrect. Upon a parity of reasoning, the lawyer's wife should be his clerk, the physician's wife should aid in attending to his patients, and the wife of the merchant is under solemn obligations to do duty behind the counter. We have no objections to a minister's wife being a general visiting committee, and presiding over all the societies and meetings of her sex in the congregation, if it properly belongs to her to be in this position, and if it can be done without the sacrifice of those duties which she owes to her family; but we protest against these things being required of her upon scriptural authority, as none can be given. With the small salaries of most of our ministers, their wives are bound down to a system of the closest economy. The whole burden of domestic car-

rests upon them. Their hearts are not gladdened, nor their hands strengthened, by the prospect of better days. Frequently rigid economy, and the want of many of those comforts almost essential to a wife and mother, undermine their health, and leave them to drag out a sickly and dying existence. To require of them, under such circumstances, the labors often demanded of pastors' wives, and to harass their minds with continual complaints for the neglect of them, is not only unscriptural, but inhuman. From our investigation into the teachings of Scripture, we learn three things:

First.—The relation of a pastor's wife to a congregation is the same as that of every other woman; her marriage with a minister invests her with no office, and gives her no pre-eminence.

Second.—Her duties are the same as those commanded by the Apostle Paul to be performed by every other Christian woman in the married state—no more and no less.

Third.—When she performs these duties to the best of her ability, nobody ought to complain.—*Ex.*

MISSIONARY.

THE CHURCH IN THE WEST.

MISSOURI.—Mr. Wallace, under date of Sept. 7th, writes very encouragingly to the Central Board respecting the prospects of the Church at Sylvania:

The commission of our Presbytery to organize a congregation here, met on the 10th ult., and received forty-nine members into our new congregation. Nearly all the new organizations that have been formed in the West have been made up of importations from other parts of the church. Here we had fourteen members received from other churches—six from the Free Presbyterian Church of Canada. One of these, Thomas M'Dermid, is so highly esteemed by our people here, that they elected him an elder. Four from the U. P. Church; two from the Cumberland Presbyterian Church; one from the Methodist, or rather from the world, for she had never been baptized; and one from the Roman Catholic Church. The former is a married lady, and is now an intelligent and earnest Covenanter. But I am specially pleased with the convert from popery. Her name is Mary Ann Cayne. She and her father live together, and make the family. I believe she is an humble and earnest Christian. Her education is limited, but she has a good mind and a large measure of common sense. She is modest and retiring, and quite lady-like in her manners. She kept the Shorter Catechism before her when at her daily work, till she committed it to memory. Her father opposed her coming to our church very earnestly until the Saturday before the communion, when he gave his consent. She is a very dutiful girl, and it was a hard struggle for her to hate her father and follow Christ. At one time when he was opposed to her coming to our church, she said to him:

"Father, you can't answer for me at the day of judgment." But her good sense and her kindness of heart overcame him, and he yielded at last. On Monday after our communion, just after the congregation was dismissed, he requested me to go aside with him, privately. I imagined he intended to upbraid me for persuading his daughter to join our church, and began to think how I would defend myself, when he handed me a \$5 bill, and said he wanted me to receive it as a token of his friendship. "This money," said he, "must not be mixed up with other people's money. It is not a part of your salary, but is entirely private between you and me." This is the first money I ever received from a Papist as a token of friendship.

Perhaps you may think this is too small an incident to write about, but straws show which way the wind blows.

We had a very delightful time at our communion, on the Sabbath after the organization. Rev. M'Millin was present, and preached well. The Methodists kindly offered us their church. There was a good attendance every day. On Sabbath morning it was soon found that the house would hold only a small part of the people assembling. The seats were movable, and they were carried to a beautiful grove near by. Some sat on seats, some on logs, some on chairs brought in the wagons, some on the ground, and large numbers stood. A Covenanter communion in south-west Missouri was a new thing. The curiosity of the neighborhood was awakened; a mixed multitude assembled. Doctrinal preaching, singing of psalms, and sacrament table and all its services, were all new to many. Curiosity seemed to yield to surprise and wonder. The most respectful attention was given by the large assembly. A solemn sense of the presence of the Master of assemblies seemed to be felt by all. God was present of a truth. The great body of the people remained to the last, and in going away they seemed to say, we have seen strange things to-day.

The great temple of nature in which we worshipped added solemnity to the scene. The gentle breezes that fanned the dense foliage were as the sound of a going in the tops of the mulberry trees. Not strange is it that the heathen have always sought groves as the fittest places for worship. The whole scene reminded me of the days of my boyhood, when my father dispensed the Lord's supper in a grove to a small congregation, attended by great crowds of people; and also of the olden times of the right hand of the Most High, when the minister's home was the mountain and the wood.

On the whole, I am greatly encouraged. There have been times since I came here when I was tempted to write to the Board, advising it to abandon this field, as nothing could be done. The enemy thrust sore, that we might fall. His assaults were many, and at times apparently successful. One thought prevented me from writing. The fury and rage of the devil against this place seemed to say he thought the church was about to take root here, or he would not spend so much time and effort to prevent it. The unusual hostility of the devil encouraged me to hold on. Fears have been disappointed and hopes realized. Every thing is now quiet and pleasant; scarcely does a dog move his tongue against us. The church has made a very good and promising beginning. There would have been five or six more

added, but some could not attend at the time, and some were absent from home. We can number 54 or 55 members. JAMES WALLACE.

PACIFIC COAST.—The following letter dated Aug. 28th, will be read with interest by our readers :

I presume the church is wondering what her missionary is doing in the "far west." I wrote to you after my brief stay in California. Took steamer for Oregon July 27th. Our voyage lasted about three days and a half on sea, and one day on the Columbia river up to Portland. Was very sea-sick all the voyage except about an hour on Sabbath, during which I preached in the saloon of the steamer (at the request of some passengers), and never knew so well what that text means, "As thy day is so shall thy strength be." I have been up the Willamette valley as far as the farming land extends. This valley is about 125 miles long and from 5 to 40 miles wide, lying north and south along the Willamette river.

From my own observation and the most reliable statistics to which I have access, I should say that the arable land in this valley extends from 100 to 125 miles in length, and averaging not more than 20 miles in breadth, and is limited on the east side by the Cascade mountains and west by the coast range. Over these bounds it cannot pass. It must always be thus "limited." This valley is, perhaps, not second to any part of the United States for wheat, oats, barley, and potatoes; corn is not produced; apples, pears, plums, cherries, small fruits, and grapes are produced, but not extensively. This is not a peach country, but as soon as the railroad is through to California, they can be supplied here at moderate cost.

Wheat is the great staple of this country. The average per acre is about 18 bushels. This August 28th is the throng of harvest here. Harvesting is done on a large scale. 15 to 20 hands with 30 horses, two headers, 6 wagons and a threshing machine, constitute a "boon." These cut, thresh and bin 30 to 40 acres of wheat per day.

Land per acre can be bought at from ten to thirty-five dollars owing to quality and location, at a distance of one to ten or fifteen miles from railroad. The railroad runs now almost the whole length of the valley.

Colonization, with respect to our church, I think is out of the question in this valley. Our work on this coast must be almost purely missionary. On this coast, the "American mind" seems to take on a peculiar type. Christians are "liberal." Men are generally inquisitive, generous, independent, reckless, and some devilish.

The religious denominations here are very much inclined to mix up, though the United Presbyterians have been firm in their adherence to Scripture psalms, and opposition to "secret societies." The latter infest this whole western country, and by all the influence they exert, are smothering out pure religion. All denominations are here represented, but none very strong.

The first thing the people inquire for is our distinctive principles. Though I have preached every Sabbath since leaving the east, I have touched the subject of National Reform but lightly until further acquaintance. This question forms a very common topic of conversation,

and some are becoming anxious to have it publicly discussed. Good men feel the need of it, and some who have never heard of it before, accept it as the very thing we need. San Jose or San Francisco in California, and Portland or Eugene City, Oregon, seem the best places I have seen yet for our church to organize a mission in; of these points San Francisco is best, San Jose next, Portland next, Eugene City is small. In San Francisco there are four members of our church who could teach well in Sabbath school, and would have the great city of San Francisco to operate upon. The expense of a mission in San Francisco would of course be considerable, and the progress perhaps slow. But if the church means work, that is the best field on this coast. San Jose has as many members, but not near so large a population, 10,000 perhaps, and not so good a Presbyterian element according to its size. Portland is the largest city in Oregon, 8,000 or 9,000 population, and is likely to be something of a railroad centre. I do not think there are any of our people there.

I have written thus fully, that you may know the "lay" of the field as I see it. That field which would be most expensive at first perhaps would be cheapest in the long run. The church need not undertake a mission any place on this coast, unless she expects to support it for a considerable length of time. At the same time our distinctive principles are nowhere more needed to be promulgated. From neither pulpit, press, nor platform on this coast are they presented. California has no Sabbath. Oregon will soon have none. Christian men say there is not moral stamina enough in the community to enforce Sabbath laws, and they are a dead letter.

I expect to explore the country up by Puget Sound, but would like to hear from the board before exploring any farther in Oregon.

I have made the acquaintance of the Surveyor General of Oregon. He has promised me any assistance in his power, and I can in his office get a bird's-eye view of all the surveyed parts of Oregon, and these are the best parts of the State. East of the Cascade mountains the land is mostly marked 2d and 3d class, fit for grazing. Washington Territory is mostly heavily timbered. This climate is generally considered healthful. There are in some localities cases of fever and ague. The winters are long and wet, and the summers dry. The water all over the valley is good, coming from springs, or wells 15 to 30 feet deep. There are plenty of streams to run mills and manufactories.

After all, I am convinced that a family tolerably well situated in any of the eastern States (*i. e.* east of the rocky mountains) need not come to the far west to better their condition. Those who have tried both, say this is the best country, but taste has something to do with that. Hoping to hear from you soon, you may consider me at your disposal for whatever you think best here. I mean to present the question of National Reform and perhaps form some organizations before leaving this coast. There are some here who take the *Christian Statesman* and are strong friends of the Reform, but not many ready to join us.

Yours fraternally,

D. C. MARTIN.

EUGENE CITY, OREGON.

NEBRASKA.—Mr. P. P. Boyd furnishes the following interesting account of his labors in Nebraska.

Having been appointed last spring by the Central Board of Domestic Missions to missionate in Nebraska during the summer, it is now due the church to know what has been done in that field. I entered the mission field of Nebraska the first of May, and remained there three months and a half. My field of labor was at Fremont and Wahoo. Fremont the county seat of Dodge county, is situated in the Valley of the Platte, forty-six miles west of Omaha, and three-quarters of a mile from the Platte river. It is a place of about three thousand inhabitants, with a beautiful, rich and fertile country surrounding it, and is growing very rapidly. Being on the line of the great Union Pacific rail road, and the terminus of the Fremont, Elkhorn and Missouri Valley, and the Sioux City and Pacific rail roads, it will one day be one of the important cities of the great West.

Wahoo, the county seat of Saunders, is seventeen miles from Fremont, and thirty-five miles from Lincoln, the capital of the state. The country around Wahoo is perfectly delightful. The soil is rich, the prairie rolling. My time was equally divided between those two places, and, in both, services were well attended; the house at Wahoo was well filled every Sabbath. Our people at both places are from Ireland and Scotland; and, though they are as yet few in number, they are laboring faithfully, and they would rejoice to see the banner of the Crown and Covenant unfurled in that land of the west, as once it was by their covenanted ancestry in the glens and moors of Scotland, and in the grass-covered fields of Ireland. They hope to have an organization next spring, as they are then going to erect a house of worship. Very liberal subscriptions for the building of a church were being made, both by members and non-professors, when I left there in August. They will erect a building worth from three to four thousand dollars. Their number will be increased next spring by the addition of some families from Ireland and by others from different localities in this country.

My candid opinion is that the Nebraska mission is an important field for our church, and *now* is the time to occupy it. It would be well if a minister could be sent to that mission without delay, and I know they will do their part in sustaining him in the field. The prospect there is very encouraging indeed, and if the proper steps are taken in carrying on the work so auspiciously begun, it will not be long until there is a congregation at Fremont and Wahoo, self-sustaining. As showing their zeal for the ordinances, and their appreciation of my labors among them during the brief period of three months and a half, they raised a collection amounting to eighty-six dollars. Our people there are greatly encouraged in view of their prospects. And from the interest manifested during my brief, but, I trust, profitable stay among them, I rejoiced that I had not to say with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" but rather had occasion "to thank God and take courage."

And I trust that my labor in that mission field of the west during the summer, will be so blessed by the Head of the church that, when

he cometh to write up the people, it will be said not only that "this man was born there," but that *many* were there born into the kingdom of God's dear Son.

P. P. BOYD.

ALLEGHENY CITY, Oct. 13, 1871.

KANSAS.—A congregation, consisting of sixty-five members, was organized at North Cedar, Jackson county, Kansas, by a commission of Kansas Presbytery, consisting of the undersigned, and elders James Thompson and John A. Reynolds, on the 23d ultimo. Three elders, J. M. Law, John L. Wright and Hugh Woodburn (formerly an elder), and three deacons, Andrew Law, Simon McCrora and Samuel W. Patterson, were elected, and in due form ordained and installed in their respective offices.

On the same day a call was moderated, which resulted in the unanimous choice of Rev. J. S. T. Milligan, who has been laboring there during the past seven months, under the direction of the Central Board of Missions. Mr. Milligan has recently removed his family to that place, and may be regarded as permanently located there.

The sacrament of the supper was dispensed on the preceding Sabbath. Several brethren were there from Winchester, and a few others were present temporarily, so that seventy-eight communicants, in all, sat down at the Lord's table on that occasion. A large, sober and appreciative audience was present, who nearly all remained during the entire services. To many, the services were new and strange. It was the first time the sacrament of the supper had been dispensed, in such form, in that vicinity.

Brother Milligan enters upon his labors in that young and promising congregation under very encouraging prospects. The country is new and inviting, land is cheap and of good quality, the climate is healthy and pleasant, and in a few months a rail road will be completed through their midst. The brethren here have unanimously agreed to contribute to the Lord one-tenth of their income, to be applied to the sustentation of gospel ordinances at home, and to the various schemes of the church. May the King and Head of Zion bless and prosper his work in that portion of his vineyard.

JOSIAH DODDS.

FOREIGN MISSION.

MR. BEATTIE sends the following gratifying item through the chairman of the board. The raising up of a native ministry is one of the first and chief objects of missionary effort, and we hope that Yusef's consecration of himself to this work may be followed with great results to the Master's work and cause in Syria.

"There are five schools in the mountains at present, with the prospect of starting others at the close of summer. Yusef Gedeed, the husband of Miriam, a short account of whose death was forwarded for publication, purposes to commence the study of theology this fall with a view to the ministry. He is a worthy young man, and has more of the spirit and character of Hammud than any connected with us.

"Should he continue in this mind, he will come to Latakiyeh, and

spend the winter, leaving the school under his charge to be carried on by some one else. Voluntary candidates for the ministry are the most substantial fruits of missionary effort, and promise real and lasting advantages to the truth."

ELKHORN MISSIONARY SOCIETY AND THE MEMORIAL FUND.

WITH pleasure we publish this *interesting* and *very suggestive* letter. Are there not other congregations in which in the same way efforts might be made to help raise the Memorial Fund?

AYERS' POINT, WASH. CO., ILL., Sept. 15th, 1871.

DEAR BROTHER.—There has been for some years past a Ladies' Missionary Society in our Elkhorn church, working a little in a quiet way for many good objects. This year we decided to work for the Memorial Fund. So enclosed find P. O. order for fifty dollars, which we hope is only the first fruits of what we may do. If you please, will you give the society credit for this in the *Reformed Presbyterian and Covenanter*. I think it would please some already working and induce others to do likewise. If the ladies of the church would work for this cause, as earnestly as they did a few years since for our brave soldiers, they might accomplish a great part of the work themselves.

I heartily approve of the Memorial Fund. When the great Methodist Church laid her centenary offering on God's altar, I thought it magnificent, and thanked Him who had put it into his people's hearts to offer so willingly. And last year, when the Presbyterian Church memorialized her re-union by an offering of over seven millions, I felt like breaking out with her General Assembly in her grand old Doxology, "Praise God, &c." We seek to memorialize a grander act than either, and had we faith, might we not look down through the coming years and see church after church following our example, until our nation becomes "that happy people whose God is the Lord," and listen to our daughters' voices singing Miriam's song by the sea.

I think, too, as expressed by the pastoral letter, the object to which the fund is to be devoted is one of the most fitting and suitable that could have been selected. I trust the people may give willingly, and that a beautiful building, with magnificent library and all other things needed for the training of a faithful ministry for the grand work of "making known God's light and salvation among the nations," may be erected and stand even to millennial times, keeping in memory the year when our little church, by solemn public covenant dedicated her all to him who is faithful and true.

Your affectionate sister,

LIZZIE M. SLOANE.

REV. J. R. W. SLOANE, D. D.

CHURCH NEWS.

THE missionaries expect to sail November 4th, from New York. Arrangements have been made for holding farewell meetings in Pittsburgh, Philadelphia, New York and Newburgh.

THE Lisbon congregation have made substantial repairs on their church building. This is one of the few congregations that have a parsonage.

THE Parnassus congregation worshipped for the first time in their new church, Sabbath, October 22d.

ALLEGHENY congregation have contracted for the completion of their house of worship. The Central congregation have also contracted for the finishing of theirs. Both will be ready to be occupied next spring.

A CALL has been moderated in Conococheague congregation, in favor of D. G. Thompson, and one in Rehoboth, Iowa Presbytery, in favor of S. J. Crowe.

ON August 3d Sabbath, Conococheague congregation covenanted, and on September 30th (Saturday), Topsham. A number of others have engaged in the same work, but we have not the dates.

ACCORDING to the recommendation of Synod, the Pittsburgh congregation, Rev. A. M. Milligan, pastor, and the Allegheny congregation, Rev. D. B. Willson, pastor, joined in the act of covenanting. They united on the preparation Sabbath, as well as on the other days attending a communion season. Although they had witnessed the solemn and impressive scene at Pittsburgh, on the 27th of May, the act of the whole Synod, yet their interest was unabated, and the attendance was very large on all the exercises, including the additional exercises on Thursday and Friday evenings. The covenant was taken on Sabbath, October 15th, after the exercise of debarring and inviting. The pastors had the support of the Professors of Theology, and Rev. J. C. K. Milligan, of New York, and Rev. T. P. Stevenson, of Philadelphia. Their words prompted to self-examination, encouraged the timid and strengthened the weak, and Sabbath witnessed the fruit. The most of the students of theology embraced this occasion of rededicating themselves to the service of Christ. *

ECCLESIASTICAL.

MEETINGS OF PRESBYTERIES.

ILLINOIS.—Illinois Presbytery met at Olathe, Kansas, Aug. 23d, and continued seven days in session. A full and patient hearing was given to the grievances, existing or supposed to exist, in the congregation of Olathe and Pleasant Ridge.

These were found to have arisen chiefly from misconstruction and misunderstanding, and were, we hope, happily disposed of with but little exercise of discipline. It was judged best to divide the congregation, without changing the pastoral relation. Two new organizations were reported, Sylvania, Mo., and Evans, Col. Moderations of calls were renewed in Old Bethel, Churchhill, Elkhorn and Princeton. A call from Stanton congregation, on W. F. George, was accepted, and a committee appointed to install him.

Richard Wylie was taken under care of Presbytery as a student of theology. In regard to covenanting, Presbytery

Resolved, That the congregations under our care be recommended to engage in the ratification of the covenant at the time of the fall communion services, and that the persons appointed to conduct these services also preside in the act of covenanting.

Resolved, That the pastors be directed to make most careful preparation in their pulpit and pastoral services for covenanting.

The preparation of the vacant congregations was committed to the interim committee.
J. McCracken, Clerk.

KANSAS.—In pursuance of an order of Synod given at its meeting in Pittsburgh, May 1871, the following constituent members, Josiah Dodds, J. S. T. Milligan and W. W. McMillan were present, and after a discourse by Rev. J. Dodds from Ps. 48 · 2, the Presbytery of Kansas was constituted in Olathe, on the 29th of August. Elders J. Thompson of Winchester, and T. M. Hutcheson of Olathe and Pleasant Ridge, were recognized as members. Ministerial members and elders of Illinois Presbytery, who were present (it having just closed its sessions) were invited to sit as consultative members. Arrangements were made for the organizations of congregations in Clay county, Kansas, at Fremont, Nebraska, and also at Pleasant Ridge, Johnson county, Kansas. The last it is hoped will result in peace and secure a higher degree of prosperity to the cause of Christ among the brethren of Olathe and Pleasant Ridge congregations.

There are now four organized congregations in this new Presbytery, and four others soon to be brought into existence. Four of these will soon be so connected by rail road as to be within a few hours of each other. In this Presbytery there is a wide opening and a hearty welcome for all Covenanters who are bent on removing to the West, and who are ready and willing to work peaceably, zealously, and heartily for the Master.

Here, for men of means, are homes, both in town and country, well improved and most desirably situated; for those in moderate circumstances, but who are willing to work and to wait, here are wide and very fertile plains waiting to yield their increase to the hand of industry.
W. W. M'MILLAN.

IOWA.—This Presbytery met at Sharon church, Oct. 4. Seven ministers and five elders were present. Three ministers, viz., Revs. J. Love, D. H. Coulter and J. Neill, were absent. Mr. Coulter was in the neighborhood, but his physical condition was such he could not attend the meeting of the court. Our meeting was short, harmonious and pleasant.

A petition of some of the members of the church in Morning Sun and vicinity, for a new organization, was laid on the table until the next meeting of Presbytery.

Rev. S. M. Stevenson having accepted an appointment as missionary at Republican City, Kansas, at his own request the pastoral relation was dissolved between Mr. Stevenson and his congregation, and

Rev. R. Johnson was appointed to preach at Washington, October, 4th Sabbath, and declare the pulpit vacant.

A call from Rehoboth congregation on Mr. S. J. Crowe was sustained as a regular gospel call, and ordered to be forwarded to Pittsburgh Presbytery for presentation; and, in case of Mr. Crowe's acceptance of the call, the interim committee on supplies was directed to make arrangements for his ordination and installation at the next meeting of Presbytery.

Dr. M'Donald was appointed to moderate in a call in Vernon congregation, and Rev. R. Hutcheson in Lake Reno congregation.

Rev. R. Hutcheson, missionary at Elliot, and D. C. Faris, licentiate, missionary at Lake Reno, having resigned their missions, requested appointments from Presbytery.

Cedar Rapids was taken under care of Presbytery as a mission station, and the clerk was instructed to correspond with the Central Board of Missions in reference to co-operation in the selection of a missionary for that station, and in his support.

Revs J. Love and R. Johnson were appointed to dispense the sacrament and conduct covenanting exercises at Rehoboth.

At the request of the pastor of Sharon congregation, the committee on supplies was authorized to make appointments for preaching in that congregation from the supplies at the disposal of Presbytery.

The following appointments were made for November and December: *Rehoboth*, D. C. Faris, all Nov. *Cedar Rapids*, Dr. Cannon, 2d, 3d and 4th Sabs. Nov., 1st and 2d Sabs. Dec. *Vernon*, R. Hutcheson, 2d and 3d Sabs. Nov. *Sharon*, Dr. Cannon, 1st Sab. Nov.; C. D. Trumbull, 2d and 3d Sabs. Nov.

Revs. J. M. M'Donald, D. D., and R. Johnson, and elder J. Logan, are interim committee on supplies.

Presbytery adjourned to meet at Rehoboth on the 3d Tuesday of May, 1872, at 10 A. M.

C. D. TRUMBULL, *Clerk*.

"COVENANTING IN AMERICA."

We commend the following article, extracted from the October number of *The Covenanter*, Ireland, to the consideration of our readers.

In our July number we presented a brief narrative of the proceedings connected with the act of covenanting on the part of the Reformed Presbyterian Synod of the United States of North America, at its meeting in Pittsburgh in May last, together with the Form of Covenant then and there sworn. We had the foregoing Confession of Sin, employed on the occasion, in type, but could not make room for it then or since. We have abstained from comment, until our readers should have both documents before them, so that they might be in a position to judge for themselves.

We have now, somewhat late though it be, to congratulate our transatlantic brethren on the admirable spirit and manner in which the whole was conducted, and on the fact that the consummation to which they had been long looking prayerfully and wistfully forward,

for which they had been making earnest preparation, has been at last reached. In respect to matters of detail, points to be included in the bond, and modes of proceeding, some little difference of opinion was to be expected. But there was less of this than might have been anticipated, and, when it came to that, they found themselves ready to enter upon the solemn work, with a cordiality and unanimity which must have been surprising, and we have no doubt was, even to themselves. It was the Lord's doing, and wondrous in our eyes as well as theirs. It is our earnest prayer that the blessing of God may rest upon, and follow that work, and we are firmly persuaded it shall.

Our brethren have shown the strictest fidelity to what is distinctive in regard to principle and practice. This they have exhibited in the third numbered portion of their bond, in which they pledge themselves that they "will continue to refuse to incorporate by any act with the political body" of their country, so long as it continues to be "an unscriptural and immoral civil power," while at the same time they will "support cheerfully whatever is for the good of the commonwealth," in any way that does not amount to such incorporation, until a blessed reformation has been secured. What is non-christian in the framework of a civil constitution is legitimately construed as anti-christian. Our Lord himself has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

In the second numbered part of the bond there is a specification of errors abjured. The list might, of course, have been largely added to. This would have been tedious, and it was not necessary to go into minute details. It was proper and needful to specify the more prominent, and blatant forms of error, propounded and scught to be propagated in their own land. This they have done. At the same time they pledged anew their adherence to the Bible as the supreme standard, to the Westminster Confession and Catechisms, and to their Testimony, in which last there is a detail, at the end of its chapter, of errors condemned and testified against. All these are thus constructively, that is, truly and really, abjured in the bond. That is surely sufficient.

Some things are reported to have fallen from the lips of certain of the speakers in the preliminary discussions, which they might see cause to modify or explain, were they to be said over again. Even as they stand reported, however, we believe they are capable of a perfectly orthodox construction. These statements were elicited by the desire of a few to have a more explicit reference to the British covenants in the bond. We are not to be understood, of course, as referring to the speaker who is reported to have said that "many of the cardinal principles of the Second Reformation had been left out"—until these are specified, some, or even one of the many, we must rest satisfied that they exist only in imagination—but to the speakers on the other side. This we regard as a rash and unfounded statement, uttered in the warmth of debate, which perhaps would not now be repeated by its author in any shape.

It might have been more satisfactory to some to have had the explicit reference, which, after all, as the reader will see has actual place

at the close of the Confession of Sin, been inserted somewhere in the body of the bond itself. From a careful inspection we can scarcely see how it was possible to accomplish this without recasting the form and language of both documents. But, even as it stands, from the tenor of the reference itself and the mode of its expression, it may be fairly construed as part and parcel of what is sworn to by the Covenanters, and was manifestly so intended. This being the case, we think objectors should be satisfied.

But then, we may be told that the terms employed, "recognizing *all that is moral* in the covenants, &c.," are what any one could subscribe. This is not so. It is not to be supposed for a moment that this was meant to insinuate the presence of any thing *immoral* in the covenants. The term, of course, was not used in that sense, but to denote what is of permanent and indefeasible obligation, as distinguished from what was of local or distinctively national and *political* significance. Who does not know that there are such things in the covenants? The monarchical form of civil government, for instance, is that which the Covenanters of the second reformation pledged themselves to uphold. Are honest Republicans, whether in America or the British Isles (there are such undoubtedly in both) to be expected to give in their adhesion to this as a thing of divine right? That portion of the National Covenant of Scotland which consists of an enumeration of a great many acts of Parliament was added at the Renovation of 1638. It has been repeatedly explained that this is not properly any part of what was sworn—that it was inserted merely to show that the doings of the Covenanters were strictly legal, that is, in accordance with Scottish law—and that to hold the continued obligation of that covenant by no means implies an approbation or even a knowledge of what is contained in these numerous acts of Parliament. All that is true yet, there it stands in the body of the document, and in the very centre of it. The fourth clause of the Solemn League binds the Covenanters to endeavor the discovery of all those who are described as *Malignants* (the meaning of that is known, and we need not wait to explain), "that they may be brought to public trial, and receive condign punishment, &c." We hold that this clause, with the rest, is still binding, in its spirit, upon the nation as such. But what is the obligation upon us as a church, or as individuals? Is this a thing that is *moral*, in the sense of binding even us in the British Isles, to a course of conduct which altered circumstances have rendered wholly impracticable? By "all that is moral," the American brethren plainly meant to express briefly what is more fully stated in their fourth term of communion, namely, "that the obligation of these covenants extends to those who were represented in the taking of them, although removed to this or any other part of the world, *in so far as they bind to duties not peculiar to the church in the British Isles, but applicable in all lands.*" The very fact of the existence of this as a term of communion precluded the necessity for any more formal reference in the bond, and should have precluded adverse criticism.

The Rev. S. O. Wylie is reported to have said, "The aim of our bond, the design of the drafting committee, was to *Americanize* the

covenants." We can see nothing heterodox in that. "*The covenants*"—what covenants? Why, the British, to be sure. That does not look like a design to ignore them, quite the reverse. The aim was to take the principles of these covenants and throw them into the form of a bond adapted to the condition and circumstances of the church in America. So far from seeing any thing wrong in this, we believe if the committee had set any thing else before them they would have been guilty of a positive dereliction of duty. It would seem to be forgotten by some that the American Church is a church in America, and not in Britain. When Mr. Wylie added respecting the bond, "*this is our covenant, this, our national covenant,*" he most manifestly means no more—he could mean no more—than to express the same idea in other words. He could not mean that *they* were the American nation, or that the American nation was expected to enter into it then and there. But it was their covenant, adapted to the circumstances of those whose lot was cast in the American nation. To put any other construction on his words would be absurd.

We feel constrained to express, on the whole, the very great satisfaction it has given us to peruse the published account of the proceedings at Pittsburgh. Let others do, or abstain from doing, as they may, the American Covenanters have done worthily and well. We earnestly pray God that, through his blessing, the work inaugurated at Pittsburgh may be the means of promoting a genuine revival of pure and undefiled religion within the bounds of the church, and not only within her pale, but beyond it in the states. We feel by that work that they and we are drawn closer together as fellow-witnesses for all the crown rights of our glorious and divine Head. Brethren they always were, in a common cause, brethren beloved in the Lord; but now, if not in a different sense, yet in a somewhat different manner and higher decree, in a still closer relationship, BRETHREN IN CHRIST, BRETHREN IN COVENANT BONDS.

OBITUARY.*

IN the death of Rev. D. SCOTT the church has lost one of her most faithful and devoted ministers. Prominently identified with the Reformed Presbyterian Church for forty years, a sketch of his life will be read with interest by American Covenanters, to many of whom he was personally known, and by all of whom, for his work's sake, he was highly respected and esteemed. In it, however, we find comparatively few incidents of great public interest, taken up as it was for the most part in preparation for the work of the ministry and the performance of its duties.

Mr. Scott was born in the city of Glasgow, July 17th, 1794, and died in Rochester, N. Y., March 29th, 1871. Early in life he made a public profession of his faith in Christ. He was received into the membership of the Reformed Presbyterian Church by Rev. D. Armstrong, of whose personal character and able pulpit ministrations he ever cherished an affectionate remembrance, and often spoke in terms of the highest appreciation. He entered

*The publication of this notice has been delayed on account of the difficulty of procuring dates.

the University of Glasgow in the fall of 1816. Among his classmates was the late Rev. James McLachlan, with whom, during his life, he maintained the closest friendship. Having finished the college course he entered the Theological Seminary at Paisley, Scotland, in 1820—the same year in which the late Dr. Symington received his appointment as Professor. About the same time he entered upon the study of medicine, which he continued for about two years. In 1824 he was licensed by the Presbytery of Glasgow. The following five years he spent preaching to the vacant congregations in his native land. He sailed from Greenock, June 17th, and landed in New York, July 24th, 1829. Twice each Sabbath, during the voyage, he called the passengers and crew together and preached to them the word of life, and every evening, when the state of the weather permitted, he assembled all that were willing, for social worship. His journal, written during voyage, abounds in expressions of the most earnest desire that God would bless the word preached for the conversion of sinners and the salvation of souls.

After his arrival in New York he was employed for about three years as a licentiate, preaching to the vacant congregations in the eastern part of the church. In 1832 he was ordained as a home missionary in order that visiting these vacancies he might dispense among them sealing ordinances.

In May, 1833, he was united in marriage to Miss Eliza Walker, of New York city. Mrs. Scott has been for many years in feeble health. It seemed hardly possible that she would survive her husband. In the good providence of God, however, she was spared to care for him and minister to his comfort during his last sickness. Deeply sensible of her loss and in much loneliness, she is sustained and comforted by those blessed and glorious hopes which only the religion of Christ can impart.

Among Mr. Scott's most intimate friends in this country and especially in New York city, were many who made defection in the division of 1833. By them he was entirely uninfluenced. None stood more firmly or battled more earnestly for a faithful maintenance of the distinctive principles of the Reformed Presbyterian Church, than he. Though comparatively a young man he was very prominent in the discussion connected with the division. On him the church relied to a great extent to meet the charges with which she was so plentifully assailed and to defend her in the position she occupied. The result proved him to be well qualified for the work. He was most successful in his vindication of the church against the attacks of the ablest on the other side.

In 1836 he was called to the pastoral charge of the congregation in Albany. Previous to this he had received other calls, none of which, however, he saw his way clear to accept, because, it is believed, of his decided preference for city life. In Albany he had many warm friends. Owing to various causes, however, the congregation became too weak to sustain him. The resolutions of the congregation adopted with reference to the proposed dissolution of the relation between him and them, reflects honor both on pastor and people. "Notwithstanding," they resolved, "our confidence in him and our high esteem of his ministrations, we cannot ask him to continue those sacrifices which he has made for our interest, or to make still greater."

From this time Mr. Scott labored in the bounds of the Southern Presbytery, until May, 1844, when he received and accepted a call from the congregation of Rochester. Here he labored with much acceptance till July, 1862. From first to last he was untiring in his pulpit preparation, and in the performance of such labors as he felt to be for the advantage of the people of his charge. Mr. Scott did not visit his people as frequently as many pastors

10. This, however, resulted from a decided conviction that he could employ himself in a way better calculated to advance both his spiritual welfare and theirs.

In the winter of 1866 and '67, he was appointed by the Board of Superintendents to occupy the chair in the Theological Seminary made vacant by the death of the late Professor Willson. With this exception he spent the remainder of his life laboring among the vacant congregations in the bounds of his own Presbytery. In the month of November, 1870, he was preaching by appointment in the city of Toronto. While there he was taken with the sickness which resulted in his death. With difficulty he returned home and afterwards left his own house but once or twice. For a year or more he had suffered acutely from a difficulty of breathing, arising, as he thought, from asthma, but, as was subsequently ascertained, from an affection of the heart. Frequently while preaching he would stop in the middle of his sermon and request the congregation to sing a few verses of a psalm that he might rest. He preached oftentimes with great difficulty, but his heart was in his work, and he could not give it up. During his last sickness he suffered much and yet he murmured not. His was a strong faith, and he was sustained by it in the hour of trial. He knew that it was needful for him that "he fill up that which was behind of the afflictions of Christ." Until within a few days of his death he entertained a hope of recovery. When at length he became aware of his speedy approaching end he viewed it with the calmest composure, manifesting neither fear nor regret. To a friend who inquired with reference to the state of his mind in view of death, he replied, "Nothing remarkable; I have been living by faith all my life, and I still live by faith." His latter end was peace. Without a struggle he fell asleep.

Quiet and unassuming, Mr. Scott's real worth was known only to those who were intimately acquainted with him. Reserved in the presence of strangers, he nevertheless enjoyed company, and was himself a most genial and companionable man. Of what is known as popular talent he had none. His self-respect and high sense of honor forbade him making any effort to ingratiate himself into public favor. Few men were more independent in their actions. The idea of influencing others or of being influenced by them to the attainment of personal or party end, he thoroughly abhorred. It is thus he expresses himself in his diary with reference to this, "I have laid it down as a principle for the guidance of my life, never to use flattery as a means of gaining an end. If I cannot convince the judgment of those with whom I have to deal without flattering them, let them keep their own views. Better for them to be mistaken, than, by flattery, to be wheedled into truth, and better for me that they should be mistaken than I should degrade myself to the meanness of flattering them. Another principle I have adopted, is, never to be partisan. A party spirit is of the world, and not of Christ. If the partisan does not begin with self he is sure to end with self. The partisan may be unconscious of the motives by which he is influenced, but conscious or unconscious the spirit is an evil one, and every good man should war against it, and especially in the church. Wrong and out of place in every kind of society, it is above all shamefully wrong in the church of God, whose members should act from holy and not from selfish motives while they strive to do what is right."

As a scholar Mr. Scott stood high. He had a clear intellect, a sound judgment, and a retentive memory, and was an untiring student. He read much and well; and was thoroughly posted not only in theology but also in history, science and general literature. We have often wondered at the fullness and accuracy of his knowledge relating to almost every department of human

thought. He wrote largely. During his life he published several pamphlets, and a larger work entitled "Distinctive Principles." He has left behind him several manuscript volumes ready for the press. As a preacher he excelled in exposition. His discourses were characterized by clearness of arrangement. They abounded with scriptural and evangelical truth, and were always the fruit of careful and conscientious study. In preaching he made no effort at display. His immediate object seemed to be to instruct his hearers in a knowledge of the truth. To this end he addressed himself to the understanding chiefly, and yet not unfrequently he made the closest appeals to the conscience and the heart. His attainments and talent were all sanctified by grace. Early in life he consecrated himself to the service of Christ, and it was his constant endeavor to live in accordance with his consecration vow. His life was one of unwearied service and unrequited toil. His income was insufficient for his support, and as a consequence, he was cramped in his studies and embarrassed in his finances, and frequently disquieted with anxious and distracting cares. Books that were necessary to the prosecution of his studies he was compelled either to do without or to deny himself the comforts of life in order that he might obtain them. He did the work of the church; others enjoyed the honors and rewards. And yet he murmured not. He "endured hardness as a good soldier of Jesus Christ." He felt keenly, but it was his constant effort to repress the risings of envy and discontent. It is thus he communes with his heart, under date of Aug. 6, 1853; "O my soul, thou art troubled about many things that are outward, yet comparatively little about spiritual things, and why so? Why should things that are seen and only temporal have so much more influence to disturb my comfort, than things spiritual and eternal? I am afraid, I must confess, it is because I look more at the former than at the latter. I try to grow in faith and cultivate a dependent state of mind upon the promises of God, but, alas, my efforts are feeble in the way of godliness, just because my faith is small. O how weak, all the philosophy of my purposes and resolutions! Like Paul, 'when I would do good evil is present with me.' O God, work in me to will and to do of thy good pleasure. Strengthen within me that which is weak, that I may be strong in the Lord and in the power of his might. Enable me to realize the infinite excellence of spiritual over temporal good things, and keep me from being unnecessarily troubled in respect to things which pass away. O God, give me grace to endure this world's light afflictions, as knowing thee, the invisible one."

Mr. Scott was a singularly conscientious man. This is evident from his careful pulpit preparation and punctual attendance on church courts. It was his rule to allow nothing to interfere with him in the performance of duty, and whatever he did, he did conscientiously and well. He never slighted his pulpit preparation. During his latter years, when without a pastoral charge and oftentimes laboring under physical infirmity, he prepared as carefully for preaching as he ever did. During the forty years of his ministry he was never absent from a meeting of Synod, and but from one meeting of his Presbytery and then when retarded on his way by the melting snows of Vermont. And these meetings he attended oftentimes at much personal inconvenience and loss. A faithful and devoted Covenanter, insisting upon a close adherence to past attainments, he was nevertheless entirely free from anything like a *supersitious* reverence for the past. His was deep-toned and earnest piety. He made no show of his religion, but it influenced his whole character and life. He was not a perfect man. He had his infirmities of disposition, and at times they discovered themselves in the actions of his life; but he was an eminently consistent Christian man; a good man, full of faith

and of the Holy Ghost. His work is done, his labors on earth are at an end; and in common with all who knew him best, we shall ever cherish an affectionate remembrance of him as a friend, truthful in his professions, a man exemplary in his life, and above all as one who without any prospect of earthly reward, and yet without either murmur or complaint labored much and suffered much in the service and for the cause of our Lord and Saviour Jesus Christ. "And I heard a voice from heaven, saying: Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Com.

SAMUEL HENRY died at his residence, in Wilkinsburg, June 25th, 1871, in the 84th year of his age.

He was a native of County Antrim, Ireland, and a member of the Reformed Presbyterian congregation of Cullybackey, at that time under the pastoral care of the late Rev. Clark Houston, D. D., in which, in early life, he was precentor.

He was twice married: first, to Miss Elizabeth Telford, before leaving his native land; second, to Miss Ellen Logan, in America, she having emigrated from the same place in the old country, and still survives him. He had six children, all by the first marriage, of which two are still alive. About forty-five years ago he came to this country and settled in Pittsburgh; connected with the Reformed Presbyterian congregation, under the care of Dr. Black; was made ruling elder, continuing to worship and exercise his office in that congregation till the disruption of 1833, when he and one other elder, Mr. Alexander Harvey, long since dead, with other members, believing the Testimony of the Covenanted Church to be abandoned by the New Side, severed from the congregation under Dr. Black, and were formed into the congregation of Pittsburgh and Allegheny, over which, in a short time, the Rev. Thomas Sproull was settled, under whose pastoral care it grew and flourished till ranking among the first congregations in the church; in which he continued to worship and bear rule till about twenty years ago, when he removed to Wilkinsburg, identifying himself with the *then* infant congregation in that place — was chosen an elder, in the faithful discharge of which office he continued till death; and owing, no doubt in a good degree, to his faithfulness and diligence as a ruler and example as a Christian, may be attributed the success, and growing and hopeful prospects of that congregation.

As a man, he was intelligent, truthful, upright, unassuming cheerful and warm hearted—as a ruler, punctual, conscientious, clear minded, steadfast, and unwilling in any case to relax discipline or lower the standards of the church, and was always grieved at defection, and latterly spoke out pointedly and sharply against growing evils, as he perceived there were much unfaithfulness and formality, and a growing disposition to depart from former attainments—as a professor of religion, pious. He lived the life of the Christian, and in death experienced the reality of religion, being supported thereby. His labor was not in vain in the Lord. He sowed the precious seed, and gathered a rich and an abundant harvest. He was always regular in attendance on ordinances, public and social, and in all personal duties, growing and advancing in the divine life. A careful Bible reader, he spent much time in classifying Scripture, selecting passages having a bearing on important points. Hence he was well versed in the doctrines of grace, exemplifying the same in his life.

He never lived in affluence, but always had a competency; and in the disposition of his worldly effects remembered the church, making her an heir.

He had a strong desire to live till after the late meeting of Synod; and

being granted that desire, thought it was in answer to prayer, and was much delighted during the time with the company of several of the ministerial members who kindly visited him. He then desired to depart and be with Christ, which was far better, for all was clear. Though dark clouds had clustered around his mind for a while, obscuring his heavenly view, yet at length they entirely disappeared, and his evidences of an interest in Christ and assurance of eternal life were most satisfactory; doubts were entirely excluded.

"He knew whom he had believed." After lingering for a while on this side the Jordan, calmly viewing his portion in the Canaan beyond—waiting for the moving of the waters—he quietly passed over.

His friends do not need to mourn as those who have no hope. Their loss is gain to the departed. They have a godly example to follow. "The path of the just is as the shining light, that shineth more and more unto the perfect day."

"Mark thou the perfect, and behold the man of uprightness,
Because that surely of this man, the latter end is peace." Com.

JOSEPH KENNEDY, elder in the Slippery Rock, &c., congregation, died June 10th, 1871.

He was born Nov. 5th, 1800, and became a member of Ballylaggan congregation, in Ireland, in his 21st year. He was elected and ordained to the eldership in the congregation of Newtownlimavady, in his 29th year. In 1824 he was married to Jane Finley, who still survives him. He came to America in 1831. His brothers are Rev. James Kennedy, and elders Robert and John Kennedy, of New York city. His children, eight in number, are all highly esteemed members of the R. P. Church. One of these he leaves in the eldership in his own congregation. He has been honored to live a useful life and die a triumphant death. He was a man of very tender feeling, and nothing brought tears to his eyes more quickly than troubles in the church. He loved the church and her ordinances, and sacrificed much to enjoy them. As a ruler he was faithful, yet gentle. He labored to keep all the members of the flock, over which the Holy Ghost had made him an overseer, in the path of duty. He was specially useful to counsel the young. He was greatly interested in the duty of covenanting.

He was a member of the last Synod. When difficulties seemed to arise to hinder the Synod in this great work, he was much grieved. When the way was so happily opened up, he rejoiced. The taking of the covenant, and attending upon the sacrament of the supper with the Synod, were his last official acts. His anxiety in regard to these duties, together with change of water and diet, brought upon his feeble constitution a severe attack of diarrhoea. He was unable to meet with Synod after the communion services were ended. After Synod adjourned, though well attended by his wife and children, he became anxious to go home. He was tenderly carried home on his sick bed. After lingering a few days, calmly and hopefully waiting for the call of our heavenly Father, he was, we trust, conducted by ministering angels to his heavenly home. Let us, then, weep with the widow and fatherless, weep with a sorrowing congregation on earth, and yet rejoice with angels and with the church above, and with our departed father and brother, as we by faith behold him among the redeemed in the uppersanctuary, enjoying the promises of that covenant he had so lately sworn and subscribed.

The feelings of the session are expressed in the following minute, on his death:

"God having removed from us by death our beloved father in the church, elder Joseph Kennedy, we desire to express and record the sorrow we so deeply feel in the loss we have sustained. We also tender our sincere sympa-

thy to the bereaved widow and children of our departed brother. But while we drop a tear of sympathy and sorrow, we are grateful to God that he gave us the company, counsel and help of him whose loss we mourn. We thank God that he continued him so long to occupy an honored and useful place among us. We rejoice on his account, that the Master has called him to his rest and reward."

J. C. S.

JAMES HUGHES, a ruling elder in the Reformed Presbyterian congregation, Brooklyn, N. Y., died June 21st, 1871.

His death is much lamented because his life was useful. Although seventy years of age, he was still active and diligent in duty. His vigorous powers of mind were yet strong in death. The records of the organization and successful establishment of the congregation in Brooklyn, testify to his labor, liberality and zeal in extending the work of a covenanted reformation. His life was devout; his view of the covenant of grace was clear, and he rested with assured confidence on Christ, as his only Redeemer. His latter end was peace. To his widow and children, who sorely mourn his loss, he leaves a precious heritage in his pious example and dying exhortations.

In testimony of the appreciation of his life and work among us, and the sense of bereavement that we have experienced in his death, we append the following resolutions:*

Resolved, That by the death of elder James Hughes, we have lost our oldest and most experienced associate.

Resolved, That while we mourn the loss of our departed brother, we gratefully acknowledge the privilege we have enjoyed in his counsel, companionship and example.

Resolved, That while we bear testimony to his intelligence, faithfulness and zeal, we cherish the memory that in his intercourse with us, he was ever kind and courteous.

Resolved, That we sympathize with the family and friends of the deceased, in their affliction.

Resolved, That these resolutions be entered on our minutes, and that a copy be sent to *The Presbyterian and Covenanter*, for publication

R. J. CULBERT, *Clerk of Session*.

Mrs. ELIZABETH BROWN died in New Concord, O., Feb. 3d, 1871, after a lingering illness, which she bore very patiently, in the 87th year of her age, and the 40th of her widowhood.

Over fifty years ago, forty two persons partook of the Lord's supper in this part of the land, and were organized into the Reformed Presbyterian congregation of Salt Creek. Mrs. Brown was one of the number—only one of these remains on earth. She was remarkable for three things—living peaceably with all, attending regularly the social and public ordinances, and being firmly and lovingly attached to the ministers of Jesus Christ, as her former and late pastors both would testify. She died as she lived, trusting in God's word and hoping for his salvation.

COM.

Other Obituaries are in type and will appear next month.

* Resolutions were also adopted by the congregation, expressive of the estimation in which Mr. Hughes was held. Our limited space will not permit us to publish them.

NOTICES OF BOOKS.

Published by Robert Carter and Brothers, 530 Broadway, New York.
For sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh.

CHRISTIANITY AND POSITIVISM. By James McCosh, D. D., L.L. D.

This is the second course of lectures in the Union Theological Seminary, New York, on the foundation established by Mr. Z. S. Ely, on the evidences of Christianity. In it the form of infidelity advocated by Comte, and called Positivism, is held up to deserved odium in the light of Christianity. The book will be read with interest and profit by those who are conversant with the writings of Mill, Huxley, and other semi-infidels of the times.

THE HOUSE IN TOWN. By the author of "Wide, Wide World."

With the productions of the pen of this prolific writer our readers are familiar. This volume will be found interesting reading to our young friends.

NATURE'S WONDERS. By Rev. Richard Newton, D. D.

Few, we think, who take up this book, will be disposed to lay it down until they have read it through. It gives an instructive view of the wonders of the divine works, and leads the mind up to the devout contemplation of the great Creator.

GRANDFATHER'S FAITH. By Julia A. Mathews.

This is a story of a wild and reckless boy, who, on account of bad early training, developed some of the worst traits of character. His grandfather, to whose care he was committed in childhood, still hoped for his reformation, and was not disappointed.

JESSIE'S PARROT, and LILLIE NORRIS' ENEMY. By Joanna H. Mathews.

These belong to the Little Sunbeams series, and will be found pleasant reading.

FRENCH BESSIE, by P. E. S., and **THE RIFT IN THE CLOUDS.**

These interesting little volumes belong to the Fireside series.

STORIES OF VINEGAR HILL.

Six small volumes, nicely put up in a paper box. They would form a part of a good Sabbath school library.

SHALL WE KNOW ONE ANOTHER? By Rev. J. C. Ryle, A. M.

Buy this little book, and read it.

THE REVISED PSALMS. By the United Presbyterian Church.

For sale by the U. P. Board of Publication, Third avenue, Pittsburgh.

We have received from the Presbyterian Board of Publication, Third avenue, Pittsburgh, and Chestnut street, Philadelphia, a very neatly gotten up copy of John Bunyan's immortal *Pilgrim's Progress*.

CURRENT EXPENSES FOR THEOLOGICAL SEMINARY.

1871.		
May 24,	Int. collected by D. Smith, of Philadelphia.....	\$ 36 00
" "	John W. McCullough, 1st cong, Newburgh int	7 00
" "	John Hilton, " " " "	7 00
" "	William Hilton, " " " "	7 00
" "	John Lawson, 2d " " " "	2 80
" "	William Thompson " " " "	3 50
" "	Int. collected by Rev. D. S. Faria	14 10
" 20,	H. Floyd, int. for Rev. S. O. Wylie.....	6 00
" "	John Forsythe	75
" "	Int. collected by A. Orr	5 50
" "	" " per R. B. Cannon, D. D	3 50
June 1,	" from J. Cullings, per Rev. S. Bowden	3 50
" 9,	Int. on bond and mortgage.	150 00
" 14,	Rent of property in St. Paul, per Rev. T. Sproull, D.D.	35 55
" "	Int. from D. Crow	5 00
" 29,	Int. on U. S bond	297 00
" "	Premium on above	37 49
July 15,	Int. on Allegheny Church bond, and principal paid	90 00
Aug. 12,	Urbana, per mail	10 00
" "	4th cong., N. Y.	71 34
" "	Samuel Cochran, Leavenworth, Kan., annual donat'n	100 00

FOR ENDOWMENT.

1871.		
May 19,	Estate of Mrs. A. C. Douglass, per A. Knox.....	246 50
" 24,	Wm. Thompson, Newburg, endowment note	25 00
" "	John Lawson, " " " "	20 00
" 29,	William Wilson, Clerksburg, " " " "	25 00
June 2,	J. B. per Rev S. Bowden	123 50
" 8,	H. Glasford, dec'd, per A. McNeel, N. Y.	20 00

D. GREGG, *Treasurer.*

EDUCATION FUND OF PITTSBURGH PRESBYTERY IN ACCOUNT WITH THOS. SPROULL, TREASURER

1868.	DR.	
Apr 1 2,	Balance in treasury per last report	\$ 5 82½
" "	Recd. from D. Gregg, rent of college.....	200 00
June 3,	Int. on bonds.....	9 92
July 1,	Int. on bonds	8 28
Aug. 11,	Int. on bonds.....	8 82
" 31,	Recd. from D. Gregg, rent of college.....	100 00
1869.		
Jan. 1,	Int. on bonds.....	14 30
July 1,	Int. on bonds.....	14 00
Nov. 20	Recd from D Gregg, rent of college	25 00
Dec. 29,	Exces. of proceeds of sale of bonds over \$400.....	12
1870.		
Feb. 3,	Recd. from D. Gregg, rent of college	50 00
July 1,	Six mos. int. on \$400, gold rate	13 56
1871.		
Jan. 1,	Six mos. int. on \$400, gold rate	12 60
	Balance due treasury.....	8 37½
		<hr/>
		\$465 00

CR.

Nov. 2, 1870,	Paid to students till this date,.....	\$465 00
There is now in my hands the sum of four hundred dollars, education fund, invested at six per cent., gold rate. THOS SPROULL, <i>Treas.</i>		
Allegheny, April 12. 1871.		
Audited by David Gregg, and found correct.		

RECEIPTS FOR DOMESTIC MISSION.

1871.			
June 19,	D. C. Martin.....		\$ 10 00
" 29,	6 mo. int on \$1,150 U. S. bonds.....	\$34 50	-
" "	12½ per cent premium on above.....	4 31	38 81
July 3,	6 mos. int on Allegheny Co. bond.....		25 00
Aug. 6,	6 mos. int. on \$1,500 Phila. bonds.....	\$45 00	
" "	Less State tax.....	1 95	43 85
" "	Reno, per Clement M. Brown, Phila.....		
" 9,	D. C. Faris.....	\$31 74	
" "	Round Prairie, per D. C. Faris.....	8 26	40 00
" 10,	Parnassus & Manchester, per A. C. Hill.....		12 88
			<hr/> \$170 04

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR FOREIGN MISSION.

1871.			
July 20,	R. P. S. S. of Washington, Ia., per R. P. McCon-		\$ 6 00
" 21,	The Ladies' Missionary Society of Rehoboth cong.,		
	Ia., per S. O. Wylie, for supt. of a Syrian girl...		60 00
Aug. 8,	The Female Missionary Soc'y of Ryegate and Bar-		
	net cong. per J. Mooklan.....		15 00
" 19,	Some friends about Newburgh. per Niemand.....		10 00
" "	Col. from 2d cong., Newburgh, N. Y., per Rev. J.		
	R. Thompson.....		50 06
" "	Margaret Bates, of Centreville.....		5 00
Sept. 4,	Clarinda cong., Ia., per A. M. Keown.....		14 00
" 14,	Frank Trotter, of Illinois.....		5 00
" "	D. McCaw, of Welland, C. W., per Rev. J. W.		
	Sproull.....		2 10
" "	S. Campbell, Central cong., Allegheny.....		25
" "	Mrs. Hughey, of Milwaukee, per Rev. J. W. Sproull,		10 00
" 18,	Mrs. Selina Scholes, per Rev. D. McKee.....	\$50 00	
	Int. on above.....	6 10	56 10

WILLIAM BROWN, *Treasurer,*
1,635 Locust street, Philadelphia

WE regret that the appeal on behalf of the National Reform Fund came entirely too late for insertion this month. The collection will be taken up on the 1st Sabbath of November.

Received 50.00 of the Ladies' Missionary Association, of Elkhorn cong., on behalf of the Memorial Fund. J. R. W. SLOANE.

The Winter Term of Geneva Collegiate Institute, at Northwood, Ohio, will begin on Tuesday, December 12. For full information send for a circular.

The address of Rev. T. C. Sproull, is Elizabeth, Allegheny county, Pa.

The address of Rev. James Love has been changed from Albia, to Frederick Station, Ia.

Mrs J A Long 72
Com 32 Perry st

VOL. IX.—No. 12.

THE
Reformed Presbyterian
AND
Covenanter.

DECEMBER, 1871.

CONTENTS.

	PAGE
The Great Conflict,.....	353
The R. P. Witness and Covenanting in America,	357
New Alexandria Congregation,.....	368
Appeal,.....	365
The Harvest Cry—How shall it be met?.....	367
The Recent Act of Covenanting,	369
Meetings of Presbyteries,.....	370
Church News,.....	375
Obituary,.....	377
Book Notices,.....	380

THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain.
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EDITORS' ADDRESS, "ALLEGHENY, PA."

RECEIPTS FOR SOUTHERN MISSIONS.

1871.

Aug.	22.	Londonderry, per T. J. Blackwood	\$10 85
"	24.	Washington bonds, int. for 6 mos. to July 30, 1871, per W. Wills.....	36 35
"	30.	First cong., N. Y. city, per Jas. Spencer.....	50 00
Sept.	7.	Jannet Brown, Mercersburgh, per. Rev. J. Cr ier..	2 00
"	15.	Bequest of Mrs. Selina Scholes, per Rev. D. McKee	50 00
"	"	Interest on above	6 10

DANIEL EUWER, *Treasurer.*

FUND FOR BENEFIT OF MRS. DODDS AND FAMILY.

Sept.	29.	Cong., Sterling, N. Y., per John Hunter	\$ 45 39
The Ladies' Missionary Society, Rochester, per Rev. R. D. Sproull, should have been credited with the \$60 credited last month to Rehoboth cong.			

WILLIAM BROWN, *Treasurer,*
1635 Locust street, Phila.

RECEIPTS FOR FOREIGN MISSION.

1871.

Sept.	22.	Mrs. Wright, of Waukesha, for printing Arabian Psalm books.....	\$ 4 00
"	"	Collected by above lady.....	12 25
			\$ 16 25
Oct.	2.	Ladies' Missionary Society of Elkhorn, Ill., Cong., per Rev. S. O. Wylie.....	20 00
"	14.	S. E. George, of Rushsylvania, Ohio.....	10 00
"	23.	Mary A. Walsh, Mattie E. Waller and Sarah J. McClintock, Sabbath School Mission scholars, per H. O. Neill, New York	7 00
"	"	Mrs. C. K. Snively, Greencastle, Pa., per Rev. T. P. Stevenson.....	5 00
"	30.	Mrs. John A. McKee, of Pittsburgh Cong., for educating a Syrian girl	50 00
Nov.	3.	Ladies' Missionary Society of Red Stone, Pa., per Rev. T. C. Sproull	2 00
"	4.	Mrs. Sarah Edgar, of Church Hill Cong., Ill., per Rev. David S. Faris.....	10 00
"	"	Bethel cong., per D. S. Faris.....	1 00
"	"	Ladies' Missionary Society of the Pittsburgh Cong., per D. Euwer.....	100 00
"	18.	Sharon Cong., Iowa, per Geo. Cunningham.....	15 80

WILLIAM BROWN, *Treasurer.*

RECEIPTS FOR DOMESTIC MISSIONS.

1871.

Sept.	7.	Urbana, Ill., (anonymous)	\$ 5 00
"	27.	Reno, Minn., per D. C. Faris.....	12 62
"	30.	Ryegate & Barnet, per J. Maklam.....	17 50
Oct.	7.	Elliotta, per Rev. R. Hutchison.....	75 00
"	"	Old Bethel, Ill., per R. W. Lyons.....	16 60
"	"	Collected by Rev. James Wallace, at Sylvania, Ill.	30 60
"	16.	North Cedar, Kansas, per Rev. J. S. T. Milligan..	12 00
"	23.	Reno, per Rev. D. C. Faris.....	16 10
Nov.	4.	Fremont & Wahoo, collected by P. F. Boyd.....	86 00

DANIEL EUWER, *Treasurer.*

ALLEGHENY, Nov. 20, 1871.

THE

Reformed Presbyterian and Covenanters.

VOL. IX.

DECEMBER, 1871.

No. 12.

THE GREAT CONFLICT.

[Continued from page 326.]

THE sin of Israel in asking a king to rule over them like other nations, became the occasion of changing their form of government. God gave them a king in his anger, and took him away in his wrath. At the death of Saul, God placed David on the throne, and made with him a covenant, securing royal dominion to his seed forever. "I have made a covenant with my chosen, I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne, to all generations." Ps. 89: 3, 4. Here the seed of the woman is particularly brought to view; the Son of God incarnate, the root and the offspring of David.

The reign of David was a reign of conquest. In this he typified Jesus by the resistless power of the gospel, as well as by his wise and mysterious providence, carrying forward the great work of subjugating the world to himself. The reign of Solomon was a reign of peace, emblematical of the blessedness of the administration of the Mediator when his authority shall be everywhere acknowledged. Under Solomon's reign the glory of the kingdom of Israel culminated. In the reign of his successor the kingdom was rent asunder. The glory was waning, soon to depart. The tribes that withdrew from the house of Judah fell into gross idolatry. The subtle arts of the serpent seemed to prevail. God was provoked to send them into a long captivity. Judah, too, sinned, and was given into the power of the Chaldean nation to be scourged for her forgetfulness of God.

God did not leave himself without witnesses. Prophets were raised up to speak to the people in the name of the Lord. To them were revealed bright visions of the coming kingdom of the Mediator, gloriously contrasting with the darkness that covered the world. With what holy rapture Isaiah speaks of the king who should sit on the throne of David. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from hence-

forth even forever." Isa. 9:6, 7. Looking with prophetic eye into the far future he sees the people prosperous and happy under the mediatorial rule. "Behold, a king shall reign in righteousness, and princes in judgment," Isa. 32:1. He describes him as taking possession of his kingdom. "Behold, the Lord God will come with strong hand, and his arm shall rule for him," Isa. 40:10. His advent as a mighty conqueror is described with all the vividness of reality. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save," Isa. 63:1.

Daniel "saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed," Dan. 7:13, 14. Zechariah, one of the later prophets, hails the event with joyful acclamation. "Rejoice greatly, O daughter of Zion; shout, O Jerusalem; behold thy King cometh unto thee; he is just, and having salvation," Zech. 9:9. And Malachi, with whom the light of Old Testament prophecy went out, closes his message with words of cheer to the church, but of terror to her enemies. "To you that fear my name shall the Sun of righteousness rise with healing in his wings; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts," Mal. 4:2, 3.

With such cheering announcements inspired seers comforted the hearts and strengthened the faith of the godly during the long season of darkness that preceded the rising of the Sun of righteousness. The world power had become strong. Nationalities beastly in their character, and imbued with the spirit of the serpent, waged the war in the interests of his kingdom. The Chaldean, the Persian, the Grecian, and the Roman, in succession, swayed the sceptre over a large part of the known world, and employed their power to oppose the progress of the kingdom of heavenly origin and of everlasting duration. From his throne on high the Mediator beheld with derision their fruitless efforts to frustrate the divine purposes, and made them conduce to the ultimate triumph of his cause. In his sovereignty he divided Satan's kingdom against itself, and employed the rising ambition of one aspirant for dominion to crush the waning power of those that preceded it. "I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him," Ezek. 21:27.

In the fulness of time the seed of the woman appeared on the arena, to act an efficient part in the great conflict. A star revealed his advent to eastern magi, who proclaimed his royal birth. "Where is he that is born king of the Jews?" was an inquiry that shook the throne of Herod. Jesus of Nazareth asserted his Headship of the church by turning out of the temple those who had polluted it by making it a place of merchandise. As Head over all things he gave his command to the lower creation, animate and inanimate, and it obeyed him. He

encountered the adversary on his own chosen field of conflict, and vanquished him. By his death as the surety of his people, he gave the fatal blow to Satan's kingdom, and laid a firm foundation for his own kingdom of righteousness. "Through death he destroyed him that had the power of death, that is, the devil," Heb. 2: 14. His exaltation was the beginning of a series of glorious triumphs. "He spoiled principalities and powers, and made a show of them openly, triumphing over them," Col. 2: 15. "When he had by himself purged our sins, he sat down at the right hand of the Majesty on high," Heb. 1: 2. "He must reign until he hath put all his enemies under his feet," 1 Cor. 15: 25.

The conflict now assumes a new form. Henceforward the war is to be one of aggression by the seed of the woman. The world power is on the side of Satan. Symbolized by the monstrous beast of Daniel's vision, the Roman empire is a fit instrument to oppose the rising kingdom.

Before his ascension to his throne on high, our Lord established anew his spiritual kingdom on earth. He based the universal commission given to the apostles, on the universal dominion given to himself. "All power is given unto me in heaven and on earth; go ye therefore and teach all nations," Mat. 28: 18, 19. These weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds. For three centuries in what seemed to be an unequal conflict, the church used these weapons against the power of the Cæsars. The blood of her precious sons was shed, but this was the seed of the church, that in due time produced a glorious harvest.

The opening of the first seal of the book of the divine purposes revealed the seed of the woman going forth to victory and conquest. "I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer," Rev. 6: 2. Paganism, the religion of the empire, had its seat in Rome. Between it and the religion of Christ there could be no compromise, one or the other must be put down. Against the church propagating the faith committed to her by her Head, the sword of persecution was drawn. Through many a fiery ordeal she passed, until by the appointment of him who makes the wrath of man to praise him the issue was decided; paganism was vanquished, and Christianity extended her power from the Indies to the Atlantic. Under Constantine it became the religion of the empire in the beginning of the fourth century. The cause of Christ triumphed over the strongholds of Satan. The seed of the woman bruised the head of the serpent.

The time of the church's ultimate triumph had not yet come. In another form the conflict is to be renewed. There must be a falling away in order that the man of sin, the son of perdition, be revealed. By substituting spurious Christianity for paganism, the serpent evinced his skill and his malignity. That wicked one who opposeth and exalteth himself above all that is called God, or that is worshipped, seated himself in the temple of God, and became an efficient instrument in the hand of the enemy in warring against the kingdom of Christ. "Darkness covered the earth and gross darkness the people." For a decade of

centuries the church was safe only in obscurity. The woman fled to the wilderness from the face of the serpent. The two witnesses tormented them that dwelt on the earth, and often sealed their testimony with their blood.

Like the light of the sun when it drives away the morning mists, the light of the Reformation of the sixteenth century beamed on the world. The church arose as from a long slumber, and put on her strength for the struggle. Again truth prevails over error. Continental and insular Europe is shaken to its centre, and the power of the gospel of Christ grapples successfully with the long established corruptions of popery. Papal Rome received a blow under which it staggered, and from which it never recovered. In Scotland, where the two conflicting powers came into the closest contact, the kingdom of Christ established itself on an immovable foundation. In this great western continent these opposing powers are struggling for the mastery. In a form adapted to the circumstances, the serpent is endeavoring to destroy the seed of woman. Civil power, seemingly indifferent as to either the conflict or the result, lends its aid to him whom the world still owns as its prince.

The teachings of prophecy, and the indications of providence, warrant the conviction that the great conflict is approaching a speedy termination. The devil cast out of heaven at the Reformation, has great wrath because he knows he has but a short time. Wielding the forces of corrupted Christianity, unsanctified literature, lust of gold and love of power, he presents a formidable opposition to the cause of Christ. He works both by deceit and violence.

But "the Lord on high is mightier than the noise of many waters, than the mighty waves of the sea." Satan's kingdom is divided against itself, and therefore it cannot stand. The nations of Europe, symbolized by the ten horns of the beast in the vision of John, "hate the whore, make her desolate and naked, eat her flesh and burn her with fire," Rev. 17: 16. The assumption of infallibility characterizes "that wicked," "whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." The gradual wasting away of the power of Rome since the Reformation by the diffusion of the light of the gospel, is to end in its utter destruction by the brightness of his coming in the judgments he is about to inflict on the kingdoms that have leagued together for its support. Though they mean not so, neither is it in the thoughts of their heart, yet the friends of Rome are those by whose hands she is brought into straits from which there is no deliverance. "Strong is the Lord God who judgeth her." "True and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. Alleluia, for the Lord God omnipotent reigneth."

Candidates for the ministry in the Covenanter Church! In this conflict and its issue, you have the deepest interest. In no unequivocal terms you have declared your adherence to the testimony of Christ, and your unchanging purpose to remain faithful to the end. This you did when you assumed, by your own act, the obligations taken on them on

your behalf, by your parents in your baptism. Partaking of the symbols of his body and blood in the holy ordinance of the Lord's supper, you have pledged yourselves to follow him all the days of your life. When you offered yourselves to the church to be received into her school of theology, you renewed the pledge, and in special form consecrated yourselves to Christ. And by the bond of the covenant into which some of you entered at Synod, and which the rest, I doubt not, either have sworn, or will do so in your respective congregational connections, you have renewed your engagement to serve the Lord Christ with all fidelity in whatever field of labor he may assign you your work. Most opportune is it that in these times when fearless and faithful men are needed, the church has provided a test of sincerity, and means of strengthening, in the bond which she has prepared. Intelligently and conscientiously entering into this obligation you will be guarded against doing, as some have done, bringing dishonor on yourselves and reproach on the testimony of Christ, by treating the terms of our ecclesiastical communion as a trifling matter, that may be disregarded at the bidding of convenience, ambition, or it may be, a worse motive. While the church is lengthening her cords she is also strengthening her stakes. By the obligation of our covenant, the landmarks which our fathers have set are clearly defined, and new inducements presented to guard us against stepping over the lines that describe the dividing boundaries between us and other denominations. We have renewed our engagement to have no fellowship with error or immorality, either in church or state. While we promise to labor to put away schism and promote the unity of the church, we are bound to use only scriptural means, and seek for union only on a scriptural basis. Gird, then, yourselves for your work; be men of prayer; realize that you are not your own, you are the Lord's. Redeemed by his blood from this present evil world, live for him who died for you. Keep the eye of faith fixed on him; hearkening to his animating voice, calling on you to war a good warfare, and assuring you of victory and triumph. "Be faithful unto death, and I will give you a crown of life." "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."

THE REFORMED PRESBYTERIAN WITNESS AND COVENANTING IN AMERICA.

IN the September number of the *Reformed Presbyterian Witness* there appeared an article entitled "Reformed Presbyterian Church in North America, and the recent Work of Covenanting," in which exception is taken to the bond, and we in this country are charged with "lowering" our testimony. To those who are acquainted with all the facts no answer or even explanation is needed. There may be some, however, who have not the opportunity of coming to a correct conclusion, and who may be misled by the article. For the benefit of such, and also, because it presents so clearly and satisfactorily the whole matter, and thus may be of use in the future for reference, we pub-

lish the following article, a copy of which has been sent to the *Witness* for publication.

TO THE EDITOR OF THE REFORMED PRESBYTERIAN WITNESS—(GLASGOW)—*Dear Sir* : It is generally the feeling here, that the article contained in your last issue, (September,) entitled, "Reformed Presbyterian Church in North America, and the recent work of Covenanting," calls for some explanations, that the matter may be fully and fairly before your readers. We say *explanations*, not *reply*, for it is felt that the transaction referred to can furnish no matter for argument, much less for dispute, nor an occasion to any "to remonstrate with American brethren in regard to any matter affecting the church's testimony."

And first, we are most happy to be able to state that the good feeling and frequent expressions of kind fraternal regard throughout the article, are much appreciated here, and make it the more to be regretted that, through any misapprehension, or lack of accurate information, brethren in Europe, whose good opinion we are anxious to retain, should labor under any false impression regarding our recent proceedings.

It is felt, that your remark, after giving our covenant at length, and characterizing it as an interesting and important document, that, "were it taken by a church which had not been heretofore in covenant with God, through the continued obligation of their fathers' engagements, &c. &c., we would regard the taking of this covenant as a step in advance," must surely have been the result of some strange oversight. Why, it is supposing an impossibility. How could a church, not heretofore in covenant with God, say in the language in which that covenant is prefaced, "We confess and bewail our forgetfulness of the obligations laid upon us by the covenants of our fathers, in that we have often walked contrary thereunto," or swear, "in faithfulness to our own vows and to the covenants of our fathers?" No church not heretofore in covenant with God, or not recognizing previous covenant obligation, could possibly use truthfully such language, and its use by the church in North America proves clearly that, in her act of covenanting, she clearly understood her position as a covenanted church, and was not disposed to abandon any of her former attainments. Moreover, it is not the case, as you assert in the same paragraph, that the American church ever intended "to *substitute* this bond for the British covenants." No more was it our intention to substitute our bond for the original covenants, than it was the intention of our fathers at Auchinsburgh to substitute theirs, or of the covenanters at Dervock to substitute their "Act of Covenant Renovation" for the original covenants. It was not intended as a substitute, but as an embodiment, and clear statement, by the church, of all in the British covenants, she had ever regarded as of moral obligation upon herself in this land; not a substitute for, but an application of, the British covenants to her own position and circumstances.

In regard to objection *first*, in the article, to the American bond, that it is "a very unsatisfactory termination to all the efforts and

preparations made by our American brethren for the work of covenanting," it is only necessary to explain that the church in this country has only previously made two efforts in that direction. It is not only true, as stated in the article, that Rev. A. McLeod "was appointed to prepare a covenant," but he actually did prepare a "Form of Covenant and League," which was submitted to the Synod in Scotland and Ireland in 1830. The writer in the *Witness* can find it in the *Reformed Presbyterian and Covenanter* for October, 1869, and if he is satisfied that it "embraces the spirit and design of the vows entered into by our fathers in the Reformation," then he should be doubly satisfied with ours, for it is unspeakably more definite and faithful in relation to the obligations of our fathers' covenants, than that prepared by Dr. McLeod. By the direction of Synod, Dr. Chrystie also prepared a form of covenant, which, though adopted, was never acted on. When our present bond was prepared, that prepared by Dr. McLeod was given to the committee by Synod, as a sort of groundwork, and, by its aid, and the help received from the "Act of Covenant Renovation" used in Ireland, was the document prepared in perfect harmony with what was always understood to have been the mind and views of the church in the matter, and more fully, we believe, "embracing the spirit and design of the vows entered into by our fathers in the Reformation," than was the case in any previous attempt in the same direction.

Under *second*, we find in the article quite a number of objections to our covenant, which a little explanation will help to clear up. Exception is taken, first, "because throughout there is no mention made of the National Covenant of Scotland and the Solemn League and Covenant. These honored federal deeds are not so much as named in this American Covenant." Now we admit that this objection would have very great force, if the church engaged was located within the limits of the British Isles, where those covenants still apply in all their parts and particulars. But it is admitted in the article "that there are peculiarities in the British covenants not applicable to the American church." Now we ask what are these peculiarities? To answer this question we must premise, that there are two elements in the British covenants. These are the *local and circumstantial*, and the *moral and universal*. Both of these have still obligation in the British Isles. It must, however, we think, be apparent, that the former of these, the *local and circumstantial*, is not applicable to the church in America, whilst the obligation of the moral and universal has always been cheerfully acknowledged. But to which of these elements do the *names* of the British covenants belong? Clearly to the local and circumstantial. Why, then, embody them in an American covenant? That they might suitably have occupied a place in the preamble, is the decided opinion of many, and it is ours, and we know that a proposal in committee to insert in the preamble, "we renew the National Covenant and Solemn League and Covenant, in terms of this bond adapted to our present condition and circumstances in this country," was most cordially accepted, and would, there is reason to be-

lieve, have been accepted by Synod, but even that would not satisfy some. Notwithstanding, however, that the names of the British covenants are not in the bond, it is so clearly identified with them in many of the expressions employed, that no ambiguity can possibly exist as to their relationship, especially after Synod had adopted the following declaratory minute, "*Resolved*, that in order to satisfy the scruples of some members of Synod on the subject, we understand the expression 'Covenants of the Second Reformation' to include the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms."

This explanation will also, we think, help to remove another ground of exception to our bond, repeatedly referred to throughout the article, viz., that we have been attempting to *Americanize* the covenants. Whatever Americanize means, it must, in the opinion of some good people, be something very terrible, and the fear of it, especially in relation to our covenant, seems to be, with them, a kind of disease on the brain. "That Americanizing of the covenants and proclaiming them to be 'our national covenant,'" the writer of the article thinks will lead to something very disastrous. But what, after all, in this case, does Americanizing mean? Why, just *adapting the covenants of our fathers to our circumstances in America*. Well, this does not appear so terrible a thing after all, especially when we recollect that the church in this country has already Americanized many of her standards. Her testimony, her terms of communion, and even her covenants, have all undergone the process, and been Americanized with the full approbation of brethren in Europe. Strange that the writer in the *Witness* does not notice that our fourth term of communion, which he quotes with so much favor, Americanizes the covenants, as much as our bond possibly can do. In that term the church in America declares, that all in the covenants which was local and circumstantial has no obligation on her, and acknowledges the moral and universal element as that by which alone she is bound. Now the very design of the bond, is to embody this element, and thus it is not only in perfect harmony with the term, but in fact some such thing was necessary to enable us to understand what the term itself meant.

The above explanation will also, we think, enable us to see how the expression, so strongly objected to in the article, viz., "*all that is moral* in the covenants, &c.," is after all not so very objectionable. The writer thinks "that with such a qualifying expression, we might recognize any covenant that was ever entered into, whether political or religious." We think not, in the sense in which we recognize the covenants of our progenitors, namely, that of *having obligation on ourselves*. For example, on the ground of such a qualifying expression we might recognize the morality of a treaty between Prussia and France, whilst we did not recognize that treaty, in regard to ourselves, as having any obligation whatever. But in our recognition of the covenants of our fathers, we not only admit their morality, but their obligation upon ourselves. But then we are told that while there are "peculiarities in the British covenants, not applicable to the American church," the grand *moral, political and religious* principles of these

covenants we maintain to be of universal and permanent applicability. We suppose this is the reason why we should not have used the expression, "all *that is moral* in the covenants." Alas for our ignorance! We were weak enough to suppose, that the moral comprehended the political and religious, that in ethics, politics and religion were included in morals, but we bow to the superior lore of Scotland, and pray that our mistake be set down to our "ignorance, not ill-intent."

But the most remarkable objection to the bond, under this head, is that "this Americanizing of the covenants of our fathers, and proclaiming them to be 'our national covenant,' savors too much of identification with the American commonwealth," and the writer fears that "the substituting of a purely American covenant for the British covenants may, by enemies, be regarded, as to some extent, abandoning the position of dissent and protest, heretofore occupied against American institutions." And then to give practical point and tone to these weighty utterances, he winds up by declaring of his American brethren, "Both they and we should know that the time is not yet come when men can 'buy and sell,' without having on their forehead or right hand 'the mark of the beast or the number of his name!'" In reading these words, applied in connection with our recent act, the first feeling is, that surely the writer inadvertently used the language in the loose, rambling way, in which it is not uncommon, now-a-days, to quote scripture, and that his words imply far more than he really meant, as we cannot imagine that he would endorse a conclusion which may be legitimately drawn from them. But waiving this, surely if there be one thing clear on the face of the bond, it is, that in the position of political dissent, hitherto maintained, the church here is most determined and firm. Indeed, we are almost tempted to ask if the writer in the *Witness* ever fully examined the bond, so as to know what it really contained. Did he read therein that "by the great and dreadful name of the Lord our God," we have deliberately sworn, not only, that "we take ourselves sacredly bound to regulate all our civil relations, attachments, professions, and deportment by our allegiance and loyalty to the Lord, our King, Lawgiver, and Judge," but after engaging to "seek the reformation" of our country by a "constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of nations, of the Holy Scriptures as the supreme rule, and the true Christian religion," it is added, "We will refuse to incorporate by any act, with the political body, until this blessed reformation has been secured."

Could the writer in the *Witness* point to any other act or covenant of renovation in which there is so strong an engagement to political dissent? Will he find in the "Auchinsnaugh Covenant," or in the "Act of Covenant Renovation," at Dervock, anything stronger? We fearlessly assert, that for bold, uncompromising faithfulness to our position, it has never been, in covenant transaction, surpassed, if ever equalled. And it is worthy of remark in this connection, that in relation to members of the church being allowed to become mixed up, or identified, with secret societies, or with any association, social or political, inconsistent with dissent from an unscriptural and immoral civil

power, the church in this bond has taken higher ground than has ever been taken by the church in any other part of the world. With all this before him on the very face of the bond, we not only wonder how the writer in the *Witness* could find anything in the transaction, on our part, savoring of a wish for identification with the American commonwealth, but we are not surprised when we hear brethren characterize the gratuitous and offensive insinuation in terms we do not care to employ.

But suppose we were to retort his argument on himself, and say that his great anxiety to have retained the Scottish and British names and form of these covenants, in every act of renovation, no matter where performed, betrayed, on his part, a lurking desire to identify with the British commonwealth, what force would he think to be in the argument? Men sometimes would not like to be treated to a little of their own logic.

The third objection to the bond is "because some important things, contained in the original covenants, are omitted, especially the abjuration of *prelacy*." We are not willing to admit any one thing, by way of moral obligation, contained in the original covenants, has been omitted from the bond, though the better to adapt them to our circumstances one thing may be more condensed, and another more expanded. The writer in the *Witness* will please notice, that in the resolutions adopted by Synod (Min. p. 205), immediately after swearing the bond, the Synod calls its act, *Covenant Renovation*. Such was the intention of the act, and therefore there was designed to be on it, an abjuration of prelacy, as well as of every other unscriptural system of ecclesiastical polity. It may be observed, however, that prelacy here did not require to be so specifically and prominently noticed in our covenant, as it was necessary, and perhaps still is, to notice it in Great Britain. There, in history, it is known as a fierce, relentless, intolerant system, ever ready to ally itself, when that is possible, with absolute civil power, and thus rule with as high a hand, and persecute as fiercely as Popery itself. Here, however, prelacy is just one of the many Protestant denominations, living quietly side by side with its neighbors, prosecuting its own work, and no more requiring special abjuration than Congregationalism, Methodism, or any other unscriptural form of ecclesiastical polity, all of which are disowned and rejected as "damaging to purity, peace and unity in the household of faith."

One word more in relation to the newspaper reports referred to in the article. We have no hesitation in saying that these reports, in many cases, by no means convey the sentiments intended to be expressed by speakers in Synod, on the subject of the British covenants. From personal intercourse, since the meeting of Synod, with many of the speakers, we can testify, that one and all declare that they had no intention to disparage, or utter a word derogatory of these covenants, but merely to express the strong conviction, that in their original form, without some such adaptation as was attempted in the bond, they were not suited for an Act of Covenanting by the Reformed Presbyterian Church in North America.

Deprecating misunderstandings, as often leading to something more

serious, and trusting that these explanations may remove any misapprehensions that may anywhere prevail,

I am, with much respect and esteem,

JAMES KENNEDY.

NEW YORK, October 10th, 1871.

NEW ALEXANDRIA CONGREGATION.

New Alexandria, from which the congregation has received its name, is a post borough of Westmoreland county, Pennsylvania, on the Loyalhanna creek and on the turnpike from Blairsville to Pittsburgh, about 33 miles east of the latter. It is a very old place, and like nearly all Western Pennsylvania villages, presents but few outward attractions to a visitor, though, being the centre of a rich agricultural country, it does a thriving business. The nearest railroad station is Latrobe, about seven miles distant.

Samuel Patterson, father of elder Patterson, was the first Covenanter that settled in the immediate neighborhood. He came some time near the close of the last century. His most convenient place of worship was Greensburg, about ten miles distant. Rev. J. Black, who supplied pretty much all the vacancies west of the Alleghenies at that time, preached occasionally there. After a little, New Alexandria became a station, and arrangements were made, by which twice a year he was to preach in the house of Mr. Patterson. In the course of time a congregation was organized out of a number of missionary stations and societies. It included in its bounds, Greensburg, New Alexandria, Thompson's Run, Puckety, &c., &c. "Blacklegs," now Clarksburg, was afterwards added. Rev. John Cannon, the first pastor, was ordained and installed September 16th, 1816.

In 1822 all the branches were struck off, except Greensburg, Clarksburg and New Alexandria. Mr. Cannon continued pastor of this congregation until his death, which took place Feb. 2, 1836.

In 1841 a division was made, Greensburg and Clarksburg, about twenty-three miles apart, forming one congregation, and New Alexandria another. Rev. James Milligan was installed pastor over the latter in 1842, and released in 1847. His son and successor, Rev. A. M. Milligan was ordained and installed Nov. 23, 1848, and translated to Philadelphia in 1853. Rev. S. O. Wylie was ordained and installed pastor over Greensburg and Clarksburg, May 17, 1843, and translated to Philadelphia in 1844. Rev. R. B. Cannon, his successor and son of the first pastor of the entire congregation, was ordained and installed May, 1847, and released April, 1854.

In 1855 the three branches were reunited, and in 1856 Rev. A. M. Milligan recalled from Philadelphia and installed. In 1866 he was translated to Pittsburgh.

In 1867 one more division was made, New Alexandria and Greensburg, constituting one congregation, and Clarksburg another. On the 17th of June, 1868, Rev. T. A. Sproull was ordained and installed pastor of the former, and on the 18th of November, 1868, Rev. James A. Black pastor of the latter.

Possibly one more change might be made, which, if made, would be of advantage to Monongahela congregation as well as to New Alexandria, and which would save the pastors of those congregations a great deal of travelling, the uniting of Greensburg, Madison and Redstone, the latter a branch of Monongahela congregation, and about eighteen miles from Elizabeth. These are on or near the line of the Southern railroad, now being built south of Greensburg. Madison, seventeen miles distant from New Alexandria, is good missionary ground. No station in Pittsburgh Presbytery would better repay careful cultivation than Redstone. These three stations, in a comparatively short time, would, if properly attended to, become a self-supporting congregation, while the difficulty of reaching the different branches would not by any means be as great as it is in either congregation as at present organized.

The New Alexandria congregation has enjoyed, from the very first, almost uninterrupted prosperity. In comparison with many others it has had really no trials. At the present time it is one of the largest and wealthiest country congregations in the church. The state of senility or dotage into which so many others have fallen, it has entirely escaped. Few congregations are more active. The large accession at the spring communion, twenty-one—two of whom were from the Catholic Church—larger than for many years before, and the new house of worship, afford abundant evidences of life.

The congregation, from the very first, has been remarkably fortunate in its church buildings. The members appear to have always been impressed with the truth that in order to success they must have a neat and commodious place of worship. Such they have always had in each branch. Very early in its history, about 1820, a neat brick church was erected in Greensburg, which still stands. About three years ago it was refitted and modernized, so that now it both answers well the purpose for which it was built, and also presents a good appearance. Many years ago a house of worship in Clarksburg was built. It had, however, outlasted its usefulness. The congregation felt the necessity, after they had obtained a pastor, of having a more suitable one, and now have in course of erection a new one near the site of the old, which they hope to have finished before the new year. The first church in New Alexandria, a Union church, in which Seceders, Presbyterians and Covenanters worshipped, was a log structure, and built about 1810. It still stands, though since it has been weather-boarded, and is now used by our United Presbyterian brethren. About 1835 the congregation erected for itself a brick building. It, in turn, gave place to the one now standing, than which there is not, perhaps, a better finished or more convenient country church among our people. It is in size forty-five by sixty-five. All accommodations, such as session room, &c. &c., are provided. The arrangements for lighting are excellent. The entire cost for the building, exclusive of material, old church, &c., &c., was over \$5,000, all of which has been paid, and paid without appealing to other congregations or to the Board of Church Extension for assistance. The church was occupied for the first time Feb. 5, 1871.

There is one matter which should be attended to, and in which both

congregations are behind some others. No arrangements have been made for the accommodation of the horses. This should be attended to, and attended to soon. That brother was right, who, a few years ago, on a very cold winter Sabbath, preached but one sermon, and it a very short one, and then dismissed the congregation with the remark, "I do not believe it is right for us to worship God in this comfortable house and allow our horses to stand outside unprotected in the cold." Proverbs 12: 10 is a text which the members of not a few congregations might study with advantage.

In the graveyard of the Union church of New Alexandria are the remains of the first pastor, Rev. John Cannon. The place is marked by a horizontal stone slab, remarkably well preserved, upon which is the inscription:

"Sacred to the memory of the Rev. John Cannon, pastor of the Reformed Presbyterian congregation of Greensburg, New Alexandria and Blacklegs, who departed this life February 2d, 1886, in the 52 year of his age.

"They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

In the graveyard of the congregation Dr. Milligan was buried. Upon a marble shaft is the inscription:

"Rev. James Milligan, D.D. Born in Scotland, Aug. 7, 1785; ordained 1812; died Jan. 2, 1862. I have been sixty years in the service of Christ; fifty years his minister. With him in evil report and in good report, in sorrow and in joy, I leave my dying testimony: He was a good master." These words were uttered at the last communion-table he served.

In the same yard are the remains of James M. Elder, a student at the time of his death in January, 1857. The fruit of his liberality the church now reaps in the "Elder bequest."

In the Clarksburg church yard, James Gray, a licentiate of much promise, was buried. He died on the 22d of February, 1864.

J. W. S.

APPEAL.

THE annual collection for the Foreign Mission scheme is fixed by Synod for the first Sabbath in December. The claim of this arm of the church's work for support, if not paramount, is certainly not second, to that of any other. Prosecuting missionary work, in the way of aiming to preach the gospel to every creature, is the primary law of her life and being. No church can live without it. The history of our Syrian mission, and its beneficent influence upon the church at home, are accepted as proof of the Master's countenance and approval. The recently published letters of Mr. Beattie and Miss Crawford plead its cause before the church for an abiding interest in her prayers, sympathies and contributions. Let these letters be carefully read, and the claims of this work in the Syrian field candidly weighed in the light of their statements. The reinforcement of the mission, by Synod at its late meeting, will involve considerable extra outlay in the way of outfit and passage, in addition to the salaries of the missionaries. It cannot

be out of place to remind the whole church, that by her recent act of covenanting, we have said with the oath of God upon us, "profoundly conscious of past remissness and neglect, we will henceforth by our prayers, pecuniary contributions and personal exertions, seek the conversion of Jews and Gentiles to Christ, that all men may be blessed in him, and that all nations may call him blessed."

S. O. WYLIE,
Chairman Board of Foreign Missions.

T. P. STEVENSON,
Secretary.

P. S.—Remittances to be sent to William Brown, 1635 Locust Street, Philadelphia, Pa.

SELECTED.

THE HARVEST CRY — HOW SHALL IT BE MET?

BY REV. J. L. CLARK, PERTH CENTRE, NEW YORK.

EIGHTEEN hundred years ago, an earnest, anxious voice was heard saying: "The harvest truly is plenteous, but the laborers are few." That voice is in the air still. The rolling years augment its significance. It grows clearer. It comes nearer. While it pleads like the voice of love with tenderness, it thrills like the peal of a trumpet with penetration and power. Though plaintive with human sympathy and sorrow, it is as deep-toned and resounding as the voice of thunder. Strange that any living man or woman should be so insensate as not to be moved by it! It seems enough to awaken the dead!

And what has always been a need, is becoming a deeper need. For though the field has ever been the world, the golden grain is more plenteous now, for the world is more populous. The harvest is increasing immensely faster than the laborers. Many and many a white field is without a single reaper. The precious grain is going to loss for want of hands to gather it. To say nothing of the teeming millions in heathen lands and Papal countries, there are vast multitudes on our own Christian soil from whom the wail comes up, "No one cares for our souls!" Four millions of freedmen in the South; tens of thousands of foreigners arriving yearly upon our shores; the new States of the West, with their rapidly growing population; the vast slopes of the Pacific; the unprecedented number of vacant churches in the Eastern and Middle States; and the general destitution throughout the world, are swelling the cry to a tumult, and making such pressing demands for more laborers in the harvest, as are not easy to meet.

But a failure to meet them would be disastrous—a calamity too fearful to contemplate. Let this cry be stifled; let these demands go unheeded—and what then? The national morals become corrupted; the life of both church and state is imperilled. If we roll not upon these millions the tide of truth, they will roll upon us the tide of infidelity. If we allow them to go down to ruin, they will not go down alone. If we do not bring the gospel to them, they will bring grief to us. If we do not plant the standard of the cross among them, they

will raise the standard of revolt among us. It is redemption for them or ruin for both. It is the Bible or barbarism. It is Christ or a curse. It is the bread of life or blood.

At this day it is clearly perceived that, if young men had entered the ministry instead of the army; if they had studied the gospel of peace instead of the art of war; if they had gone everywhere unfurling the banner of truth; if the three billions of dollars, consumed in the fires of the late rebellion, had been spent in teaching the way of life to the ignorant; if the pure gospel had been preached throughout the South as it has been throughout the North, the late cruel fratricidal war, with its attendant horrors, could never have occurred. The question, then, is a momentous one, both to state and church, to the patriot as well as the Christian, How shall we meet the harvest cry of the gospel? What shall we do to augment the number of Christian ministers?

We belong to a decimated generation. Our resources are greatly diminished. The sweeping scythe of war, with a stroke, cut down the promise of years. More than a million of men, and a large majority of these, young men, were either slain or maimed for life. We who remain are but a remnant, and as such there belongs to us a heroic work. From our shattered and wasted ranks the supply for the ministry is to be made up. The roll is called—who will go? What means shall we use to secure a quick response to this urgent call?

First, *Take hold of the Throne.* Secure the help of the King. Link the human hand by faith and prayer with the divine. Follow the ancient direction of the sacred order, "Pray ye the Lord of the harvest, that he will send forth laborers unto his harvest." For he who instituted the ministry has the whole power and authority for sustaining and augmenting it. The hearts of men and the resources of the world are in his hand, and it would be dishonor to him and failure to us to attempt the work without his sanction and help. What was duty eighteen hundred years ago is duty yet. It is, therefore, the part both of wisdom and devotion to pray more for the increase of the Christian ministry.

Prayer is the most potential means in the hands of men. It is a *quick resort*, for it is ever at hand. It is an *efficient instrument*, for it draws divine aid. It is a *universal means*, for it lies within the reach of every human being. Its results are marvellous, and only limited by the faith of the petitioner and the resources of the divine promiser.

And the *reason* of prayer is not based on mere divine authority or human weakness, but it has a profound philosophy. Its appointment originated, perhaps, in the yearnings of an infinite fatherhood for the affection and confidence of a finite childhood. Besides, it is a *force* in the moral world. It sets needed instrumentalities in motion. It moves the wheel of human agency. The exercise of prayer kindles the inner fire to a glow and stimulates to action. It awakens a deeper interest in the object prayed for by all, and a willingness to make sacrifices to obtain it. Hence the Master has appointed prayer as a means of perpetuating and multiplying the ministry, because under his gracious arrangements the plan needs the *impulse* of prayer.

And no one truly prays who is not led thereby to join his efforts with his prayer. He only moves his lips and not his heart. For every true heart-motion there is a corresponding hand-motion in work. And it is but base hypocrisy to offer the prayer that God would send forth laborers into the harvest, and neither go ourselves nor seek to have others go. It is but solemn mockery to God to pretend to pray and not to work. It is the abuse of that sacred ordinance. It is putting it to the unholy use of seeking to cover our idleness and robbery of God by withholding our labor and our money from his service. The spirit of true prayer is the spirit of corresponding exertion. And the suppliant who goes to the throne of grace with the petition on his lips for the increase of the number of gospel ministers, if he be true-hearted, will do all he can by his services and sacrifices to fulfil his prayers. And since prayer is the appointed means of securing the needed influences of the Spirit, and of realizing the hopes of the church; since the voice of prayer is a voice to which God listens, and which he loves to hear; since it is the expression of affection and confidence in which he delights; and since the prayer for more laborers in the harvest is one dictated by the Master himself, it cannot fail of being honored and fulfilled if offered in the spirit of true devotion.

Let prayer be made without ceasing for this special object. Let every child of God make his closet a Peniel. Day by day let this petition be devoutly laid on the family altar. In the congregations of his saints, where God kindles the fires of devotion, and where the worshippers bow at his footstool, let the earnest and united request be made for more laborers. Let the church appoint special seasons for concert in prayer, that, with one voice and one petition, the pulsations of one united heart that desires above all else the coming of the kingdom and the crowning of the King, God's people may plead as one man for the fulfilment of this purpose. And when the children of the covenant thus agree in asking this one thing; when they cry day and night for its accomplishment, and can be surnamed Israel, because they wrestle with God and prevail; then will men not be wanting to run to and fro until knowledge shall be increased, and the kingdom shall come, and rivers of gladness shall water all the earth and clothe all climes with beauty.

But prayer and work must join hands. They must form an eternal partnership. God has wedded them in his purpose, and we need not attempt to put them asunder in its fulfilment. And he who gives to the humble penitent his first lesson in prayer, and loosens the tongue of the little child to lisp his name, and puts breath into the pale lips of the dying to plead, and strength into the thin, feeble arms of despairing weakness to wrestle, and teaches all his people how to pray, has not forgotten to enjoin activity on his followers as well as devotion. He who says, "Pray without ceasing," says also, "*Work* while it is called day." "Whatsoever thy hand findeth to do, do it with thy might."

But *what* shall we do? What is the nature of the work comprehended in our prayer for an increase in the number of gospel ministers? What is to be the mode of our activity? What can we *do* to

fulfil our prayers? The work is so vast and varied as to furnish scope for all the talent and energy of the church. Every father can devise some way to promote the good work. Every mother can move some noiseless spring that will give impetus to the cause. Every brother and sister can set some influence a going. Every teacher and scholar in the Sabbath school can contribute his mite. Every minister of the gospel can do much that will be God's method for answering the prayer for more laborers in his vineyard. But of what we are to *do* we shall have more to say at another time. Only let it be remembered that prayer and work are linked together in God's decree. They are the two oars of human agency by which we cross the river. If either be used separately, we make no progress. We only go round and round and drift with the current. But if we bend to both with equal stroke, we speed on our way, like a well-aimed arrow to the mark.—
The Christian Worker.

THE RECENT ACT OF COVENANTING.*

THUS the way was open to the immediate observance of the ordinance. The mountains flowed down and became a plain before our New Testament Zerubbabel. The Lord our God made our darkness to be light. Fears were disappointed. Cherished hopes were to be realized. The morning of joy had dawned. There was cheering evidence that our covenant God was about to visit Zion, and his glory to arise upon her. From the time that the final determination was made, a feeling of deep solemnity appeared to pervade the minds of the members of the court. Humility, joy, hope, serenity and pleasing anticipation, were the mingled emotions with which they looked forward to this act of self-consecration. Prayer, also, was made continually.

* * * * *

The scene thus briefly sketched was one never to be forgotten. A solemn awe pervaded the entire assembly. At some points in the service, the deepest feeling was manifested. There was no excitement. None shouted for joy as in the old Grey-Friar's churchyard, but many wept. The feeling that predominated was a calm and holy joy. All felt that the covenant promise had been fulfilled. "In all places where I record my name I will come unto thee and I will bless thee."

As the sacrament of the supper was to be observed on the following day, the terms of communion were read and tokens of admission to the Lord's table dispensed. Rev. John Crozier, of Elizabeth, Pa., conducted the service, the closing one of "a great and good day," as it was characterized by many members of Synod.

We cannot refrain from quoting, as strikingly appropriate, the beautiful words of another, descriptive of a similar scene in a distant land. "The public religious services of this memorial day were concluded about seven (five) o'clock in the evening. Amidst the solemn calm of the closing day, the large assembly that had waited upon them for so

* From Introduction to "Memorial Volume," now in press.

many hours, with fixed attention, retired from the scene, under impressions of the peculiar favor of the God of their fathers, vouchsafed upon the occasion."*

* * * * *

We are, perhaps, too near these solemn transactions to estimate properly the results. Already, however, there are cheering evidences that the anticipations of the church are to be realized, that the Spirit will be poured out from on high, the wilderness become a fruitful field, and the desert be made to rejoice and blossom as the rose.

"Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

ECCLESIASTICAL.

MEETINGS OF PRESBYTERIES.

NEW YORK PRESBYTERY.—This Presbytery met according to adjournment, in the First church, Newburgh, Oct. 31st, at 7½ P. M.

All the ministerial members, seventeen in number, and eleven elders, were in attendance. An unusually heavy press of business kept the court at work Tuesday evening, Wednesday morning and afternoon, and Wednesday night till a late hour.

It was gratifying to the Presbytery to find that there was once more a balance in the treasury, though small, as will be seen by the accompanying report.

The pastoral relation of the Rev. A. W. Johnston to the Craftsbury congregation was dissolved. The condition of the health of Mrs. Johnston made necessary this severance of a relation that has been satisfactory and pleasant to both pastor and people. The accompanying resolutions, passed by the congregation, express their regret at the necessary separation:

To the Moderator of the New York Presbytery of the Reformed Presbyterian Church.

DEAR SIR—The following resolutions were passed at a meeting of the church in this place, held the 18th day of September, 1871.

In view of the resignation of Rev. A. W. Johnston, for several years our esteemed pastor, we, his congregation, unanimously adopt the following resolutions:

Resolved, That we sincerely and deeply regret the necessity for his departure, and that we have consented thereto with much reluctance, and only because of the unfortunate circumstances in which he is placed.

Resolved, That he has our heartfelt wishes and earnest prayers for his success in his future labors, and that whether he be called upon by divine providence to suffer or to rejoice, he will ever have our warmest sympathies.

STEPHEN BABCOCK, *Moderator.*

A singular case came up by reference from the White Lake session. An elder had been elected, but soon after the election and before ordination, had become unacceptable to the people. About two-thirds of the congregation signed a remonstrance against his ordination and

installation. Session desired to know what to do, and were instructed to take no steps towards ordination.

A number of appeals were before Presbytery from Boston, together with a petition for a new organization. All but two of the appeals were disposed of by the direct action of the court. The petition for a commission of Presbytery to organize a new congregation, was then taken up and granted, and the remaining appeals referred to this commission, which consists of the Rev. Messrs. Milligan and Graham, and elders D. Torrence and J. Kennedy, and is to meet in Boston on Tuesday, Nov. 21st.

The removal of the pastors from Craftsbury and Walton, and the organization of a new congregation in Boston, create a far larger demand for preaching than Presbytery can supply.

Presbytery adjourned to meet in the Fourth church, New York, on Tuesday of the week preceding the meeting of Synod, at 7½ P. M.

D. McALLISTER, Clerk.

Treasurer's Report of the Home Mission, from May 19th to Oct. 31st, 1871.

1871.		RECEIPTS.	
Aug. 9	First cong., New York,	.....	\$ 46 00
" 10	Second " Newburgh,	.....	25 00
" 28	East Craftsbury cong.,	.....	22 50
Sept. 6	Second cong., New York,	.....	107 21
" 9	Kortright cong.,	.....	10 00
Oct. 11	First cong., Newburgh,	.....	22 74
" 17	Third " New York,	.....	57 00
" 30	Fourth " " .....	.....	45 16
" "	Brooklyn cong.,	.....	24 00
" 31	Walton " .....	.....	22 00
			<hr/> \$381 61

		DISBURSEMENTS.	
May 19	Treasury overdrawn, as per report,	.....	\$334 92
" 20	Rev. J. B. Williams, by order of Presbytery,	.....	5 00
			<hr/> \$339 92

Cash in treasury..... \$ 41 69
All which is respectfully submitted,

J. WIGGINS, Treasurer.

ROCHESTER PRESBYTERY.—Presbytery of Rochester met in Rochester, Tuesday, Oct. 3, at 7½ o'clock, P. M. In the absence of the moderator, Rev. S. R. Galbraith, the court was constituted by Rev. S. Bowden, the oldest ministerial member present. On account of the absence of the moderator, the expected sermon was not preached, and Presbytery finished all its business without adjourning. Five ministers and three ruling elders were present.

A petition was presented from Toronto, asking Presbytery to reorganize the congregation there, grant the moderation of a call, and use their influence with the Domestic Mission Board to obtain aid in the support of a pastor. Revs. J. M. Armour, R. Shields, with R. Aiton, ruling elder, (Jas. Campbell, alternate,) were appointed a commission to proceed to Toronto and reorganize the congregation and preside in

the moderation of a call, as desired, if the circumstances of the case seem to warrant.

Rev. J. M. AMOUR was appointed moderator, and the time of meeting left for the commission to arrange themselves.

Presbytery passed the following resolutions :

In view of the appointment of Rev. S. R. Galbraith to the Syrian Mission, and his acceptance of the position, therefore resolved,

1. That in our judgment, our dear brother, by his accurate scholarship, studious habits, manly independence, and earnest Christian character, is eminently fitted for the position to which he has been called.

2. That we consent, with reluctance, to the dissolution of a pastoral relation which has been so happy, and which gave such promise of future good ; and that with feelings of deep sorrow we part with a brother, who, by his many manly and Christian virtues, has endeared himself to the hearts of us all.

3. That we sympathize deeply with the Sterling congregation, called upon so conspicuously and at so great sacrifice, to exemplify the duty of Christian self-denial, and pledge ourselves to do all in our power to promote the interests and advance the welfare of that bereaved congregation.

4. That in the ready acceptance of this difficult and trying position by our brother, and that at the cost of the comforts of home, and intercourse of friends dearly loved, and in the spirit manifested by the congregation of Sterling, in consenting to the loss of their pastor, though with great grief, we have an example worthy of our imitation, and that we feel ourselves called upon to do more, and give more, and pray more for the advancement of the kingdom of Christ, both at home and abroad.

The congregations of Lisbon, Ramsay and Sterling, had attended to the work of covenanting with great unanimity and with encouraging results. The remaining congregations, under care of Presbytery, expect to engage in the work in connection with their fall communions.

Presbytery adjourned with prayer and singing the 133d Psalm, to meet in York, Tuesday, before the meeting of Synod, at 7½ P. M.

S. BOWDEN, Clerk.

Report of James Campbell, Treasurer of Rochester Presbytery and Receiver of Buffalo Church Fund.

1. RECEIVER OF BUFFALO FUND.

1871.		DR.	
Balance at date of last Report.....			\$107 05
January 21.	Dividend on stock.....		19 40
May 1.	Interest on mortgage.....		83 45
" "	" " " bank account.....		16 34
			—————\$ 226 24
1870.		CR.	
May 23.	Paid Presb. Treasurer.....		\$107 05
1871.			
May 1.	" " "		119 19
			—————\$ 226 24

2. REPORT OF TREASURER OF PRESBYTERY.

		Dr.		
1870				
May	21.	Balance as per last report.....	\$116	01
"	23.	Received from Buffalo Fund	34	76
1871.				
January	21.	" " " "	19	40
May	1.	" " " "	99	79
"	"	Collection from York.	51	60
				<hr/> \$ 321 56
		Cr.		
1870.				
May	23.	Paid Rev. R. Shields in full for 1870....	\$ 80	00
"	"	" " J. M. Armour, " 1869.....	36	01
"	"	" " " " in part for 1870	34	56
June	9.	" R. D. Sproull, for Presbytery's minute book.....	2	50
1871.				
April	10.	" J. M. Armour, in full for 1870.....	65	44
"	"	" for draft..	20	
				<hr/> 218 71
Balance on hand.....				<hr/> \$ 102 85

LAKES PRESBYTERY.—The Presbytery of the Lakes met at Cedarville, November 8, 1871. Never, perhaps, before did it meet under circumstances of a sadder and more sorrowful character. One, formerly an active member, had removed from our bounds to the far west, another was in Europe, three more constituent members were for some reason absent; and saddest of all, one much loved member had gone, we believe, to the general assembly above. The mournful event of brother Sterritt's departure had occurred the week immediately preceding our meeting, and to add still to our sorrow, his surviving widow was lying in a very critical condition of health.

Under a feeling that the providences of God towards us were dark and mysterious, we met and attended to the ordinary business of Presbytery.

At the opening Rev. J. French preached an interesting sermon from Prov. 11: 30, "He that winneth souls is wise."

Rev. T. P. Robb was chosen moderator, and H. H. George, clerk.

A request from Southfield for a communion and the moderation of a call was granted, and Rev. P. H. Wylie was appointed to attend to the same.

The most part of the time of Presbytery was consumed by a consideration of the troublesome matters that came up from the vicinity of the Southfield congregation. It was disposed of by the resolution of Presbytery to adhere to and carry out their former plan of settlement.

The following resolutions on the death of Rev. Samuel Sterritt were adopted:

Resolved, That in the death of Rev. S. Sterritt we feel that the hand of God has been laid sorely upon our Presbytery; his stay with us was short, but long enough to be known and appreciated as a genial brother, a wise counsellor, and an humble Christian.

Resolved, That while we bow with meekness and humility to the

wise and sovereign, though mysterious dispensation of God's providence, we cannot but mourn his loss as a loved presbyter, an exemplary pastor, and a very highly esteemed member of the community where he dwelt.

Resolved, That we sympathize deeply with the bereaved widow, and while God is also laying his hand of affliction sorely upon her, we earnestly pray it may not be unto death, and that she may fully realize the promise, "I will be a husband to the widow, and a father to her fatherless children."

These resolutions were adopted after the expression, by several members, also brother McAllister who was present, of a very high and feeling tribute to the memory of our departed brother.

Our meeting was cheered by the presence and counsel of brother McAllister, who stopped off his journey to Cincinnati to meet with us.

The Presbytery adjourned to meet in Cincinnati the first Tuesday of November, 1872, at 7½ P. M.

H. H. GEORGE, *Clerk*.

PHILADELPHIA PRESBYTERY.—Philadelphia Presbytery met in Rev. W. P. Johnston's church, Baltimore, Md., on the 10th October last.

A call from Conococheague congregation on D. G. Thompson was laid on the table of Presbytery, which was sustained as a regular gospel call, and placed in the hands of an interim committee of supplies, that steps might be taken to have it presented to the candidate as soon as practicable.

Presbytery *Resolved*, That in view of the gratifying harmony and profound interest with which the Synod was enabled, at its last meeting, to engage in the work of covenanting, and the evident blessing which attended it, we place on record our profound thankfulness to God, and we urge our congregations to ratify the covenant in accordance with the directions of the Synod, at the earliest possible day.

Rev. T. P. Stevenson, who had been appointed to dispense the Lord's supper in the Conococheague congregation on the 3d Sabbath of August last, reported that the congregation had ratified the covenant at the same time.

R. J. Sharpe was appointed to preach in the Conococheague congregation on the 3d and 4th Sabbaths in November; W. P. Johnston on the 2d Sabbath in December; T. P. Stevenson one Sabbath in January discretionary. All other provision necessary for supplying the above congregation during the ensuing six months was entrusted to an interim committee of supplies, consisting of S. O. Wylie and R. J. Sharpe.

Presbytery holds its next regular meeting on the Monday preceding the next meeting of the Synod, in 1st church, Philadelphia, at 1½ o'clock, P. M.

R. J. SHARPE, *Clerk*.

PITTSBURGH PRESBYTERY.—The Pittsburgh Presbytery held a special meeting at Elizabeth, October 3d, 1871, to attend to the ordination of T. C. Sproull, and to install him in the congregation of Monongahela.

The candidate gave a lecture from Phil. 1:1-6, and a sermon from Phil. 3:20th, first clause, both of which were heartily approved. Rev. J. Crozier preached the ordination sermon from Jer. 1:10. Professor Sproull presided, conducted the examination, and led in the ordination prayer. A. M. Milligan propounded the queries. J. Hunter addressed the pastor, and J. W. Sproull the people.

It thus occurs in the good providence of God that this congregation, so disheartened by the removal of their former pastor to another field of labor a few months ago, have set forward again with renewed energy. They welcome brother Sproull with great heartiness and unanimity, and the future opens before him with cheering prospects.

Rev. J. Crozier was appointed to attend to pastoral visitation in New Castle congregation. The Presbytery adjourned with prayer and singing Psalm 133.

R. J. GEORGE, *Clerk, pro tem.*

CHURCH NEWS.

OUR readers will share with us in feelings of sorrow, in learning of the death of Rev. Samuel Sterritt, pastor of the R. P. congregation of Cedarville, Ohio. To us the event is a painful one. He was a warmly attached personal friend, and a ministerial brother dearly beloved. He died on Sabbath, 26th of October.

NOVEMBER 30th is the day appointed by Synod to be observed as a day of thanksgiving. The causes were published in the Minutes. Congregations under the care of Pittsburgh Presbytery are reminded that a collection is to be taken up on that day for Presbytery's Mission Fund.

A CALL has been moderated in Elkhorn congregation, Illinois Presbytery, in favor of P. P. Boyd, and in Pine Creek, Pittsburgh Presbytery, in favor of S. J. Crowe.

THE Treasurer of the McKinney Fund states that no money has of late been received by him for that fund. The amount in hand is nearly exhausted. Synod directed, at its last meeting, that a collection be taken up by the congregations for it. It is earnestly desired that this be attended to as early in December as possible. Rev. S. Carlisle, Newburgh, N. Y., is treasurer.

THE Domestic Mission Fund is largely overdrawn, and there are demands unpaid. The first Sabbath of February is the day appointed for the collection for this fund, and the amount proposed by Synod is five thousand dollars. But how is the work to be carried on till that time? Our hands are tied. Something must be done. We urge that sessions take immediate action, and call on the congregations to contribute to this fund. We cannot wait, without dishonor to the church and damage to the work committed to our oversight, till the first Sabbath of February. We hope that immediate action will

be taken, and our treasury be soon supplied. Contributions should be sent to D. Euwer, Allegheny City, Pa.

THE congregation of Rochester observed the ordinances of covenanting and the Lord's supper, on the 1st Sabbath in November. The congregation of York covenanted on Saturday, followed by the dispensation of the Lord's supper on the 2d Sabbath of November. The pastors assisted each other in the preparatory services, and were aided by Rev. S. O. Wylie. In both congregations the people, with great heartiness and large unanimity, went into the work of covenanting. There were marked tokens of the divine presence and favor. It was manifest, too, that those who had entered into the oath of God felt that they had been engaged in a service at once honoring to their Master, and edifying and comforting to themselves. The writer heard from more than one of the Covenanters, expressions of grateful satisfaction that the Lord had touched their hearts and moved them to avouch him, by oath, to be their God.

THE 1st congregation, New York, covenanted September 17th; the 3d, September 24th; the 2d unanimously, October 1st; the 4th New York and Slippery Rock unanimously, October 15th; New Alexandria and Greensburg, October 22d; 3d Philadelphia, November 5th; 1st Philadelphia, November 12th.

REV. S. R. GALBRAITH and wife, and Miss Mary Ellen Dodds, daughter of the late Rev. R. J. Dodds, D. D., left New York, November 4th, by the Cunard steamer *Abyssinia*, on their way to join the Mission at Latakiah, Syria. Large and interesting meetings, with reference to their departure, were held in Pittsburgh, Philadelphia, Newburgh and New York. One or two thoughtful friends, whose names we would like to publish, presented each of the lady missionaries with a Singer's sewing machine. A large number of friends accompanied them to the ship and there bade them farewell. They are accompanied by Miss Thompson as far as Alexandria, who goes out to join the United Presbyterian Mission in Egypt. Mr. Caldwell, a member of the board, went in the same ship as far as Liverpool, England.

At the farewell meeting in Pittsburgh the attendance was large. The professors of Theology, nearly all our pastors living in the neighborhood and some from quite a distance, the licentiates and theological students, were present. The exercises throughout were deeply interesting, the audience showing no signs of weariness, although detained to rather a late hour.

The following notice of the meeting appeared in the *United Presbyterian* of Pittsburgh:

"On Tuesday evening, the 24th of October, a farewell missionary meeting was held in the church on Eighth street, Pittsburgh. The occasion was the departure of Rev. S. R. Galbraith and wife, with Miss Mary Ellen Dodds, who go to reinforce the Syrian Mission. Mr. Galbraith is the son of Rev. John Galbraith, who has been for many years pastor of the Union congregation in Butler county, in this State,

and has resigned the charge of the Sterling congregation, Cayuga county, N. Y., to enter on the work. His wife, formerly Miss Martin, is from Lisbon, St. Lawrence, N. Y. Miss Dodds is the daughter of the late missionary, Rev. Dr. R. J. Dodds, who died at Aleppo last winter. She will join Miss Crawford in the school at Latakiyeh.

The interest of the church in this mission was attested by the attendance of a good audience, while on the platform were gathered fifteen of the ministry of the Covenanter Church, with the missionary and Rev. Samuel Collins, of the U. P. Board of Publication. The evening was occupied with addresses by several of the ministers, including Mr. Collins, who, in words of strong faith, encouraged the departing missionaries. Mr. Galbraith, having spoken of the motives that led to his acceptance of this duty, bade farewell to friends and familiar scenes. He and his wife went away on the midnight train to New York, where they were to be joined by Miss Dodds, and on the 4th of November they sailed from these shores in the Cunard vessel *Abyssinia*, for their distant field of labor."

We take the following account of the meeting held in Philadelphia, from the *Christian Instructor*, edited by Dr. Dales, the secretary of the United Presbyterian Board of Foreign Missions:

"A very interesting farewell meeting was held with a portion of the company of missionaries, in the 2d Reformed Presbyterian church in this city on Monday evening, the 30th ult. The Rev. Dr. S. O. Wyllie, president of the Board of Foreign Missions, presided and ably addressed the meeting. Addresses were also made by the Rev. T. P. Stevenson, of this city, Rev. Mr. Hunter, of Wilkinsburg, Pa., Mr. Miller, ruling elder, of New York, and the departing missionary. The Secretary of the United Presbyterian Board was also called on to take part in the services. The occasion was one of great interest; and earnest as is the devotion to Christ and his cause, which these new missionaries show, scarcely less, in any sense, it is believed, will be that which the members of this church will cordially and perseveringly show in sustaining them and their fellow-laborers by their sympathies, their prayers, and their regular and liberal contributions."

OBITUARY.

DIED, October 2d, 1871, of diphtheria, MAGGIE ELLEN, aged 7 years and 4 months. October 13, of the same disease, ANNIE M., aged 13 years and 3 months. October 21, of the same disease, MARY C., aged 5 years and 3 months. Children of Hugh G. and Martha J. Miller, of Pine Creek congregation.

We sympathize deeply with these parents in their sorrow on account of these bereavements, with which God has visited their household. It is indeed chastisements. But it is their tenderly loving Father who has done it. And there is mercy in it. We were present to perform the last service in the case of the second mentioned, and while we stood with the parents in their grief, we also realized that there was cause of thankfulness when we heard from them the evidence that to their dear child death was stripped of his terrors. Let them console themselves with the confidence that their children have

gone before there to take possession of the mansions that are in their Father's house. T. S.

DIED in Philadelphia, July 9th, 1871, WILLIAM M. YOUNG, a member of the 2d Reformed Presbyterian congregation. Mr. Young was a native of Donegal county, Ireland, having removed to this country early in life and settled in Philadelphia, where he became established in the manufacturing of carpets. He took an active part in the organization of the 3d congregation, and served as an elder in it for many years. It was largely due to his business energy and to his means that the congregation succeeded at an early period in its history in securing a large and comfortable house for worship. He was widely known in the church, and many of her ministers have shared the hospitality of his home, and have a kindly remembrance of the care and attention of his devoted wife, who still survives him. The death of Mr. Young was alarmingly sudden. He was stricken down by apoplexy in the midst of his occupation, and his death speaks to us in solemn tones of warning. "Set thine house in order, for thou shalt die and not live." CGM.

DIED, March 14th, 1870, Mrs. LAMONT, a member of the Miami congregation, Northwood, O., in the 75th year of her age. She passed away after a few hours' illness. Mrs. Lamont was well and favorably known by many ministers of the R. P. Church, for they have often witnessed her peculiarly interesting hospitality. She was an earnest, helping, praying Christian. Her pastors, three of them now living, can all testify that she was instant in season and out of season in doing good; and that her delight in the ordinances was almost unbounded. Were there more such praying women, there would be better preaching.

Thus the fathers and mothers of the *Division* are passing away. Let us hope that their sons and daughters will prove themselves worthy of their staunch and faithful ancestors. COM.

DIED, 9th July, 1871, of erysipelas, after a short and painful illness, Mr. HENRY HAMILTON, in the 54th year of his age. He was a regular and consistent member of the Miami cong., for nearly thirty years. Mr. Hamilton had buried two of his children during the last year, and leaves a widow and five children, who will deeply feel his loss. He was known as a "faithful" Covenanter. "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men." COM.

DIED, July 18th, 1871, in her 69th year, Mrs. MARGARET MARTIN, of Slippery Rock, &c., congregation. She was the wife of John Martin, mother of Daniel Martin, a licentiate, and cousin of our late lamented missionary, Dr. Dodds. She was married in County Monaghan, Ireland, in 1826. Her husband is still living. She was the mother of nine children, all of whom became at maturity members of the R. P. Church. Daniel Martin is now a missionary to California and Oregon. He had only left home a short time when his mother was called away from earth. Her other sons are all in Iowa. The daughters are all, save one (Mrs. Ezekiel Willson, several years ago called to

her rest), mothers of large families. Thus the aged father is left alone in the old homestead. Mrs. Martin was a true wife and mother. Her kindness of heart endeared her to all her acquaintances. She bore, in her conduct and conversation, the marks of a genuine Christian. She had often suffered affliction, but her last illness was very short. She complained, on the morning of the 17th, of pain about the heart. During the day she was sometimes able to be at her work. That night, unknown to any of the house, she fell asleep to awake only at the resurrection of the just. Though suddenly called away, she had long ago given good evidence of her readiness and desire to depart. Her life affords a good example to teach us how to live; her sudden death is a warning to us to prepare to die.

J. C. S.

DIED, at her home near Titusville, Pa., Aug. 28, 1871, Miss ISABELLA BOGGS, in about the 73d year of her age. She was born in County Donegal, Ireland, emigrated to the United States with other members of the family, settled in Crawford county, Pa., and was a member of the Oil Creek congregation from its organization till her death. She was unwell for more than three years, but her sufferings were not intense. She lingered in the flesh for many weeks after her departure was almost daily expected. It is comforting to know that in her case, "tribulation" worked "patience," and, we trust, "patience experience, and experience hope," which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

COM.

DIED, June 29th, 1871, in Philadelphia, of organic disease of the heart, Mrs. SARAH B. FLOYD, wife of Henry Floyd, and member of the 2d Reformed Presbyterian congregation, under the pastoral charge of Rev. S. O. Wylie.

Descended from godly covenanted ancestry, she early imbibed the spirit of genuine protestors against civil and ecclesiastical tyranny, exercising little patience toward those loving "praise of men, rather than that of God." Unselfish and generous, she was ever ready to alleviate suffering and cheer the hearts of those in straits. She loved Christ's children, highly appreciating the sacrifices made by "right hearted ministers of reconciliation." Although greatly deprived of the public and social means of grace, her soul was refreshed by the "Fountain Head." Her Bible, and favorite authors, were daily companions, and marked passages, observed since "God took" her, evince the contemplation of that blessed fruition, so soon to be hers. For a year her strength had been weakened in the way, almost daily receding from her place on earth. On her death-day she was comparatively comfortable, enjoyed the pleasant air of evening, and a few minutes later, while conversing with her husband, bowed her head, closing her own eyes on earth's scenes, and thus, knowing not the messenger, departed silently.

Her sufferings had been severe and prolonged; many "wearisome nights" having been appointed unto her, but the deprecated struggle never came—a peaceful translation. In the language of her physician, "she never tasted of death." She loved her own tenderly and ardently, therefore her husband, children and grandchildren feel their sad loss to be irreparable. God gave her children no ordinary mother, and although, in their loneliness, they feel he hath broken them in "dragon's places," yet they are encouraged by his promise, "as one whom his mother comforteth, so will I comfort you." Her husband, in his loneliness and solitude, can say by faith, "I am not alone, because my Father is with me."

COM.

BOOK NOTICES.

FROM Robert Carter & Brothers, 530 Broadway, New York. For sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh:

BENDING WILLOWS. A tale of Missionary Life. By Jane Gray Fuller.

This is an embodiment of facts collected by the author in the Northwest, illustrative of the habits and life of the Indians. Though the narrative is evidently fictitious, yet as presenting to view the trials and labors of missionaries among the Indians, it will be read with interest and advantage. Like the other books published by the Car- ters, its moral and religious tone is unexceptionable.

THE SCOT'S WORTHIES. By John Howe of Lochgoin. Revised from the author's original edition, by the Rev. W. H. Carslaw, M. A. Illustrated.

"The present edition of the 'Scot's Worthies' claims to be a reprint of the original work, as it passed, revised and enlarged, from the hands of the author in 1781. Nothing has been omitted, except a few notes, with which the pages were overloaded, and the appendix, containing an account of the wicked lives and miserable deaths of some of the most notable apostates and persecutors. * * *

Uniformly I have endeavored to proceed upon the principle of allowing the author to tell his story in his own homely way, and of refraining from any interference with the narrative, even when I may have happened to differ from it."—Editor's preface.

This is the most acceptable edition of this well-known and highly prized book we have seen. The numerous illustrations, which are well executed and, we have reason to believe, correct, add both to its beauty and value.

From William H. Scott, Nos. 237 & 239 Dock street, Philadelphia.

SABBATH SCHOOL PSALM AND TUNE BOOK, for use in Families, Sabbath Schools and Congregations; containing selections from the Scottish Version of the Psalms, set to appropriate tunes; and also the entire one hundred and fifty Psalms.

The number of tunes contained in this little book is about sixty, the number of metres seven. There are in addition five chants. The selection of tunes is, in general, good. The introduction of the work into our congregations, and its judicious use, we are sure, would give satisfaction, and result in a decided improvement in congregational singing. Prices are moderate:

STIFF COVER.		PAPER COVER.	
1 copy.....	\$ 35	1 copy.....	\$ 30
25 copies.....	7 50	25 copies.....	6 25
50 copies.....	12 50	50 copies.....	10 00
100 copies.....	20 00	100 copies.....	15 00

THE office of the *Christian Cynosure* was burnt out in the late Chicago fire. The proprietors are exerting themselves to the utmost to issue the paper in its former size at as early a day as possible. They appeal to those who favor the reform it seeks to secure, for help. The *Cynosure* is the only paper in America devoted exclusively to the work of opposing secret orders. It is a bold, outspoken, uncompromising enemy to all such, and so deserves a liberal support. The price is \$1.00 per annum. Address, *Christian Cynosure*, Chicago, Ill.

Geneva Collegiate Institute.

This Literary Institution, located at Northwood, Ohio, is under the control of a Board of Trustees appointed by the Synod of the R. P. Church.

FACULTY.

REV. W. MILROY, President and Professor of Latin. N. R. JOHNSTON, A. M., Professor of Greek and Natural Science. REV. J. L. M'CARTNEY, Professor of Mathematics. MRS. R. R. JOHNSTON, English and Normal Department, and Adjunct Professor of Natural Science.

THE COURSE OF STUDY is Classical, Scientific and English, with Normal and Musical Departments.

THE EXPENSES, Tuition, Boarding, &c., are at the lowest possible rates.

THE SCHOLASTIC YEAR is divided into three Terms, the first beginning on *Tuesday, August 12, 1871.*

THE LADIES' SEMINARY will hereafter be under the superintendence of Prof. Johnston and lady, who will endeavor to make it a HOME for all committed to their care. None but lady boarders admitted. Of their health and morals, as well as educational interests, the most vigilant care will be taken. Superior advantages for the study and practice of Instrumental and Vocal Music.

For full information as to expenses, &c., send for a Circular. Address any member of the Faculty.

NOTICE.

At a meeting of the Executive Committee of the Board of Geneva Collegiate Institute, arrangements were made to secure a sufficient number of rooms for the accommodation of students at a rent of \$1.00 per month, and to secure boarding by clubbing together, at a rate something less than \$2.00 per week. It is the request of the Committee that all money for the use of beneficiaries be sent them through the Treasurer of the Board, Mr. D. BOYD, Bellefontaine, O. And also, congregations are earnestly requested to select beneficiaries, such as they know to be worthy of aid, and to support them either in whole or in part, as they may be able.

P. H. WELLS, Secretary.

RECEIPTS FOR FOREIGN MISSION.

1	1.		
June 20.	S. C. of Central cong , Allegheny, additional, per Rev. Dr. Sproull.....	\$1 25	
July 7.	Mrs. Peoples of Londoderry, Ohio. cong., per Rev. J. A. Thompson,.....	5 00	
" 8.	S. Bell, of Indianola, Iowa, per Rev. S. M. Stevenson..	5 00	
	WILLIAM BROWN, <i>Treasurer</i> , 1636, Locust St.		

PITTSBURGH Presbytery will meet at New Alexandria, Tuesday, Sept. 5th, 1871, at 2 o'clock. Delegates from Pittsburgh, Allegheny, &c., will take the mail train, Penna. Central R. R., at 8.10 A. M., on Tuesday, and go to Greensburgh to Black's Hotel. Delegates by the West. Penna. R. R. will take the train that leaves Allegheny at 6.50, and come to Saltsburgh, to the Anderson House. Close connection made with this train by trains on A. V. R. R., north and south, at Allegheny Junction. There will be conveyances at each place to take delegates to place of meeting.

REV. R. J. GEORGE has declined the appointment as Missionary to Syria.—Mr. D. C. Martin has entered on his work of exploration in California and Oregon; we will be able to give his address next month.—Mr. P. P. Boyd, appointed by the Central Board, has been laboring for some time past with encouraging success in Nebraska. His address is Fremont, Dodge Co., Nebraska.—Rev. D. M'Allister has, we understand, signified his intention to accept the appointment tendered him jointly by Synod, and the National Reform Association through its Executive Committee. We have no doubt but the efforts now made for defraying all expenses and paying promptly the salary of the lecturer, will be successful.

THE Treasurers' Reports, for which there was not room in our last issue, the Form of Covenant, and Pastoral Letter, fill so much of the Magazine this month, that we are compelled to defer till next month, Cbituary Notices; Dead to Sin; A Word from the Sea; a very interesting letter from Mr. Beattie, containing an account of the death of Miriam; Mission in Kansas; Peace; New Alexandria Congregation; Missionary among the Jews; Book Notices; Monthly Summary; Proceedings of Irish and Scotch Synods; Reports of Missionary Societies of Rochester and Pittsburgh congregations; Installation of D. McFall; Treasurers' Reports of New York and Pittsburgh Presbyteries, and Educational Fund of Pittsburgh Presbytery.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1871.

CURRENT EXPENSES.

Aug.	26,	William Alexander	\$ 60
Sept.	21,	Sarah Cathcart, int., (Bloomington).....	6 00
"	23,	Mrs. M. Trotter, Fort Livingston.....	5 00
"	29,	New Alexandria br., New Alexandria cong.....	17 00
Oct.	4,	Bethesda cong., per T. N. Faris	86 75
"	"	W. Wills, treas. of Chartered Board.....	600 00
"	"	Mrs. Jane Wadsworth, Wilkinsburg.....	100 00
"	"	Mr. William Wills.....	50 00
"	"	Rent of property in St. Paul, per T. Sproull, D. D.	42 50
"	10,	Washington cong. Sabbath School.....	4 50
"	"	Thomas Dripps, Stanton.....	7 20
"	13,	Central cong., Allegheny.....	15 16
"	16,	Walnut City cong., per Joseph Manner	14 00
"	17,	Bethel cong., per D. S. Faris.....	30 00
"	18,	Miller's Run cong., per J. Wallace.....	24 60
"	20,	Beaver cong., per J. Atcheson.....	22 60
"	21,	Rochester cong., per T. S. Lynn.....	51 00
"	"	York cong., per Rev. S. Bowden.....	24 45
"	"	Ramsey cong. Library, per Rev. S. Bowden.....	4 05
"	25,	Poland and North Jackson cong., per Rev. R. J. George.....	46 50
"	"	Lisbon cong., per Rev. W. McFarland.....	20 50
"	26,	Londonderry cong., per T. J. Blackwood.....	6 80
"	27,	Topsham cong., per J. A. Keener.....	8 50
"	"	Garrison cong., per J. C. Alexander	14 80
Nov.	1,	Kortright cong., A. S. Gilchrist.....	18 00
"	3,	1st Miami cong., per S. P. Johnston, less expressage	25 50
"	6,	Olathe br. of Olathe cong., per Rev. W. McMillan,	11 50
"	"	Rehoboth cong., Iowa, per Prof. Sloane,.....	7 75
"	8,	Clarksburg cong., per J. Caldwell.. ..	13 50
"	"	Rushsylvania cong., per W. Wright.....	11 00
"	"	New Castle cong., per Rev. J. Crozier.....	11 00
"	9,	Returned by D. Dehaven & Son.....	60
"	10,	Concord cong., per J. McCartney.....	8 15
"	"	" " interest.....	10 00
"	"	North Union cong., per Rev. J. Galbraith.....	9 39
"	13,	Princeton, cong., per W. Lawrence.....	10 00
"	14,	2d Miami cong., per D. Boyd.....	20 00
"	15,	West Hebron, per J. T. Mahaffy.....	4 50
SEMINARY BUILDING.			
Oct.	25,	Bethel cong., per T. N. Faris.....	50 00
Nov.	4,	Sparta cong.,.....	60 00
"	10,	Miss S. J. Speer.....	2 00
"	"	Belle Anderson	10 00

D. GREGG, *Treasurer*,
No. 99 Wood st., Pittsburgh, Pa.

RECEIPTS FOR BOARD OF EDUCATION.

1871.		
Oct.	14.	Cincinnati cong., per W. J. R. Johnston..... \$ 21 00
"	17.	Clarksburg cong., per John Caldwell..... 11 85
"	"	1st Newburgh cong., per D. Gregg 21 50
"	"	Bethel cong., per Rev. D. S. Faris..... 18 00
"	18.	Central Allegheny cong.,..... 8 76
"	20.	York cong., per Rev. S. Bowden..... 21 55
Nov.	1.	2d Newburgh, per Rev. J. R. Thompson 25 00
"	2.	White Lake cong., per Rev. W. O. Frazer 10 00
"	4.	Kortright cong., per Rev. A. S. Gilchrist..... 8 00
"	8.	North Union cong., per Rev. J. Galbraith..... 9 20
"	10.	New Castle cong., per D. McClelland..... 5 50
"	"	Poland cong., per Rev. R. J. George..... 2 00

D. BOYD,
Treasurer Board of Education.

PRESBYTERIAL SCALE OF APPOINTMENTS.

N. Y. PRESBYTERY.

Colchester—Rev. Joshua Kennedy, at discretion. *Craftsbury*—Rev. J. M. Faris, Dec., 2d and 3d Sabbaths, and March 1st and 2d Sabbaths. Rev. A. W. Johnston, Jan., Feb., 1st and 2d Sabbaths and April. *W. Hebron*—Rev. J. Faris, Nov., 1st and 2d Sabbaths. Rev. J. W. Shaw, Nov., 3d and 4th Sabbaths. Rev. A. W. Johnston, May, till Synod. *W. Galway*—Rev. J. W. Shaw, two days discretionary. *Watton*—Rev. J. O. Bayles, Nov., 3d Sabbath. Rev. A. W. Johnson, Dec., 1st, 2d and 3d Sabbaths; Feb., 3d, 4th and March, 1st, 2d and 3d. Rev. D. McAllister, May 1st and 2d Sabbaths. *Ballibay*—Rev. A. W. Johnston, Dec., 4th and 5th Sabbaths and March 4th and 5th Sabbaths.

J. C. K. MILLIGAN, *Chairman.*

PITTSBURGH PRESBYTERY.

Bear Run—Jan., 1st Sabbath, Hill. April, 1st Sabbath, Crowe. *Mahoning*—Dec., 5th Sabbath, Hill. March, 5th Sabbath, Crowe. *New Castle*—Dec., 4th Sabbath, Thompson, 5th, Crowe Jan., 4th Sabbath, Black. Feb., 3d Sabbath, R. Reed. March, 2d Sabbath, Wallace. April, 1st Sabbath, D. Reid. *Pine Creek*—Jan., 1st Sabbath, Crowe. Feb., 1st Sabbath, Crowe. March, 1st Sabbath, Wallace. April, 1st Sabbath, Hill. *Piny*—Dec., 4th Sabbath, Hill.

The Committee, in making out their appointments, complied, as far as possible, with the requests made by congregations. Pine Creek has arranged to supply itself the days for which we have made no provision.

J. W. SPROULL, *Ch. Com. Sup.*

☛ THE "Memorial Volume" is now in press, and will be issued at as early a day as possible, perhaps by the beginning of January. The delay has been occasioned by the tardiness, on the part of some of the persons who took part in the exercises, in forwarding their manuscripts. The volume will consist of 192 pages. It will be the same size, and printed on the same quality of paper, as "Positivism and Christianity," by Dr. McCosh. The price is \$1.00. Orders may be sent to Professor Sloane, Allegheny City, Pa.; Dr. Sterritt, 277 Penn street, or J. W. Sproull, 269 N. Avenue, Allegheny City, Pa. Pastors of congregations are requested to act as agents.

☛ THE Degree of Doctor of Divinity was conferred on Rev. T. P. Stevenson, by Muskingum College, at its late commencement.

JUL 18 1940

